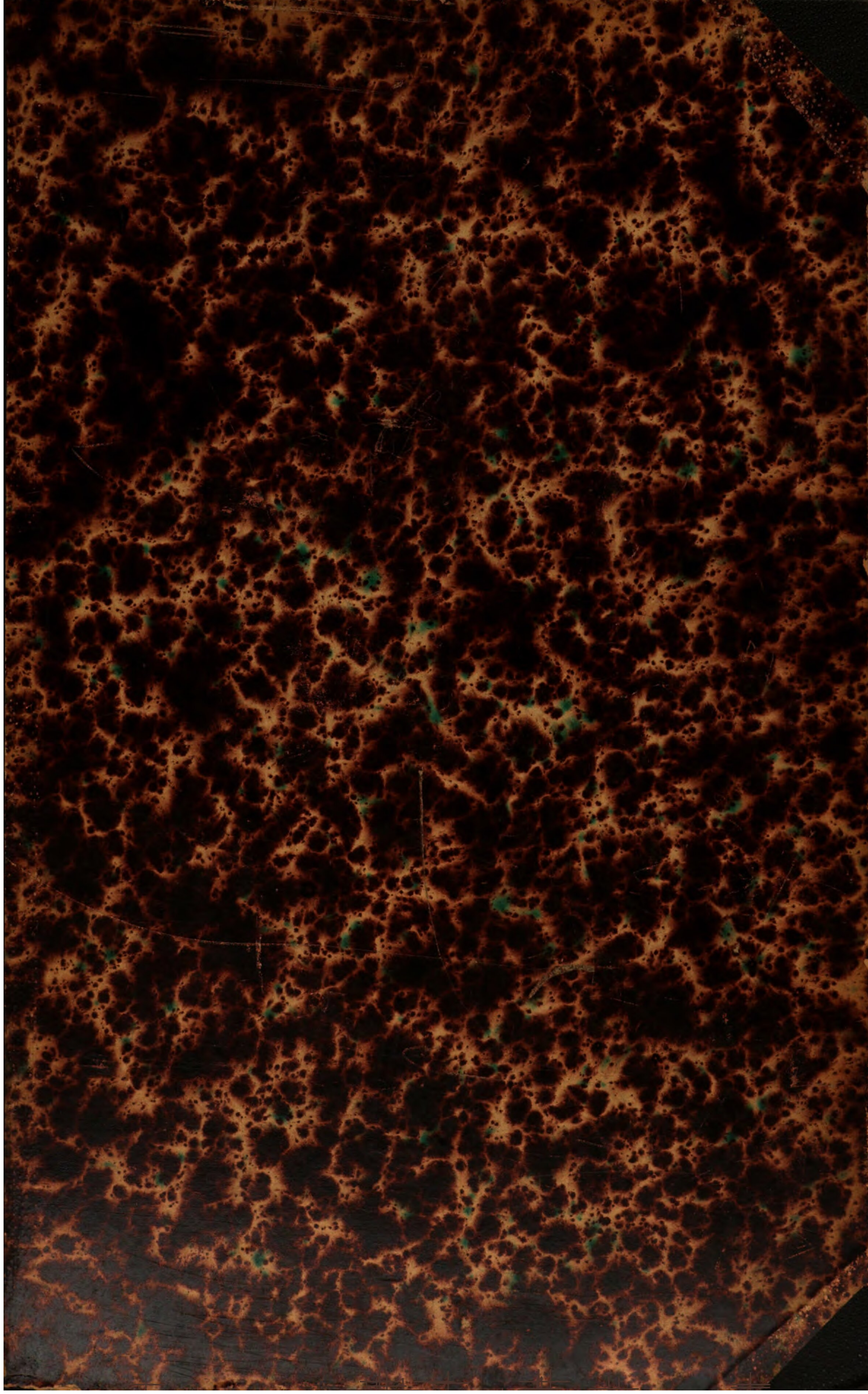




L. A. 88 5 - 2 Wade

K E Y.

TO THE

TZŭ ERH CHI.

COLLOQUIAL SERIES.

PART III. THE FORTY EXERCISES, WITH TRANSLATION AND NOTES.

PART IV. TRANSLATION, WITH NOTES, OF THE TEN DIALOGUES.

PART V. TRANSLATION, WITH NOTES, OF THE EIGHTEEN SECTIONS.

PART VI. TRANSLATION, WITH NOTES, OF THE HUNDRED LESSONS.

PART VII. TRANSLATION, WITH NOTES, OF THE TONE EXERCISES.

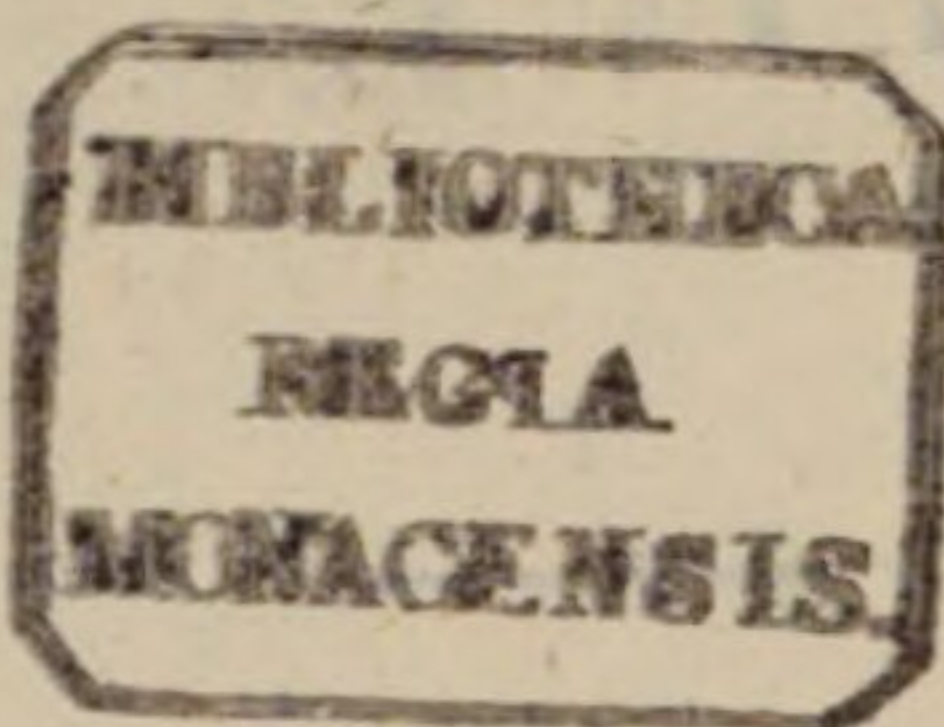
PART VIII. CHAPTER ON THE PARTS OF SPEECH.

II

LONDON:

TRÜBNER & Co., 60, PATERNOSTER ROW.

MDCCCLXVII.



OBSERVATIONS ON THE USE OF THE KEY TO PARTS III, IV, V & VI.

Parts I and II speak for themselves. The Student having, with the aid of the Test Tables in these, and the Exercise on page 28, acquired a working familiarity with the Radicals, will proceed to the study of the *San Yü Chang*, or chapters of detached sentences, forty in number. These are to be remembered as the Forty Exercises of Part III.

In the Key to this Part it will be seen that the Chinese Text of the Forty Exercises has been reprinted. By the side of each character in the right hand column stands a syllable representing its pronunciation, which syllable is farther accompanied by a number that is the index of its Tone. The meaning of the characters in this Vocabulary Column will be found in the paragraph headed SINGLE WORDS. The remaining columns of the Exercises exhibit, first, some of the more ordinary combinations of Single Words, and, following them, phrases made up of these ordinary combinations. A translation of these phrases is given on the opposite page in the paragraph headed WORDS COMBINED, and some farther explanation of them in the Notes placed after the fortieth Exercise.

The Student will observe that no character that he has met with among the Colloquial Radicals or in the Vocabulary Column of any Exercise, is repeated in the Vocabulary of a fresh Exercise, unless it appear with a Sound or Tone differing from that previously indicated as belonging to it. When, therefore, in the text of an Exercise new to him, he comes upon characters unexplained, he must assume that they have been met with before, and he must refer either to the Colloquial Radicals, or to the Vocabulary Column of the Exercises he has learned. To shorten his search, the forty Vocabulary Columns have been collected together in Appendix I at the end of the *Tzū Erh Chi*.

Part IV, the *Wên-ta Chang*, or pieces of question and answer, contains Ten Dialogues printed, Chinese fashion, from right to left. The text, therefore, begins at page 109, and runs backwards to page 73. In the Key it will be seen that in each page, below the Translation of these Dialogues, are ranged all such Chinese characters as have not occurred in the foregoing Parts of the work, each having, on one side, its pronunciation and tone-index, and, on the other, the number of the question or answer in which it is found. The Notes include an explanation of these new characters, a list of which, in the order of their occurrence, is given in Appendix II.

Part V. consists of eighteen pages, here called for distinction's sake the Eighteen Sections, each containing a number of short idiomatic sentences. These are styled in Chinese, the *Hsü San Yü*, or supplementary phrases, for, although, as stated in the Preface, of older date than the Forty Exercises, they are to be taken as a sort of supplement to these. In the Key, the characters in them new to the Student, are placed, not as in Part IV, but each immediately under the translation of the sentence in which it occurs; the whole of them being arranged for reference in Appendix III.

In the Key to Part VI, the *T'an Lun P'ien*, or Chapters of Conversation, but here entitled the Hundred Lessons, it will be seen that the Notes treat of several characters with which the Student must be already acquainted. Those unknown to him are distinguished by having the Tone Index affixed to the syllable which gives their Sound. In some few cases, for special reasons, the Tone Index is added, although the character be an old acquaintance. Appendix IV. includes all the new characters in this Part.

Observations on the use of Parts VII and VIII will be found prefixed to those Parts.

- | | | |
|-----|---|---------------------|
| 1. | 兩 | liang ³ |
| 2. | 三 | san ¹ |
| 3. | 第 | ti ⁴ |
| 4. | 四 | ssü ⁴ |
| 5. | 五 | wu ³ |
| 6. | 六 | liu ⁴ |
| 7. | 七 | ch'í ¹ |
| 8. | 九 | chiu ³ |
| 9. | 幾 | chi ³ |
| 10. | 千 | ch'ien ¹ |
| 11. | 數 | shu ⁴ |
| 12. | 百 | pai ³ |
| 13. | 萬 | wan ⁴ |
| 14. | 零 | ling ² |
| 15. | 來 | lai ² |
| 16. | 多 | to ¹ |
| 17. | 少 | shao ³ |
| 18. | 有 | yu ³ |
| 19. | 好 | 'hao ³ |
| 20. | 些 | hsieh ¹ |
| 21. | 個 | ko ⁴ |
- 十六、十九、二十、三十四、五十七、六十八。第十七個、二三百、二三千、兩三千、三兩個、三五個、五七百個人。第一、第二十七、第一千八百六十五。第一百萬零三百個、五十七萬零六百一十、七十萬零二十。一百萬、三十五萬、五百萬零一、六萬零五百零七、十萬。七萬零一百九十一、千萬、四十六萬一千。五萬零八十八、九萬八千四百零二、一千零五、四千零七十二、八千三百六十七、一萬零六、一百零三。一百一十八、二百五十四、九百九十九萬三千。有幾個人來、有些個人、有好些個人、有多少人來、三萬多。數十個、幾十個、十幾個、兩個、幾個、十個多、八九個、十數個、十來個、九個、十個、二百多、五千多。長三寸四、一身一口、五斤牛肉、六斤羊肉、幾斤魚。七斗麥子、九斗米、一斗黍子。幾個牙、長幾萬里、足四萬里、有山足高二百里。

EXERCISE I.

SINGLE WORDS.

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. <i>liang</i>, two; a couple; dual. Also an ounce, sixteen to the <i>chin</i>, catty. 2. <i>san</i>, three. 3. <i>ti</i>, order; series; prefix which makes cardinal numbers ordinal. 4. <i>ssü</i>, four. 5. <i>wu</i>, five. 6. <i>liu</i>, six. 7. <i>ch'i</i>, seven. 8. <i>chiu</i>, nine. 9. <i>chi</i>, some; how many? 10. <i>ch'ien</i>, a thousand. 11. <i>shu</i>⁴, number; several; some. 12. <i>pai</i>, a hundred. | <ol style="list-style-type: none"> 13. <i>wan</i>, myriad, ten thousand. 14. <i>ling</i>, fractional; see note on Example 4. 15. <i>lai</i>, to come; when used with numbers, to approach. 16. <i>to</i>, many; more; with many words indicating number, dimension, &c., to be rendered by the interrogative How? 17. <i>shao</i>, few; less. 18. <i>yu</i>, to be; to have. 19. <i>'hao</i>³, good; adverbially, very. 20. <i>hsich</i>, few; some. 21. <i>ko</i>, used as the Numerative of most nouns; [See Note.] |
|--|---|

WORDS COMBINED.

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Sixteen. Nineteen. Twenty. Thirty-four. Fifty-seven. Sixty-eight. 2. The seventeenth, person or thing. Two or three hundred. Two or three thousand. Two or three thousand. Two or three persons or things. Three or five, persons or things. Five or seven hundred persons. 3. Number one; the first; also, figuratively, the best. Number twenty-seven; the twenty-seventh. Number one thousand eight hundred and sixty-five. 4. The one million and three hundredth, person or thing. Five hundred and seventy thousand six hundred and ten. Seven hundred thousand and twenty. 5. A million. Three hundred and fifty thousand. Five million and one. Sixty thousand, five hundred, and seven. One hundred thousand. 6. Seventy thousand, one hundred, and ninety-one. Ten millions; or, figuratively, any number; in any, or, the utmost degree. Four hundred and sixty-one thousand. 7. Fifty thousand and eighty-eight. Ninety-eight thousand, four hundred, and two. One thousand and five. Four thousand and seventy-two. Eight thousand, three hundred, and sixty-seven. Ten thousand and six. One hundred and three. | <ol style="list-style-type: none"> 8. One hundred and eighteen. Two hundred and fifty-four. Nine million, nine hundred and ninety-three thousand. 9. A number of people are come; or, How many people are come? There are some people. There are a good number of people. How many people are come? Upwards of thirty thousand. 10. Several score, <i>lit.</i> tens; some score. Some score, or, How many score? Ten and more persons or things; or, How many over ten? Two persons or things. Some persons or things; or, How many? Ten and more; over ten. Eight or nine. Ten and more; ten odd. Near ten persons or things. Nine or ten persons or things. Two hundred and more. Five thousand and more. 11. Three inches four tenths long. A single individual. Five catties of beef. Six catties of mutton. Some catties of fish; or, How many catties of fish? 12. Seven measures of wheat. Nine measures of rice. One measure of millet. 13. Some teeth. Several myriads of <i>li</i> in length; some tens of thousands of miles long; or, How many myriads of miles long? Full forty thousand <i>li</i>. There is a mountain, or, there are mountains, full two hundred <i>li</i> high. |
|--|---|

1 你的、我的、他的。 2 你們、我們、他們、偕們。 3 你們的、我們的、他們的、偕們的。 4 我們
 兩個人。 5 我們倆人。 6 偕們倆。 7 偕們三個人。 8 這個、那個。 9 這兒、那兒。 10 這麼
 大、那麼小。 11 甚麼人。 12 甚麼東西。 13 那個人是誰、那個人是個好人。 14 買東西、賣
 東西。 15 他是個買賣人、賣甚麼的、賣好些個東西。 16 我要好的、有沒有、沒有了。
 17 這個很好、那個不好。 18 有甚麼人來、沒有人來。 19 他是那兒的人、他不是這兒的
 人。 20 他們來了多少人、他們來了好些個人。 21 我不要這個、他們要這個。 22 這個
 是我們的、那個是他們的。 23 你們有這個東西沒有、我們不要這個東西。 24 有多
 少人在那兒、有十幾個人。 25 他來了沒有、他沒有來。 26 這個人很好、那個人很不
 好。 27 這個東西是甚麼人的、是我們的、你們有多少這個東西、有不多的。 28 你們
 那兒有很好的沒有、沒有好的、你沒有很好的、我們不要了。

1.	你	ní ³
2.	我	wo ³
3.	他	t'a ¹
4.	佢	tsa ²
5.	們	mên ¹
6.	倆	lia ³
7.	這	chê ⁴
8.	在	tsai ⁴
9.	那	na ⁴
10.	兒	êrh ²
11.	的	ti ¹
12.	沒	{ mo ⁴ mu ⁴ mei ²
13.	了	
14.	甚	shên ²
15.	麼	mo ¹
16.	買	mai ³
17.	賣	mai ⁴
18.	得	tê ²
19.	很	hên ³
20.	誰	shui ²
21.	要	yao ⁴
22.	不	pu ⁴
23.	是	shih ⁴
24.	東	tung ¹

PART III. THE FORTY EXERCISES. *San Yü Chang.*

EXERCISE II.

SINGLE WORDS.

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. <i>ní</i>, thou. 2. <i>wo</i>, I. 3. <i>t'a</i>, he. 4. <i>tsa</i>, properly <i>tsan</i>, the first person, not used in the singular, but with 5, generally including the person spoken to; you and I, or you and we, here present, or in this concern. 5. <i>mên</i>, plural particle affixed to personal nouns and pronouns. 6. <i>lia</i>, familiar abbreviation of <i>liang</i>, two, both. 7. <i>chê</i>, this. 8. <i>tsai</i>, to be; to be at. 9. <i>na</i>⁴, that; <i>na</i>³, what? 10. <i>êrh</i>, a son; like <i>tzü</i>, added to many nouns without affecting their meaning. It sometimes, when so affixed, converts a verb into a substantive. 11. <i>ti</i>, a particle affixed to nouns or pronouns as the sign of the possessive case; used to adverbialise adjectives, especially when these are repeated; otherwise, as a relative pronoun; | <p>also as an indefinite pronoun; also in the place of <i>tê</i>, (18,) as an auxiliary verb.</p> <ol style="list-style-type: none"> 12. <i>mo</i>, <i>mu</i>, not; <i>mei</i>, there is not; <i>mei</i>, being a corruption of <i>mo yu</i>. 13. <i>liao</i>, to end; ended; after verbs, sign of the past, but at the end of a clause very often a mere expletive, and then pronounced <i>la</i>, or <i>lo</i>. 14. <i>shên</i>, extreme; with <i>mo</i>, 15, what? 15. <i>mo</i>, negative interrogative particle. 16. <i>mai</i>, to buy. 17. <i>mai</i>, to sell. 18. <i>tê</i>, to get; hence, to have, possess, accomplish; a most important auxiliary verb. 19. <i>hên</i>, very. 20. <i>shui</i>, who? 21. <i>yao</i>, to want, desire; to be about to. 22. <i>pu</i>, not. 23. <i>shih</i>, to be; yes. 24. <i>tung</i>, the east; |
|---|---|

WORDS COMBINED.

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Thine; mine; his. 2. You; we; they; we, the persons present, or concerned in the matter spoken of. 3. Your; our; their; belonging to us here (to our party, country, &c.) 4. We two men. 5. We two. 6. You and I. 7. We three here. 8. This; that. 9. Here; there. 10. As large as this; as small as that. 11. What man? 12. What thing? <i>Obs.</i>, thing; <i>tung-hsi</i>, east and west; <i>q.d.</i>, every thing between east and west. 13. Who is that man? or, What kind of man is that? That man is a good man. 14. To buy things; to sell things. 15. He is a trader. What does he sell? He sells a good many things. | <ol style="list-style-type: none"> 16. I want good ones; have you any (or, are there any)? None. 17. This is very good, that is bad; or this is a very good one, &c. 18. Who is it that is come? There is no one come. 19. What place is he from? He is not of this place. 20. How many people is it that are come? A good number. 21. I do not want this one; they want it. 22. This is ours; that is theirs. 23. Have you got this thing? We do not want it. 24. How many people are there there? Ten people and more. 25. Is he come? He is not come. 26. This man is very good; that is a very bad man. 27. Whose is this thing, or, are these things? It is ours; they are ours. How many have you of these? Not many of them. 28. Have you got any very good ones there? None good. Unless you have some very good, we do not want any. |
|---|--|

- | | | | | | | | | | | | |
|-----------------------------------|------------------------------------|----------------------------------|-------------------------------------|-------------------------------------|----------------------------------|-----------------------------------|------------------------------------|---------------------------------|-----------------------------------|---------|----------------------------------|
| 沒進來,過去往西去了,他出去做甚麼,上街買東西去了。街上的人很多。 | 五六個人,是甚麼人,我不知道。這個屋子沒有人住。那個舖子是我們的。他 | 個,我們這兒沒有那麼大的買賣。那個舖子裏買東西的人很多。外頭來了 | 七個舖子,他的舖子是甚麼買賣,開在那兒。在城裏頭,東城有三個,西城有四 | 他在家裏做甚麼,沒在家,往那兒去了,你知道不知道,上街去了。那個人開着 | 這個房子比那個房子好多了。開了門,關上牕戶。進屋裏來。外頭土大。 | 兒有多少房子,有三十五間房子。你住的房子大小,我住的是三間小屋子。 | 往東,往西。東城,西城。知道。做甚麼。你在那兒住,我在城裏頭。你們那 | 四個舖子。關門。開牕戶。出去進來。過去。走着。上街。街上走着。 | 住房子。住家。城裏,城外。裏頭,外頭。屋裏。三間房子。十八間屋子。 | 1. 進 | chin ⁴ |
| | | | | | | | | | | 2. 城 | ch'êng ² |
| | | | | | | | | | | 3. 家 | chia ¹ |
| | | | | | | | | | | 4. 住 | chu ⁴ |
| | | | | | | | | | | 5. 著, 着 | cho ² |
| | | | | | | | | | | 6. 街 | chieh ¹ |
| | | | | | | | | | | 7. 上 | shang ⁴ |
| | | | | | | | | | | 8. 房 | fang ² |
| | | | | | | | | | | 9. 間 | chien ¹ |
| | | | | | | | | | | 10. 屋 | u ¹ , wu ¹ |
| | | | | | | | | | | 11. 裏 | li ³ |
| | | | | | | | | | | 12. 開 | k'ai ¹ |
| | | | | | | | | | | 13. 舖 | p'u ⁴ |
| | | | | | | | | | | 14. 關 | kuan ¹ |
| | | | | | | | | | | 15. 牕 | ch'uang ¹ |
| | | | | | | | | | | 16. 出 | ch'u ¹ |
| | | | | | | | | | | 17. 去 | ch'ü ⁴ |
| | | | | | | | | | | 18. 往 | wang ³ |
| | | | | | | | | | | 19. 外 | wai ⁴ |
| | | | | | | | | | | 20. 頭 | t'ou ² |
| | | | | | | | | | | 21. 知 | chih ¹ |
| | | | | | | | | | | 22. 道 | tao ⁴ |
| | | | | | | | | | | 23. 做 | tso ⁴ |
| | | | | | | | | | | 24. 過 | kuo ⁴ |

PART III. THE FORTY EXERCISES. *San Yü Chang.*

EXERCISE III.

SINGLE WORDS.

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. <i>chin</i>, to enter. 2. <i>ch'êng</i>, wall of a city, walled city. 3. <i>chia</i>, house; home; following <i>jên</i>, man, a person; following <i>tzŭ</i>, self. 4. <i>chu</i>, to inhabit. 5. <i>cho</i>, an important auxiliary verb. When following its verb, and pronounced <i>cho</i>, it generally plays the part of our participial inflections. When preceding adjectives, or when pronounced <i>chao</i>², its use is different. See Note at the end of those on Exercise XL. 6. <i>chieh</i>, street. 7. <i>shang</i>, up; upon; to go up, to ascend. 8. <i>fang</i>, house. 9. <i>chien</i>, properly a space or interval; the Numerative of rooms and houses. 10. <i>u</i>, <i>wu</i>, room. | <ol style="list-style-type: none"> 11. <i>li</i>, the inside. 12. <i>k'ai</i>, to open. 13. <i>p'u</i>⁴, shop. 14. <i>kuan</i>, to bar or bolt; hence, to be connected with, to concern. 15. <i>ch'uang</i>, window. 16. <i>ch'u</i>, to go out; or, go out of. 17. <i>ch'ü</i>, to go away. 18. <i>wang</i>, to go towards; towards; to. 19. <i>wai</i>, outside. 20. <i>t'ou</i>, head; front; side; also the Numerative of cattle, mules, asses &c. 21. <i>chih</i>, to know. 22. <i>tao</i>, road or way; to speak. 23. <i>tso</i>, to do. 24. <i>kuo</i>, to pass, to pass over; also used as an auxiliary to effect the past tense of verbs. |
|--|---|

WORDS COMBINED.

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. To live in a house. 2. To live at home. 3. Inside the city walls. Outside the city walls. 4. Inside. Outside. 5. In a room. 6. Three houses. 7. Eighteen rooms. 8. Four shops. 9. Shut (<i>lit.</i> bolt) the door. 10. Open the window. 11. To go out. To come in. 12. To pass, to go past, 13. Going; or, walking. 14. To go up the street. 15. Walking in the street. 16. To go east and west; eastwards and westwards. 17. The eastern and western divisions of the city [in Peking]. 18. To know. 19. What doing? or, Why? 20. Where do you live? I am in the city. 21. How many buildings have you over there? Thirty-five. 22. Is the house you live in large or small? I live in three small rooms. | <ol style="list-style-type: none"> 23. This house is a great deal better than that one. 24. Open the door; (or, the door is open). Shut the window; (or, the window is shut). <i>Obs.</i>, shut; the <i>shang</i> is an auxiliary completing the action of the verb <i>kuan</i>. 25. To come into the room. 26. There is a great deal of dust outside. 27. What is he doing at home? He is not at home. Do you know where he is gone? He is gone for a turn (<i>lit.</i> up the street). 28. That man keeps seven shops. Dealing in what? And where are they all? 29. They are inside the city; three in the east division, and four in the west: we have no such business here. 30. Those shops have a large number of customers. 31. There are five or six people come out; who are they? I cannot say. 32. No one lives in this room; (or these rooms). 33. That shop is mine. 34. He did not come in; he went past, westwards. What is he gone out to do? He is gone up the street to buy something. 35. There are a great number of people in the street. |
|---|---|

躺著坐著起來站著走著步行。¹ 快走慢走。² 前頭後頭。³ 回來到了。⁴ 愛不愛，⁵
 都不愛。⁶ 叫人叫人來。⁷ 衙門樓上地下。⁸ 一輛車一頂轎子三匹馬兩頭騾子，⁹
 四頭驢。¹⁰ 他在道兒上躺著叫他起來。¹¹ 我在樓上坐著他是地下坐著。¹² 他是
 步行走著我是坐車來的他是步行兒來的。¹³ 我走得快他走得慢。¹⁴ 我在前頭
 走他在後頭走。¹⁵ 他那個回來了沒有他沒回來他快回來了他是往那兒去
 了上衙門去了他是坐轎去是坐車去是坐著一頂小轎子他不愛坐車。¹⁶ 他
 個人你愛不愛他們那些人我都不愛。¹⁷ 他買的是馬麼不是買的是騾子驢要
 買馬這兒一匹都沒有驢子騾子他買了多少頭買的是三頭騾子七頭驢。¹⁸ 是
 這兒的騾子好是那兒的騾子好這兒的騾子沒有那兒的好這兒的騾子比那
 兒的慢那兒的騾子驢都快。

- | | | |
|-----|----|------------------------------------|
| 1. | 前後 | ch'ien ² |
| 2. | 叫 | 'hou ⁴ |
| 3. | 站 | chiao ⁴ |
| 4. | 起 | chan ⁴ |
| 5. | 躺 | ch'i ³ |
| 6. | 地 | t'ang ³ |
| 7. | 快 | ti ⁴ |
| 8. | 慢 | k'uai ⁴ |
| 9. | 都 | man ⁴ |
| 10. | 衙門 | tu ¹ , tou ¹ |
| 11. | 樓上 | ai ⁴ , nai ⁴ |
| 12. | 地下 | tso ⁴ |
| 13. | 轎 | chiao ⁴ |
| 14. | 樓 | lou ² |
| 15. | 下 | hsia ⁴ |
| 16. | 回 | 'hui ² |
| 17. | 到 | tao ⁴ |
| 18. | 驢 | lü ² |
| 19. | 騾 | lo ² |
| 20. | 匹 | p'i ¹ |
| 21. | 輛 | liang ⁴ |
| 22. | 步 | pu ⁴ |
| 23. | 頂 | ting ³ |
| 24. | 衙 | ya ² |
| 25. | 說 | shuo ¹ |

PART III. THE FORTY EXERCISES. *San Yü Chang.*

EXERCISE IV.

SINGLE WORDS.

1. *ch'ien*, before, in time or place.
2. *'hou*, behind, in time or place.
3. *chiao*, to call; to bid.
4. *chan*, to stand up.
5. *ch'i*, to rise.
6. *'ang*, to recline.
7. *ti*, earth; ground.
8. *k'uai*, fast; soon.
9. *man*, slow.
10. *tu*, *tou*, all.
11. *ai*, to love; to be wont.
12. *tso*, to sit; to sit on, or in.
13. *chiao*, a sedan-chair.
14. *lou*, an upper story; a building with one or more stories.

15. *hsia*, below; down; to descend.
16. *'hui*, to return.
17. *tao*, to arrive at,
18. *lù*, donkey.
19. *lo*, mule.
20. *p'i*, the Numerative of horses, mules, asses.
21. *liang*, the Numerative of carts, carriages, &c.
22. *pu*, a pace; to pace.
23. *ting*, crown of the head; at the top of; in which sense it often makes the superlative of adjectives; the button of an official cap; the Numerative of official caps, sedans, &c.
24. *ya*, a bureau, public office.
25. *shuo*, to speak. See Exerc. V. ex. 10.

WORDS COMBINED.

1. Reclining. Sitting. To rise (from bed, from a seat.) Standing up. Walking. To go on foot.
2. Go fast; make haste and go. Go slow.
3. In front. In rear.
4. To come back. To have arrived.
5. Do you like it, him, them, or not? Not at all.
6. To tell some one to come. Call some one here.
7. A bureau, public office. Up stairs. On the ground; down on the ground.
8. A cart. A sedan-chair. Three horses. Two mules. Four donkeys.
9. He is lying down in the road; tell him to get up.
10. I was, or am, sitting up stairs; he was, or is sitting down below.
11. He was on foot. I came in a cart; he came on foot.
12. I walk fast; he walks slow; or, I walk faster than he does.
13. I was walking in front; he was behind.

14. Is that man come back or not? He is not back; but he soon will be. Where did he go (is he gone to)? To the *ya-mén*, (office). Did he go in a chair or in a carriage? In a small chair; he does not like being in a carriage.
15. Do you like that man? I do not like any of those men.
16. Has he been buying horses? No; mules and donkeys; if he wanted to buy horses, [he could not, for] there is not a horse to be had here. How many mules or donkeys has he bought? Three mules and seven donkeys.
17. Which are the better, the mules from this place, or those from that? The mules here are not so good as those there. The mules here are slower than what you get there; both the mules and donkeys from that place are fast.

- 先生。¹ 教學。² 學生。³ 拿字典，看字典。⁴ 找字，認字。⁵ 抄寫，寫字。⁶ 找先生，請先生，請教。⁸ 我問你，請你告訴。⁹ 記得，不記得。¹⁰ 口音正，說話真。¹¹ 看見，你看見過沒有，你還沒有看見過麼，看過了。¹² 騎著，跑著，你是步行兒來的是騎馬來，我是騎馬來，的那匹馬跑得快。¹³ 你找過先生沒有，我過了。¹⁴ 請先生教話。¹⁵ 請先生拿字典找字，要找甚麼字，要找瞧字。¹⁶ 這個字你瞧過沒瞧過，瞧過了，你告訴我說是甚麼字，我不記得那個字了，還有不記得的字麼，那兒沒有呢，記得的少，不記得的多。¹⁷ 你的口音正，說話真。¹⁸ 我問你這個字你認得不認得，這個字我還沒看見過呢。¹⁹ 我請過先生教我，他不肯來，請他教你甚麼，請他教我們說話，他說學生多，不肯來。²⁰ 你告訴我，他說他那個人的口音有你這麼好沒有，我的口音沒有甚麼大好，他認得的字，比我認得的少。
- | | | |
|-----|---|--|
| 1. | 真 | chên ¹ |
| 2. | 正 | chêng ⁴ |
| 3. | 抄 | ch'ao ¹ |
| 4. | 寫 | hsieh ³ |
| 5. | 教 | chiao ¹ |
| 6. | 學 | hsiao ² , hsio ² |
| 7. | 請 | ch'ing ³ |
| 8. | 瞧 | ch'iao ² |
| 9. | 拿 | na ² |
| 10. | 字 | tzŭ ⁴ |
| 11. | 典 | tien ³ |
| 12. | 話 | 'hua ⁴ |
| 13. | 找 | chao ³ |
| 14. | 看 | k'an ⁴ |
| 15. | 先 | hsien ¹ |
| 16. | 認 | jên ⁴ |
| 17. | 還 | 'hai ² , 'han ² |
| 18. | 肯 | k'en ³ |
| 19. | 告 | kao ⁴ |
| 20. | 訴 | su ⁴ |
| 21. | 呢 | ni ¹ |
| 22. | 記 | chi ⁴ |
| 23. | 問 | wên ⁴ |
| 24. | 騎 | ch'i ² |
| 25. | 跑 | p'ao ³ |

EXERCISE V.

SINGLE WORDS.

1. *chên*, true.
2. *chéng*, upright, correct.
3. *ch'ao*, to copy.
4. *hsieh*, to write.
5. *chiao*, to teach.
6. *hsiao*, *hsio*, *hsüeh*, *hsiio*, to learn.
7. *ch'ing*, to request.
8. *ch'iao*, to look at, see.
9. *na*, to lay hold of.
10. *tzü*, written words.
11. *tien*, a rule, law.
12. *'hua*, oral language.
13. *chao*, to seek.

14. *k'an*, to see.
15. *hsien*, before, in time only.
16. *jén*, to recognise.
17. *'huan*, to return, repay; *'hai*, *'han*, yet, still.
18. *k'ên*, to wish, to choose to.
19. *kao*, to announce.
20. *su*, to tell to.
21. *ni*, a particle, generally, but not always interrogative.
22. *chi*, to remember.
23. *wên*, to ask, to enquire.
24. *ch'i*, to ride.
25. *p'ao*, to run.

WORDS COMBINED.

1. Teacher.
2. To teach.
3. Pupil.
4. To take hold of the dictionary. To read the dictionary.
5. To look out characters. To recognise characters, to be able to read.
6. To copy. To write.
7. To look out for a teacher. To engage a teacher; also, Please, teacher. Be so good as to inform me.
8. I ask you the question. Be so good as to tell me.
9. Do you remember?
10. Correct pronunciation. Correct or intelligible diction; *lit.*, to speak language true without error.
11. To see; to behold. Have you seen it or not? Have you not seen it yet? I have seen it.
12. Riding. Running or galloping. Did you come on foot or on horseback? I came on horseback. That horse gallops fast.
13. Have you found a teacher? I have.

14. Teacher, please teach me to talk.
15. Teacher, please look out a word in the dictionary. What character do you want looked out? The character *ch'iao*, to see.
16. Have you ever met with (*lit.* seen) this character? I have. Tell me what character it is? I do not remember the character. Are there any other characters that you do not remember? Of course there are. I remember but few compared with the number I forget.
17. Your pronunciation is correct; so is your diction.
18. I will ask you whether you know this character or not? I have never seen this character.
19. I have requested a teacher to come and teach me, [but] he will not come. What is it you requested him to teach? I asked him to teach us the spoken language; [but] he says he objects to come on account of the large number of pupils.
20. Tell me, is that man's pronunciation as good as yours? My pronunciation is not very good; he knows more characters than I.

一張紙，一本書，兩塊墨，五管筆。¹
 官話。² 懂得，聽見，忘了。³
 四聲，是上平，下平，上
 聲，去聲。⁵ 不錯，完了，不會，明白，可以。⁶
 你把那一本書拏來給我，那一張紙拏給
 我看，你給我買十管筆，兩塊墨。⁷ 我聽見說你學官話學得很好，四聲你會分不
 會，四聲都可以分得開。⁸ 那一本書你看完了沒有，十分裏我看過八分，明白不
 明白，有幾分不明白，也有幾個字不認得。⁹ 你念過多少日子的書，我念過十個
 月的書，那書上的字都記得麼，不都記得，忘了好些個，也有記錯了的。¹⁰ 他那個
 人懂得官話不懂，我聽見說他不懂得，他認得字不認得，字還認得，認過四五千
 字，你那兒知道呢，上月我們在一塊兒看書，我叫他抄寫，他可以不可以，沒有甚
 麼不可以的。¹¹ 我問你，他的話，你聽得出來聽不出來。¹² 你念過的書，千萬不可
 忘了，不錯，你說得很是。

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|-----|---|-----------------------------------|
| 1. | 紙 | chih ³ |
| 2. | 張 | chang ¹ |
| 3. | 筆 | pi ³ |
| 4. | 管 | kuan ³ |
| 5. | 墨 | mê ⁴ , mo ⁴ |
| 6. | 塊 | k'uai ⁴ |
| 7. | 把 | pa ⁴ |
| 8. | 本 | pên ³ |
| 9. | 書 | shu ¹ |
| 10. | 念 | nien ⁴ |
| 11. | 完 | wan ² |
| 12. | 可 | k'o ³ |
| 13. | 以 | i ³ |
| 14. | 給 | kei ³ |
| 15. | 官 | kuan ¹ |
| 16. | 會 | 'hui ⁴ |
| 17. | 分 | fên ¹ |
| 18. | 聽 | t'ing ¹ |
| 19. | 明 | ming ² |
| 20. | 也 | yeh ³ |
| 21. | 懂 | tung ³ |
| 22. | 平 | p'ing ² |
| 23. | 聲 | shêng ¹ |
| 24. | 忘 | wang ⁴ |
| 25. | 錯 | ts'o ⁴ |

EXERCISE VI.

SINGLE WORDS.

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|---|--|
| <ol style="list-style-type: none"> 1. <i>chih</i>, paper. 2. <i>chang</i>, properly to open, spread out; hence, when found with paper, <i>chih</i>, a sheet; also the Numerative of chairs, tables, &c. 3. <i>pi</i>, pencil. 4. <i>kuan</i>, tube; also the Numerative of pencils. 5. <i>mê</i>, <i>mo</i>, ink. 6. <i>k'uai</i>, a bit, piece; also the Numerative of Chinese ink, which is in small cakes. 7. <i>pa</i>, to hold; often prefixed to what we call the object of a transitive verb; also a noun, the Numerative of various nouns. 8. <i>pên</i>, trunk; root above ground; also the Numerative of volumes; under certain circumstances the pronoun <i>this</i>. 9. <i>shu</i>, a book; writings. 10. <i>nien</i>, to think of; to commit to memory; to repeat aloud; to study. | <ol style="list-style-type: none"> 11. <i>wan</i>, to end; hence sometimes used to form the perfect of verbs. 12. <i>k'o</i>, to be right; to be able. 13. <i>i</i>, properly to use; but it has other meanings. See Exerc. XVIII. ex. 12. 14. <i>kei</i>, properly <i>chi</i>, to give; hence, to or for. 15. <i>kuan</i>, officer. 16. <i>'hui</i>, to meet; come together; be competent to; to know. 17. <i>fên</i>, to divide; a portion; specially a tenth. 18. <i>t'ing</i>, to hear. 19. <i>ming</i>, plain to the sight; clear-seeing. 20. <i>yeh</i>, also, even. 21. <i>tung</i>, to understand. 22. <i>p'ing</i>, even, level; at peace. 23. <i>shêng</i>, sound; tone. 24. <i>wang</i>, to forget. 25. <i>ts'o</i>, to err; wrong. See Radical Test Table III., 10. |
|---|--|

WORDS COMBINED.

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. A sheet of paper. A volume. Two bits or cakes of ink. Five pencils. 2. The mandarin dialect; <i>lit.</i> official spoken-language. 3. To understand. To hear. To have forgotten. 4. The Four Tones [of the oral language] are the <i>shang-p'ing</i>, upper-even; the <i>hsia-p'ing</i>, lower-even; the <i>shang</i>, ascending; and the <i>ch'ü</i>, departing. 5. Right! <i>lit.</i> no mistake. To have finished or ended, (active or neuter). Not to be able to. Intelligent, intelligent; to understand. To be able; or, It will do well enough. 6. Bring that volume here to, or for, me. Show me that sheet of paper. Buy me ten pencils and two cakes of ink. 7. I hear it said that you are learning mandarin, and getting on very well. Can you distinguish the Four Tones? I can distinguish them all. 8. Have you done reading that book yet? (or, have you finished that book?) I have read four- | <p>fifths of it. Do you understand it? There are portions of it that I do not understand; there are also some characters that I do not know.</p> <ol style="list-style-type: none"> 9. How long have you been reading (studying)? I have been studying ten months. Do you remember all the characters in the book (or books) you have been studying? I do not remember them all. I have forgotten a good number altogether, and there are some that I do not remember accurately. 10. Does <i>he</i> understand mandarin? I have heard people say that he does not. Does he know the written character? That he does; he knows four or five thousand characters. How do you know? We read together last month. If I tell him to copy, will he be able to? There is no reason why he should not. 11. Tell me, do you understand him when he speaks? 12. You must on no account forget the books you read. Certainly not; you are quite right. |
|---|--|

一鋪炕，一張床。帳子，蓆子，鋪蓋。一張桌子，一張椅子。一盞燈，燭燈。廚房，
 一把刀子，一把鋪子，一把勺子，一口飯鍋，一個鍋蓋，一個茶碗，一個茶盅，一隻酒
 杯，一個酒盅子。煮飯。壞了。他在炕上鋪蓆子。我要在這張床上躺著，你
 快把鋪蓋鋪上。那一張床上有帳子沒有。他在床上躺著，我在椅子上坐著。
 這屋裏很黑，擎一盞燈來。有人擎了那盞燈去。桌子上的那燭燈，誰擎了去
 了，是我給廚子擎過去了。廚房裏沒有火。飯鍋是煮飯用的，鍋蓋是飯鍋的
 蓋兒，茶碗茶盅都可以有蓋兒。酒杯酒盅子，這兩個東西不大很分。那屋裏
 那些桌子椅子都壞了。我叫你買的那茶碗，你買了沒買，買過了，買了多少個，
 買了二十個，是在那兒買的，都是在城外頭鋪子裏買的。你們的屋裏有蓆子
 沒有，我們的屋裏炕上都有蓆子。

- | | | |
|-----|---|----------------------|
| 1. | 炕 | k'ang ⁴ |
| 2. | 蓆 | hsi ² |
| 3. | 床 | ch'uang ² |
| 4. | 帳 | chang ⁴ |
| 5. | 鋪 | p'u ¹ |
| 6. | 蓋 | kai ⁴ |
| 7. | 桌 | cho ¹ |
| 8. | 椅 | i ³ |
| 9. | 燭 | la ⁴ |
| 10. | 燈 | têng ¹ |
| 11. | 盞 | chan ³ |
| 12. | 隻 | chih ¹ |
| 13. | 酒 | chiu ³ |
| 14. | 杯 | pei ¹ |
| 15. | 茶 | ch'a ² |
| 16. | 碗 | wan ³ |
| 17. | 盅 | chung ¹ |
| 18. | 廚 | ch'u ² |
| 19. | 煮 | chu ³ |
| 20. | 飯 | fan ⁴ |
| 21. | 鍋 | kuo ¹ |
| 22. | 鋪 | ch'a ¹ |
| 23. | 勺 | shao ² |
| 24. | 壞 | 'huai ⁴ |

EXERCISE VII.

SINGLE WORDS.

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| 1. <i>k'ang</i> , stove-bed. | 13. <i>chiu</i> , wine. |
| 2. <i>hsi</i> , mat. | 14. <i>pei</i> , cup. |
| 3. <i>ch'uang</i> bed. | 15. <i>ch'a</i> , tea. |
| 4. <i>chang</i> , curtain. | 16. <i>wan</i> , bowl. |
| 5. <i>p'u</i> ¹ , to spread; the Numerative of stove-beds. | 17. <i>chung</i> , cup, larger than <i>pei</i> . |
| 6. <i>kai</i> , cover; to cover. | 18. <i>ch'u</i> , to cook. |
| 7. <i>cho</i> , table. | 19. <i>chu</i> , to boil. |
| 8. <i>i</i> , chair. | 20. <i>fan</i> , properly cooked rice; also any cooked victuals. |
| 9. <i>la</i> , wax. | 21. <i>kuo</i> , a certain cooking-pan. |
| 10. <i>teng</i> , lamp. | 22. <i>ch'a</i> , fork. |
| 11. <i>chan</i> , the Numerative of lamps. | 23. <i>shao</i> , spoon. |
| 12. <i>chih</i> , properly the half of a pair; the Numerative of sheep, poultry, shipping, &c. | 24. <i>'huai</i> , to spoil; to ruin; hence morally ruined, vicious. |

WORDS COMBINED.

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|--|--|
| 1. A stove-bed. A bed. | 14. Who took away the candlestick that was on the table? It was I that took it for the cook (or, to give it to the cook). |
| 2. Curtains. Mats. Bedding; <i>q.d.</i> that which is spread and which covers. | 15. There is no fire in the kitchen. |
| 3. A table. A chair. | 16. A rice-pan, <i>fan-kuo</i> , is a pan for boiling rice; the <i>kuo-kai</i> is the cover of the rice-pan; tea-cups, whether <i>ch'a-wan</i> or <i>ch'a-chung</i> , may both have <i>kai</i> , covers. |
| 4. A lamp. Candlesticks. | 17. There is no great difference between a <i>chiu-pei</i> and a <i>chiu-chung-tzŭ</i> (wine cups). |
| 5. Kitchen. A knife. A fork. A spoon. A cooking-pan, a pan to cook rice. A cooking-pan lid. A tea-cup. Do. A wine-cup. Do. (See below, <i>ex.</i> 16, 17.) | 18. The chairs and tables in that room are all spoiled. |
| 6. To boil rice. | 19. Have you bought those tea-cups I told you to buy? I have. How many did you buy? Twenty. Where did you buy them? They were bought in a shop outside the city. |
| 7. To have spoiled; he, or it, is spoiled, or destroyed. | 20. Have you mats in your apartment (or, apartments)? There are mats on all the stove-beds in our apartments. |
| 8. He spread, or, is spreading, a mat on the stove-bed. | |
| 9. I will (or want to, or, am going to,) lie down on this bed; be quick and make the bed. | |
| 10. Are there curtains upon that bed? | |
| 11. He is, or was, lying on the bed; I am, or was, sitting on a chair. | |
| 12. It is very dark in the room; bring a lamp here. | |
| 13. Some one has taken the lamp away. | |

傢伙。一條撓子，一個撓子也說得。一個爐子。花瓶、酒瓶、酒壺、茶壺、盤子、碟子。點燈、吹燈、燒火、滅火。倒水。空壺、滿壺、壺空了、壺滿了。使得、破壞、收拾。家裏用的東西都是傢伙。床、桌椅、櫈，都是屋裏用的傢伙。吃飯的傢伙，有刀子、鋪子、勺子、盤子、碟子、飯碗、酒杯。爐子有大小不同，廚房做飯是爐子，炕頭裏也是爐子，屋裏燒火還是爐子。花瓶也算是傢伙麼？花瓶還可以算是傢伙。那酒瓶、酒壺、茶壺、茶碗也都是零用的傢伙。那碗裏的水倒在鍋裏。倒茶是叫人把茶倒在碗裏頭。你點了燈沒有？我點上燈了，是他吹滅了。吹燈是滅燈火，滅火是滅了爐子的火。那倆壺裏頭有水沒有水？一個是空的，一個是滿的。你把那空的倒滿了水。那花瓶是甚麼人破壞的？我不知道是誰，快去叫人收拾，使得使不得，叫人收拾很使得。

1. 傢 chia¹
2. 伙 'huo³
3. 撈 têng⁴
4. 條 t'iao²
5. 倒 tao⁴
6. 壺 'hu²
7. 花 'hua¹
8. 瓶 p'ing²
9. 破 p'o⁴
10. 收 shou¹
11. 拾 shih²
12. 盤 p'an²
13. 碟 tieh²
14. 吃 ch'ih¹
15. 點 tien³
16. 吹 ch'ui¹
17. 滅 mieh⁴
18. 使 shih³
19. 燒 shao¹
20. 爐 lu²
21. 空 k'ung¹
22. 滿 man³
23. 同 t'ung²
24. 算 suan⁴
25. 碎 sui⁴

EXERCISE VIII.

SINGLE WORDS.

- | | |
|---|---|
| <ol style="list-style-type: none"> 1, 2. <i>chia-huo</i>, utensils, furniture. 3. <i>têng</i>, a stool, a bench. 4. <i>t'iao</i>, a branch, twig; the Numerative of stools, and many other dissimilar things that are long and narrow. 5. <i>tao</i>, to upset; to pour. 6. <i>'hu</i>, a pot, a tea-pot, &c. 7. <i>'hua</i>, flowers. 8. <i>p'ing</i>, a vase. 9. <i>p'o</i>, to crack, break. 10. <i>shou</i>, to receive; recover, to put away. 11. <i>shih</i>, to pick up; to put in order. 12. <i>p'an</i>, plates. 13. <i>tieh</i>, plates, saucers, smaller than <i>p'an</i>. | <ol style="list-style-type: none"> 14. <i>ch'ih</i>, to eat. 15. <i>tien</i>, point, particle; to punctuate; to light as a candle. 16. <i>ch'ui</i>, to blow. 17. <i>mieh</i>, to extinguish. 18. <i>shih</i>, to employ. 19. <i>shao</i>, to burn, roast. 20. <i>lu</i>, a stove. 21. <i>k'ung</i>¹, empty. 22. <i>man</i>, full. 23. <i>t'ung</i>, same; with. 24. <i>suan</i>, to reckon. 25. <i>sui</i>, in fragments, in tatters. |
|---|---|

WORDS COMBINED.

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. Furniture, utensils. 2. A stool or bench; you may also use <i>t'iao</i> or <i>ko</i> as the Numerative of <i>têng</i>. 3. A stove. 4. Flower-vase. Wine-bottle. Wine-kettle. Teapot. Dishes. Plates. 5. Light the lamp. Blow out the lamp. Light the fire. The fire is out. 6. To pour, or upset water. 7. Empty pot, or kettle; full pot. The pot is empty; the pot is full. 8. It may be used (is rightly used, will do. See below <i>Ex. 20</i>). To spoil by breaking. To mend. 9. Every thing that is used in a house is <i>chia-huo</i>, furniture. 10. Beds, tables, chairs, stools, are all <i>chia-huo</i>, room-furniture. 11. The <i>chia-huo</i> for the table are knives, forks, spoons, dishes, plates, bowls, and wine cups. 12. Stoves, <i>lu-tzü</i>, are of different sizes; some larger, some smaller; the stove on which things are cooked in the kitchen is a <i>lu-tzü</i>; so is the | <p>stove in front of the stove-bed; so also is the stove in which a fire is lit in one's room.</p> <ol style="list-style-type: none"> 13. May flower-vases also be considered <i>chia-huo</i>? They may be so considered. 14. Wine-bottles, wine-kettles, tea-pots, and tea cups, are also miscellaneous <i>chia-huo</i>. 15. The water in the cup is (or, was) poured into the pan. 16. To say <i>tao ch'a</i>, pour tea, is to desire some one to pour tea into the cups. 17. Have you lit the lamp? I lit it; but he blew it out. 18. <i>ch'ui têng</i>, lit. to blow a lamp, is to extinguish the flame of the lamp; <i>mieh 'huo</i>, to extinguish fire, means the extinction of fire [as] in a fire-place. 19. Is there water in those two kettles? One is empty, the other is full. Fill the empty one with water. 20. Who is it that has broken the (or, that) flower-vase? I do not know who it was. Had I not better go at once and desire some one to mend it? Yes; you had much better tell some one to mend it. |
|---|---|

前年、去年、今年、明年、後年。	1. 今年	chin ¹
上月、本月、下月。	2. 年	nien ²
前兒就是前天、昨兒、昨天、今兒、今天、明兒、明天、後兒、後天、都是那麼著。	3. 時	shih ²
時候、天亮、白晝、黑下、一會兒、一點鐘兩刻、半點鐘、一點半鐘就是一點鐘兩刻、一下鐘就是一點鐘。	4. 令	ling ⁴
那人他看過二十多年的書、做過五六個月的先生。	5. 暖	nuan ³
我今兒走、下月可以回來。	6. 和	'ho ² , 'huo ²
你今兒八下鐘還沒起來。	7. 昨	tso ²
這兒天熱的時候兒下雨、天	8. 天	t'ien ¹
冷、天熱、天涼、天暖和、颶風、晴天、下雪。	9. 就	chiu ⁴
前年、後年可以說、前月、後月不大很說。	10. 定	ting ⁴
黑下回家看書。	11. 晝	chou ⁴
昨兒黑下下雨、今兒晴了天。	12. 晴	ch'ing ²
今兒是個晴天。	13. 亮	liang ⁴
今年天氣暖	14. 鐘	chung ¹
和得很、沒有去年那麼冷。	15. 半	pan ⁴
月到的、他們倆、是去年來過了。	16. 刻	k'ê ⁴
	17. 氣	ch'i ⁴
	18. 候	'hou ⁴
	19. 冷	lêng ³
	20. 熱	jê ⁴
	21. 雪	hsüeh ³
	22. 涼	liang ²
	23. 颶	kua ¹

EXERCISE IX.

SINGLE WORDS.

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|---|--|
| <ol style="list-style-type: none"> 1. <i>chin</i>, now; the present. 2. <i>nien</i>, the year. 3. <i>shih</i>, time. 4. <i>ling</i>, to command; commands; also, honorable. 5. <i>nuan</i>, also <i>nan</i>, warm. 6. <i>'ho</i>, <i>'huo</i>, peace; together with. 7. <i>tso</i>, of yesterday. 8. <i>t'ien</i>, heaven; a day. 9. <i>chiu</i>, to follow as a consequence; consequently; then. 10. <i>ting</i>, to fix. 11. <i>chou</i>, day time. 12. <i>ch'ing</i>, clear, fine. | <ol style="list-style-type: none"> 13. <i>liang</i>, light as day. 14. <i>chung</i>, bell, clock. 15. <i>pan</i>, half. 16. <i>k'ê</i>, to engrave; a quarter of an hour. 17. <i>ch'i</i>, breath, air. 18. <i>'hou</i>, to await; hence a section of time. 19. <i>lêng</i>, cold. 20. <i>jê</i>, hot. 21. <i>hsüeh</i>, snow. 22. <i>liang</i>, cool, cold. 23. <i>kua</i>, to blow; said to be a vulgar form of <i>kua</i>, to rasp or cut, EXERC. XVIII. 10. |
|---|--|

WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. The year before last. Last year. This year. Next year. The year after next. 2. Last moon, <i>lit.</i> the moon above. This moon. Next moon, <i>lit.</i> the moon below. 3. <i>ch'ien-'rh</i> is simply <i>ch'ien-t'ien</i>, the day before yesterday; and the combinations meaning yesterday, to-day, to-morrow, and the day after to-morrow, all follow the same rule. 4. The term <i>shih-ling</i>, means simply the four seasons. 5. The weather, <i>lit.</i> air of the sky, may be distinguished as cold, hot, cool, warm, windy, clear, snowy. 6. A time. Day-break. Day-time. Night-time. A short space of time. An hour and two quarters. A half-hour. An hour and a half is the same as an hour and two quarters. Both the following expressions, <i>i hsia chung</i> and <i>i tien chung</i>, mean an hour. 7. That man there has studied upwards of twenty years, and has been a teacher five or six months. | <ol style="list-style-type: none"> 8. I am going to-day, and I may be back next moon. 9. You were not up at eight o'clock to-day. 10. You may say both <i>ch'ien nien</i> for the year before last, and <i>'hou nien</i> for the year after next; but one seldom hears <i>ch'ien yüeh</i> and <i>'hou yüeh</i>. 11. At this place it rains in the hot weather and snows in the cold. 12. It blew last night, and at day-break it was very cold. 13. It is his habit to go out riding in the day-time, and to go home at night and read. 14. It rained last night, but it is fine to-day. 15. This is a fine (or, clear) day. 16. The weather is very mild this year; not so cold as it was last year. 17. You and I have been here a good many years; (or It is many years since you and I came here.) 18. He came last year; I arrived last moon; they two were over here last year. |
|--|--|

- 了。²⁴ 天上的雲彩滿了，就是陰天。²⁵ 今兒早起下得霧很大，大山都看不見
- 擱著罷。²² 他多啗回來，明兒可以回來。²³ 那茶壺擱在那兒了，擱在屋裏桌子
- 夜分有五更，頭一更就是定更。²¹ 天長做事的工夫多，天短沒有空兒，事情得
- 晴了。¹⁸ 前半夜還暖和，後半夜冷。¹⁹ 三更天就是半夜。²⁰ 夜裏那更夫打更，一
- 情得你各自各兒去，那房子就是他各自各兒住著。¹⁷ 上半天下了雨，下半天
- 天就躺在炕上罷了，天天都是這麼樣。¹⁶ 各自各兒就是自己一個人，這個事
- 每日，還是那麼樣。¹⁵ 他是早起起來，晌午街上走，晚上回家看書，到夜裏三更
- 下霧。¹⁰ 得有事情。¹¹ 擱著罷了。¹³ 每年不是年年麼，每月就是月月，每天
- 後半夜。⁵ 定更打更，更夫。⁶ 天長，天短，夜長，夜短。⁷ 多啗工夫。⁸ 陰天，雲彩，
- 每年，每月，每天，每日。² 各樣。³ 早起，晌午，晚上，上半天，下半天。⁴ 夜裏，前半夜，
1. 更 ching¹
 2. 夫 fu¹
 3. 每 mei³
 4. 夜 yeh⁴
 5. 得 tei³
 6. 打 ta³
 7. 罷 pa⁴
 8. 早 tsao³
 9. 晚 wan³
 10. 晌 shang³
 11. 午 wu³
 12. 啗 tsan¹
 13. 事 shih⁴
 14. 情 ch'ing²
 15. 擱 ko¹
 16. 各 ko⁴
 17. 樣 yang⁴
 18. 短 tuan³
 19. 雲 yün²
 20. 彩 ts'ai³
 21. 陰 yin¹
 22. 霧 wu⁴
 23. 空 k'ung⁴

EXERCISE X.

SINGLE WORDS.

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|---|--|
| <ol style="list-style-type: none"> 1. <i>ching</i>, properly <i>k'ing</i>, the night watches. 2. <i>fu</i>, a man; specially a husband; commonly, any working man. 3. <i>mei</i>, every. 4. <i>yeh</i>, night. 5. <i>tei</i>, must be; popular contraction of <i>té yao</i>; see EXERC. II. 6. <i>ta</i>, to strike. 7. <i>pa</i>, to end, cause to cease; at the end of a sentence, There's an end of it; but sometimes an expression of doubt, like our Eh? 8. <i>tsao</i>, early. 9. <i>wan</i>, late. 10. <i>shang</i>, noon. | <ol style="list-style-type: none"> 11. <i>wu</i>, noon. 12. <i>tsan</i>, length of time; popular contraction of <i>tsao wan</i>. 13. <i>shih</i>, an affair. 14. <i>ch'ing</i>, feelings; circumstances. 15. <i>ko</i>, to put, to place; to leave unmoved. 16. <i>ko</i>, each, every. 17. <i>yang</i>, kind; fashion. 18. <i>tuan</i>, short. 19. <i>yiin</i>, cloud. 20. <i>ts'ai</i>, colours. 21. <i>yin</i>, dark. 22. <i>wu</i>, mist. 23. <i>k'ung</i>, vacancy, leisure. |
|---|--|

WORDS COMBINED.

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|--|---|
| <ol style="list-style-type: none"> 1. Every year. Every moon. Every day (<i>t'ien</i>). Every day (<i>jih</i>). 2. Each kind; or, all sorts. 3. Early in the morning. Noon. In the evening, or, at night. The forenoon. The afternoon. 4. By night; during night. Before midnight. After midnight. 5. To set the watch; the watch-setting. To strike [the number of] the watch; to keep watch as a watchman. A watchman. 6. The days are long. The days are short. The nights are long. The nights are short. 7. At what time; when? 8. Work; the time at man's disposal for work; hence his leisure; time taken up by anything. 9. A dull day. Clouds. There is a mist come, or coming on. 10. There must be one, or some. 11. Affairs; an affair. 12. Being put or placed. 13. It is ended; enough about it. 14. Every year, <i>mei nien</i>, is the same as year after year, <i>nien nien</i>, is it not? Every moon is moon after moon, monthly; so with the phrases <i>mei t'ien</i>, <i>mei jih</i>, daily. 15. He rises early; goes for a walk (<i>lit. up the street</i>) | <p>at noon; comes home in the evening and reads; and in the third watch of the night he goes to bed. He does the same every day.</p> <ol style="list-style-type: none"> 16. The expression <i>ko-tz'ü-ko-rh</i> means simply one's individual self. In this matter it is essential that you should go yourself. He lives by himself in that house. 17. It rained in the forenoon, but the afternoon was fine. 18. It was warm before midnight, but cold after. 19. The third watch is midnight. 20. As regards the watches which a watchman strikes during the night, the night is divided into five; the beginning of the first of which is the watch-setting. 21. When the days are long, there is more time to do things; when they are short, one has not leisure for them, and they must just wait (be put aside). 22. When will he be back? Possibly to-morrow. 23. Where is the teapot put? On the table in the room. 24. When the sky is overcast, the day is said to be <i>yin</i>, dull, obscured. 25. There was a thick mist this morning; the mountains were invisible. |
|--|---|

了。你 ¹⁷	我在家里坐著穿鞋，上衙門去穿靴子。	你的那皮靴子擱得日子多，得刷洗	好的是溫和水兒。	你快把這個水倒在鍋裏溫一溫。	那火要滅了，這水溫	了半天開不了。	要洗衣裳使熱水最好，刷洗靴子得使涼水。																																																													
補。	你快起來穿上衣裳。	他脫了衣裳躺著。	那一件衣裳破了，叫人來縫	的拏來我洗臉。	那些衣裳腌臢，拏刷子刷一刷，這一件衣裳	子沒換呢。	今兒個天涼，你得穿一件衣裳。																																																													
子。	兩雙鞋，十雙襪子，一條手巾，八件衣裳，一個臉盆。	這盆水腌臢了，換乾淨	刷洗。	腌臢，乾淨。	衣裳，靴子，鞋，襪子。	穿上，脫下來，換上。	縫補。																																																													
1.	怕	p'a ⁴	2.	裳	shang ¹	3.	件	chien ⁴	4.	太	t'ai ⁴	5.	腌	a ¹ , ang ¹	6.	臢	tsa ¹ , tsang ¹	7.	換	'huan ⁴	8.	乾	kan ¹	9.	淨	ching ⁴	10.	刷	shua ¹	11.	洗	hsi ³	12.	臉	lien ³	13.	盆	p'en ²	14.	縫	feng ²	15.	補	pu ³	16.	穿	ch'uan ¹	17.	鞋	hsieh ²	18.	脫	t'o ¹	19.	靴	hsüeh ¹	20.	雙	shuang ¹	21.	襪	wa ⁴	22.	最	tsui ⁴	23.	溫	wên ¹

EXERCISE XI.

SINGLE WORDS.

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| 1. <i>p'a</i> , to fear. | 12. <i>lien</i> , face. |
| 2. <i>shang</i> , with <i>i</i> , Radical 145, clothes. | 13. <i>p'ên</i> , basin. |
| 3. <i>chien</i> , properly an item, or unit; the Numerative of clothes, affairs, and other things. | 14. <i>fêng</i> , to stitch together. |
| 4. <i>t'ai</i> , much; very; too much. | 15. <i>pu</i> , to patch. |
| 5. <i>a</i> , <i>ang</i> , (used only with 6,) dirty. | 16. <i>ch'uan</i> , to bore; to put on clothes. |
| 6. <i>tsa</i> , <i>tsang</i> , dirty; (often used without 5). | 17. <i>hsieh</i> , shoes. |
| 7. <i>'huan</i> , to exchange. | 18. <i>t'o</i> , to take off or away. |
| 8. <i>kan</i> , dry. | 19. <i>hsüeh</i> , boots. |
| 9. <i>ching</i> , clean. | 20. <i>shuang</i> , a pair. |
| 10. <i>shua</i> , to brush. | 21. <i>wa</i> , stockings. |
| 11. <i>hsi</i> , to wash. | 22. <i>tsui</i> , much; very. |
| | 23. <i>wên</i> , warm. |

WORDS COMBINED.

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| 1. To brush and wash (Chinese boots). | 13. Has he got on boots or shoes? He has got on boots. |
| 2. Dirty. Clean. | 14. This handkerchief is dirty; put it in the basin and wash it. |
| 3. Clothes. Boots. Shoes. Stockings. | 15. Are you in the habit of wearing boots or shoes? When I am not going out, I wear shoes; when I go to the <i>ya-mên</i> , I put on boots. |
| 4. To put on clothes (or any article of clothing). To take off. To change (clothes). | 16. Those leather boots of yours have been lying by a long time; they must be washed and brushed. |
| 5. To mend by stitching. | 17. Which do you prefer (or, which are you in the habit of) using when you wash your hands, cold water or boiling water? Both are bad; cold water is too cold; boiling water is too hot; warm water is the best. |
| 6. A pair of boots. Two pair of shoes. Ten pair of stockings. A handkerchief, or napkin. Eight articles of dress. A wash-hand basin. | 18. Be quick and pour this water into the pan, and warm it. |
| 7. The water in this basin is dirty; change it and bring me some clean water instead to wash my face. | 19. The fire is going out; the water has been on some time, and it will not boil. |
| 8. Those clothes are dirty; take a brush and brush them. This thing (article of dress) is torn; call some one here to mend it. | 20. To wash clothes it is best to use hot water. The water used to clean (brush and wash) boots must be cold. |
| 9. Get up quick and dress. | |
| 10. He is (or, was) lying down undressed; or, has taken off his clothes and is lying down. | |
| 11. He has had that thing on for several days without changing it. | |
| 12. It is cold to day; you must put on something more. | |

1. 儘 chin³
 2. 摘 chai¹
 3. 戴 tai⁴
 4. 揮 tan³
 5. 帽 mao⁴
 6. 砍 k'an³
 7. 肩 chien¹
 8. 汗 'han⁴
 9. 衫 shan¹
 10. 單 tan¹
 11. 夾 chia²
 12. 綿 mien²
 13. 褲 k'u⁴
 14. 裁 ts'ai²
 15. 褂 kua⁴
 16. 袖 hsiu⁴
 17. 梳 shu¹
 18. 髮 fa¹
 19. 針 chên¹
 20. 線 hsien⁴
 21. 胰 i²
 22. 澡 tsao³
- 綿¹衣裳, 夾衣裳, 單衣裳。 砍²肩兒, 汗衫, 褂子, 褲子。 帽³子, 戴帽子, 摘帽子。 針⁴
 線, 一個針, 一條線。 裁⁵縫, 裁衣裳, 縫衣裳。 揮⁶子, 揮衣裳。 洗⁷澡。 頭⁸髮, 梳頭
 髮。 單⁹衣裳, 是就有一面兒沒有裏兒的, 夾衣裳是有裏兒有面兒的, 綿衣裳,
 是夾衣裳中間有綿花的。 砍¹⁰肩兒是有前後沒袖子的, 那一件衣裳, 汗衫是
 儘裏頭穿的單衣裳, 褂子是儘外頭穿的衣裳, 短的就叫馬褂子。 這¹¹一條褲
 子是綿的, 是夾的。 帽¹²子分得是小帽兒, 官帽兒, 官帽兒裏有涼帽, 暖帽兩樣
 兒, 人在街上得戴帽子, 進屋裏來可以摘帽子。 你¹³會針線不會, 我不會, 就叫
 一個裁縫來把我那一件汗衫補了。 那¹⁴一件砍肩兒裁了還沒縫呢。 那¹⁵一
 件破馬褂子得縫補了。 拏¹⁶揮子揮一揮衣裳上的土。 那¹⁷一把木梳是誰梳
 頭髮的。 洗¹⁸澡是一身都洗, 天天兒洗澡很好。

EXERCISE XII.

SINGLE WORDS.

1. *chin*, extreme, farthest.
2. *chai*, to uncap.
3. *tai*, to wear on the head.
4. *tan*, to tap, to dust.
5. *mao*, a cap.
6. *k'an*, to cut.
7. *chien*, shoulders.
8. *'han*, sweat.
9. *shan*, a shirt, shift.
10. *tan*, single.
11. *chia*, doubled; having a lining.

12. *mien*, cotton.
13. *k'u*, trousers.
14. *ts'ai*, to cut (as a tailor).
15. *kua*, an outer coat.
16. *hsiu*, a sleeve.
17. *shu*, a comb; to comb.
18. *fa*, the hair.
19. *chên*, a needle.
20. *hsien*, thread.
21. *i*, soap.
22. *tsao*, to bathe.

WORDS COMBINED.

1. Wadded clothes. Lined clothes. Clothes not lined.
2. Waistcoat. Shirt, or shift. Outer coat. Trousers.
3. Cap. To have the cap on. To take the cap off.
4. To sew. A needle. A thread.
5. A tailor. To cut out clothes. To stitch, put together, make up clothes.
6. A duster. To dust clothes.
7. To bathe.
8. The hair of the head. To comb the hair.
9. Clothes, *tan*, not lined, are such as have an outside with nothing inside it. Clothes, *chia*, lined, are such as have both a lining and an outside. Wadded clothes are clothes with cotton between the outside and the lining.
10. A *k'an-chien*, *lit.*, shoulder-cutter, is the article of dress which has a back and front and no sleeves; a waistcoat. The *'han-shan* is the garment without lining worn innermost of all.

The *kua tsü* is the garment worn outermost of all; when short it is called a *ma-kua*, riding-jacket.

11. Is this pair of trousers wadded, or is it lined?
12. Caps are distinguished as small caps and official caps; and in the category of official caps there are two sorts, the cool (summer) cap, and the warm (winter) cap. In the street (out of doors), one must have a cap on; in a room (or, on going into a room), one may take it off.
13. Do you know how to sew? I do not. Then call a tailor here to mend my shirt.
14. The waistcoat is cut out, but not put together yet.
15. That riding-coat should be mended.
16. Tap the dust off the clothes with a duster.
17. Who is it that combs his hair with that, (or, the,) wooden comb?
18. The expression *hsi-tsao* means to bathe the whole person. It is a good thing to bathe every day.

欠¹賬，借錢，該錢。
 銅錢，鐵錢，票子。
 他的輕重，拏秤稱一稱。
 來我使，我借給人錢，是把我的錢拏給人使。
 花¹²費是把錢使去了，我們家裏天天兒的花費不很多。
 說得，是他過於費錢。
 那房子價錢不貴，這一件皮褂子價值很便宜，那個花瓶不值錢，今年的綿花很賤。
 他¹⁵家裏一個大錢都沒有。
 那¹⁶當十的大錢裏頭，有七分是銅的，有三分是鐵的。
 票子¹⁷是一張紙上頭寫著錢數兒，買東西同銀子錢一個樣兒。
 金子¹⁸比銀子重，鐵比銀子輕。
 買¹⁹東西要稱分兩的，都得使秤。
 那些²⁰秤秤可以稱多少斤兩，最大的可以稱三百斤。

- | | | |
|-----|---|---------------------|
| 1. | 銀 | yin ² |
| 2. | 銅 | t'ung ² |
| 3. | 鐵 | t'ieh ³ |
| 4. | 錢 | ch'ien ² |
| 5. | 吊 | tiao ⁴ |
| 6. | 票 | p'iao ⁴ |
| 7. | 桿 | kan ³ |
| 8. | 秤 | ch'êng ⁴ |
| 9. | 稱 | ch'êng ¹ |
| 10. | 價 | chia ⁴ |
| 11. | 值 | chih ² |
| 12. | 貴 | kuei ⁴ |
| 13. | 賤 | chien ⁴ |
| 14. | 便 | p'ien ² |
| 15. | 宜 | i ² |
| 16. | 輕 | ch'ing ¹ |
| 17. | 重 | chung ⁴ |
| 18. | 借 | chieh ⁴ |
| 19. | 賬 | chang ⁴ |
| 20. | 該 | kai ¹ |
| 21. | 費 | fei ⁴ |
| 22. | 當 | tang ⁴ |
| 23. | 於 | yü ² |
| 24. | 好 | 'hao ⁴ |

EXERCISE XIII.

SINGLE WORDS.

1. *yin*, silver.
2. *t'ung*, copper.
3. *t'ieh*, iron.
4. *ch'ien*, coin.
5. *tiao*, a five hundred cash note.
6. *p'iao*, a printed note, or written order for money; also a police warrant.
7. *kan*, properly any straight pole or rod of wood; the Numerative of spears, muskets, &c.
8. *ch'êng*, a balance.
9. *ch'êng*, here to weigh; hence, to esteem, to speak of.
10. *chia*, price; value.
11. *chih*, to be worth.
12. *kuei*, dear, valuable; honorable, esteemed.
13. *chien*, cheap; valueless.
14. *p'ien*, a popular pronunciation of *p'ien* (see Exer-

cise XXXVI.), convenient, advantageous; read *p'ien* only when followed by *i*; it then means cheap.

15. *i*, to be befitting, morally essential.
16. *ch'ing*, light.
17. *chung*, heavy.
18. *chieh*, to lend; to borrow.
19. *chang*, a bill, account.
20. *kai*, to owe anything; morally, to owe duty.
21. *fei*, to expend.
22. *tang*, to represent; stand for.
23. *yü*, in, in the case or matter of; proceeding out of; not colloquially used except in a few phrases.
24. *'hao*⁴, to like, be fond of; to be distinguished from *'hao*³, good.

WORDS COMBINED.

1. To be in debt, *lit.* to owe bills. To lend or borrow money. To owe money.
2. Accounts; a bill.
3. To spend; expenses.
4. Price, value. Price, cost.
5. Of very small value. Not dear. Cheap, advantageous.
6. Money; silver money. Not dear. Copper coin. Iron coin. Bank notes.
7. A tael or ounce of silver. A note for 500 Peking cash. A four *tiao* note.
8. This is light. That is heavy. Weigh it in the balance (or with the weighing machine), if you do not know its weight.
9. He owes different people a good deal of money.
10. The expression *wo chieh ch'ien*, means that I am getting money of people for my use; *wo chieh kei jên ch'ien*, means that I am letting another have my money for his use.
11. His debts do not amount to less than 1,000 taels.
12. The expression *'hua fei* means to spend, expenditure. Our daily expenditure is not very large.

13. The expression *t'a ai*, he loves to spend money, or *t'a 'hao*, he is fond of spending money, are equally correct; both mean that he spends too much money.
14. That is not a dear house. The price asked, or paid, for this fur riding-jacket is very small. That flower vase is worth nothing. Cotton is very low this year.
15. He has not got a cash to live on.
16. Seven-tenths of those ten-cash pieces are copper and three-tenths iron.
17. A *p'iao* is a paper note on which is written the number of cash it is worth; for buying things it is the same as coin.
18. Gold is heavier than silver; iron is lighter than silver.
19. If one wants to weigh things that one is buying, one must use the balance.
20. What weight are those balances equal to weighing? The largest will bear three hundred catties (three piculs).

1.	煤	mei ²
2.	炭	t'an ⁴
3.	柴	ch'ai ²
4.	麪, 麵	mien ⁴
5.	油	yu ²
6.	芝	chih ¹
7.	糖	t'ang ²
8.	鹽	yen ²
9.	粗	ts'u ¹
10.	細	hsi ⁴
11.	湯	t'ang ¹
12.	雞	chi ¹
13.	奶	nai ³
14.	果	kuo ³
15.	菜	ts'ai ⁴
16.	饅	man ²
17.	喝	ho ¹
18.	弄	nung ⁴
19.	端	tuan ¹
20.	撒	ch'ê ⁴
21.	熟	shou ²
22.	論	lun ⁴
23.	石	tan ⁴

柴¹火, 煤炭。米²麪, 饅頭, 白糖, 雞子兒, 牛奶, 果子。燈³油, 香油。粗⁴鹽, 細鹽。弄⁵
 菜, 端菜, 撒了。吃⁶飯, 喝湯。我⁷昨兒買了三百斤煤, 五十斤炭, 八十斤柴火, 四
 石米, 二百斤麵。燈⁸油是豆子做的, 香油是芝麻做的, 燈油比香油賤。弄⁹火,
 就是燒火。天¹⁰氣冷的時候兒, 煤炭用得¹¹多。炕爐子是用煤, 火盆是用炭, 火
 盆是屋裏用的, 不能做飯做水。菜¹²有生的有熟的, 在火上做的都是熟菜, 生
 菜是地下長出來, 就可以吃得。你¹³去給我買一隻小雞子, 三四個雞子兒, 還
 要牛奶不要, 牛奶便宜我可以要幾斤, 我們這兒買牛奶, 不論斤數兒, 都是論
 碗論瓶, 買果子也不論斤, 都是論個兒。你¹⁴愛吃饅頭, 愛吃飯, 雨樣兒都不愛,
 我愛喝湯, 愛喝甚麼湯呢, 肉湯雞湯都好。你¹⁵快弄飯去, 飯得了就端了來。
 甚¹⁶麼是撒了呢, 你吃完了飯, 都拏下去, 那就是撒了。

EXERCISE XIV.

SINGLE WORDS.

1. *mei*, coal.
2. *t'an*, charcoal.
3. *ch'ai*, fuel.
4. *mien*, flour.
5. *yu*, oil.
6. *chih*, properly the plant of immortality; used with *ma*, Radical 200, as here, sesame.
7. *t'ang*, sugar.
8. *yen*, salt.
9. *ts'u*, coarse.
10. *hsi*, fine.
11. *t'ang*, broth.
12. *chi*, chicken.

13. *nai*, milk.
14. *kuo*, fruit.
15. *ts'ai*, vegetables; victuals in general.
16. *man*, a dumpling.
17. *ho*, to drink.
18. *nung*, to make, prepare.
19. *luan*, upright; to place properly, arrange.
20. *ch'ê*, to remove.
21. *shu*, vulg. *shou*, ripe; cooked.
22. *lun*, to discuss.
23. *tan*, a corrupt form of *shih*, stone, Radical 112; one hundred catties, ordinarily called a picul.

WORDS COMBINED.

1. Firewood. Coal and charcoal.
2. Rice and flour. Bread. White sugar. Fowls' eggs. Cow's milk. Fruit.
3. Lamp oil; sweet oil.
4. Coarse salt. Fine salt.
5. To prepare, cook, food. To put food on the table. To clear away, remove.
6. To eat one's meals. To drink broth.
7. I bought yesterday 300 catties of coal, 50 catties of charcoal, 80 catties of firewood, 4 piculs of rice, and 200 catties of flour.
8. Lamp oil is made from the bean; sweet oil from sesame; lamp-oil costs less than sweet oil.
9. The expression *nung 'huo* means simply *shao 'huo*, to light a fire.
10. When the weather is cold, the consumption of coal and charcoal is larger.
11. In the stove of a stove-bed one uses coal; in a chafing-dish one uses charcoal. A chafing-dish

- is for use in a room; one cannot cook food or heat water with it.
12. Things to be eaten are either *shêng*, raw, or *shou*, cooked; all that are prepared over fire are *shou*, cooked; the *shêng* are vegetables that may be eaten in their natural state.
13. You go and buy me a small chicken, and three or four eggs. Do you want any milk as well? I should like some catties of milk if it is cheap. In this part of the world we do not buy milk by the catty, but by the cup or bottle. Fruit is not bought by the catty either, but by the piece.
14. Do you prefer bread or rice? Neither; I like broth. What broth? Either meat soup or chicken broth suits me.
15. Go and get the food ready directly, and as soon as it is ready put it on the table.
16. What does *ch'ê liao* mean? The removal of the things when you have done eating.

進京直走，繞著走，都可以。	1.	京	ching ¹
一隻船。	2.	遠	yüan ³
坐船，過河，走海，水深，水淺。	3.	近	chin ⁴
客店，掌櫃的。	4.	南	nan ²
辛苦，受累，乏了，歇著。	5.	北	pei ³
你去年進京在那兒住著，在客店裏，我聽見說城外頭客店有不很好住的，那	6.	路	lu ⁴
都看掌櫃的好不好，在我說，人乏了，那兒都好，到店裏不過歇著罷了。	7.	直	chih ²
路愛坐車，愛坐船，都是看地方兒，南邊沒有車，走道兒的客人都是坐船，走河	8.	繞	jao ⁴
路都是小船兒，走海的船大。	9.	河	ho ²
河裏的水淺，沒有海水深。	10.	海	hai ³
你前年坐海船，不	11.	邊	pian ¹
是受了累了麼，不錯，是颶大風，船在山東海邊兒上擱了淺，我們那些人辛苦	12.	深	shên ¹
得了不得。	13.	淺	ch'ien ³
船上吃飯是甚麼人管，也是船家管。	14.	船	ch'uan ²
算計盤費是坐船貴，是坐	15.	客	k'ê ⁴ , k'o ⁴
車貴，坐車比坐船花的錢多，那兒，車價比船價貴呢，車價貴，都是我們北邊那	16.	店	tien ⁴
個車店裏的掌櫃的，也要使些個錢。	17.	掌	chang ³
	18.	櫃	kuei ⁴
	19.	計	chi ⁴
	20.	受	shou ⁴
	21.	累	lei ⁴
	22.	苦	k'u ³
	23.	乏	fa ²
	24.	歇	hsieh ¹
	25.	連	lien ²

PART III. THE FORTY EXERCISES. *San Yü Chang.*

EXERCISE XV.

SINGLE WORDS.

- | | |
|--|---|
| 1. <i>ching</i> , the capital. | 14. <i>ch'uan</i> , ship. |
| 2. <i>yüan</i> , far. | 15. <i>k'ê</i> , <i>k'o</i> , stranger. |
| 3. <i>chin</i> , near. | 16. <i>tien</i> , shop, inn. |
| 4. <i>nan</i> , south. | 17. <i>chang</i> , to superintend. |
| 5. <i>pei</i> , north. | 18. <i>kuei</i> , the counter; a till; a safe. |
| 6. <i>lu</i> , road, way. | 19. <i>chi</i> , to reckon; to count. |
| 7. <i>chih</i> , straight. | 20. <i>shou</i> , to receive; to suffer; hence used in many passive formations. |
| 8. <i>jao</i> , winding. | 21. <i>lei</i> , to entangle; trouble. |
| 9. <i>ho</i> , river. | 22. <i>k'u</i> , bitterness; grief; mental or physical suffering. |
| 10. <i>hai</i> , sea. | 23. <i>fa</i> , tired. |
| 11. <i>pian</i> , side. | 24. <i>hsieh</i> , to rest. |
| 12. <i>shên</i> , deep; morally, profound. | 25. <i>lien</i> , to join, connect. See Exerc. XVII, ex. 4. |
| 13. <i>ch'ien</i> , shallow; morally, commonplace, not profound. | |

WORDS COMBINED.

- | | |
|---|---|
| 1. To go up to, or enter, Peking. To go straight. To go round. Both are practicable; or either will do; or, One may go to Peking either by the straight road or round about. | opinion, when one is tired, any inn is good; all you go to it for is to rest yourself. |
| 2. <i>suan-chi</i> , to reckon; <i>tao-lu</i> , road or journey; <i>yüan-chin</i> , distance. A straight road is the shortest. A winding road is longer; or, As to distance, the straight road there is the shortest. | 9. Do you prefer travelling in a cart or by ship? That depends upon the country I am in; there are no carts in the south, and travellers all go by water. The vessels used in river-travelling are small; sea-going vessels are larger. |
| 3. The south side. The north side. | 10. The water in rivers is shallow, not so deep as in the sea. |
| 4. A ship. | 11. In the voyage you made by sea the year before last, you had a hard time of it, hadn't you? I had. It blew hard, and the ship got ashore on the coast of Shan Tung; all of us who were on board suffered dreadfully. |
| 5. To be on board ship. To cross a river. To go by sea. The water is deep. The water is shallow. | 12. Who looks after the messing on board ship? The people of the ship look after it. |
| 6. An inn. The inn-keeper; (<i>lit.</i> till-director.) | 13. Which costs most, travelling by water or travelling in a cart? One spends more travelling in a cart. What? Does the fare of a cart come to more than one's passage on board a vessel? The cart costs more; the reason being that the people we hire our carts of in the north, have also their money to make out of it. |
| 7. Trouble, sorrow. To be in trouble; also, an apologetic expression for giving trouble. To be tired. To be resting. | |
| 8. When you went to Peking last year, where did you live? At an inn. I have heard it said that the inns outside the city are some of them not very good to stay at. That is all according as the inn-keeper is a good or a bad one; in my | |

行李¹、箱子、包兒、口袋、毡子。²一疋布。³餽牲口、駱駝、馱子。⁴跟班。⁵裝箱子、帶東西、帶牲口。⁶追趕。⁷太利害。⁸春夏秋冬。⁹行李是走道兒的客人帶的東西。¹⁰箱子有皮子做的、有木頭做的、甚麼都可裝得、包兒是把東西用甚麼包起來、他是拏毡子把那小箱子包起來、口袋是裝零碎東西的、我們使的都是布口袋。¹¹道兒上到店裏、得餽牲口。¹²駱駝都是口外來的。¹³牲口身上駝著東西就叫馱子、驢馱子、騾馱子、馬馱子、都說得。¹⁴你小心著行李、馱子都齊了、就好。¹⁵跟班的是使喚的人、他叫跟班的把箱子裝在車上、¹⁶我出門去、他的跟班的在後頭追趕我、追了半天、也沒趕上。¹⁷那個人在那兒呢、他出去了、你快跑可以趕得上他、他早走了、怕是趕不上罷、無論趕得上趕不上、你快跑著追他、就是了。¹⁸冬天太冷、夏天太熱、春沒有冬冷、秋沒有夏熱。

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|-----|---|---------------------|
| 1. | 李 | li ³ |
| 2. | 箱 | hsiang ¹ |
| 3. | 包 | pao ¹ |
| 4. | 袋 | tai ⁴ |
| 5. | 毡 | chan ¹ |
| 6. | 布 | pu ⁴ |
| 7. | 餽 | wei ⁴ |
| 8. | 駱 | lo ⁴ |
| 9. | 駝 | t'o ² |
| 10. | 牲 | shêng ¹ |
| 11. | 跟 | kên ¹ |
| 12. | 班 | pan ¹ |
| 13. | 裝 | chuang ¹ |
| 14. | 帶 | tai ⁴ |
| 15. | 馱 | to ⁴ |
| 16. | 追 | chui ¹ |
| 17. | 趕 | kan ³ |
| 18. | 喚 | 'huan ⁴ |
| 19. | 無 | wu ² |
| 20. | 利 | li ⁴ |
| 21. | 害 | 'hai ⁴ |
| 22. | 春 | ch'un ¹ |
| 23. | 夏 | hsia ⁴ |
| 24. | 秋 | ch'iu ¹ |
| 25. | 冬 | tung ¹ |

EXERCISE XVI.

SINGLE WORDS.

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. <i>li</i>, properly plums; in the phrase <i>hsing-li</i>, baggage, corruptly used for <i>li</i>, (see Exercise XX. 13,) to reduce to proper order. 2. <i>hsiang</i>, a box, a trunk. 3. <i>pao</i>, a bundle; to make into a bundle; to wrap up. 4. <i>tai</i>, a bag. 5. <i>chan</i>, felt, or similar fabrics. 6. <i>pu</i>, cotton fabrics. 7. <i>wei</i>, to feed animals. 8. <i>lo</i>, the camel with one hump. 9. <i>t'o</i>, the camel with two humps; to stow things on the back of a beast. 10. <i>shêng</i>, cattle; beasts; (rarely used alone). 11. <i>kên</i>, the heel; hence to follow, to accompany. 12. <i>pan</i>, properly any set of persons organised to act | <p>together; a troop of players; a set of chair-bearers; a guard, &c.</p> <ol style="list-style-type: none"> 13. <i>chuang</i>, to put into; to contain. 14. <i>tai</i>, a girdle; to lead, bring. 15. <i>to</i>, a beast's load. 16. <i>chui</i>, to pursue, fast. 17. <i>kan</i>, to pursue, slow or fast. 18. <i>huan</i>, to call aloud. 19. <i>wu</i>, not to be, not to have; the opposite of <i>yu</i>, to be, to have. 20. <i>li</i>, properly sharp-edged; profit, advantage. 21. <i>hai</i>, harm; hurt. 22. <i>ch'un</i>, spring. 23. <i>hsia</i>, summer. 24. <i>ch'iu</i>, autumn. 25. <i>tung</i>, winter. |
|--|---|

WORDS COMBINED.

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. Baggage. Trunk. Bundle. Travelling bag. A blanket, or, piece of felt. 2. A bale of cotton cloth. 3. To feed beasts, domestic or of burden. The camel. The beast that bears a load, whether horse, mule, ass, or camel. 4. One's retinue; footmen. 5. To put in a box. To carry things with one. To lead, or, to bring, cattle, horses. 6. To pursue. 7. Very dreadful; very dangerous; excessive, but generally of evil in excess. 8. Spring, summer, autumn, winter. 9. The expression <i>hsing li</i> comprises whatever a traveller carries with him. 10. Trunks are made some of leather, some of wood, and will hold all sorts of things. A <i>pao-rh</i> is a bundle of things wrapped up in anything. He has wrapped up that small box in a rug. A <i>k'ou-tai</i> is a bag to hold odds and ends. The bags we use are made of cloth. 11. On a journey, the beasts have to be fed as soon as one arrives at an inn. | <ol style="list-style-type: none"> 12. Camels all come from beyond the frontier. 13. The beast which bears a load is called a <i>to-tzü</i>. One may speak of an ass, a mule, or a horse, as a <i>to-tzü</i>. 14. Take care of the baggage. It will be all right if the baggage is all there. 15. The <i>kên-pan</i> are they who take orders (your servants). He called a servant to put his box (or boxes) into the cart (or carts). 16. As I came out his servant came after me, but, though he pursued me for a good while, he did not overtake me. 17. Where is that man? He is gone out. If you run fast enough you will be able to overtake him. He is gone some time, <i>lit.</i> early; I fear it will not be possible to overtake him. Whether he is to be overtaken or not, you just run after him as hard as you can. 18. Winter is very cold; summer very hot; spring is not so cold as winter, nor is autumn so hot as summer. |
|---|---|

腦袋¹、辮子¹、耳朵、眼睛、鼻子、嘴、嘴裏、嘴脣子、鬍子、胳膊、指頭、指甲、腰腿。壯健²、軟弱。拉³著、拽³著、拉拽、抓破。連⁴著。有⁵病、很疼、奇怪。人⁶的頭裏頭有腦子、就叫腦袋。你⁷這個辮子得梳了。人⁸老了、耳朵聽不真、眼睛也看不真。那個⁹人鼻子眼睛長得奇怪。這¹⁰個人很健壯、那個人軟弱得很。你¹¹的身子有病麼、沒有病、我是身子軟弱。俗¹²們五六年沒有見、你的鬍子都白了、是我的身子這幾年病得利害。街¹³上那兒躺著的那個人、兩腿都破了。腰¹⁴上有病、直不起來。你¹⁵這麼慢走、是身子有病麼、不是、是人老了、腰腿都不好。他¹⁶的舌頭有病、連嘴脣子都破了。嘴¹⁷裏吃東西、嘴裏說話、都說得。那¹⁸女人的指甲長、把他的胳膊抓破了。我¹⁹的指頭疼。拉²⁰車、用甚麼牲口呢、用騾子、驢子、馬、都可以拉得。拽²¹是說人拏手用力的拉、把那門拽住了、他拉拽著我。

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|-----|----|-----------------------------------|
| 1. | 腦 | nao ³ |
| 2. | 辮 | pien ⁴ |
| 3. | 子 | to ³ |
| 4. | 眼 | yen ³ |
| 5. | 睛 | ching ¹ |
| 6. | 嘴 | tsui ³ |
| 7. | 脣 | ch'un ² |
| 8. | 鬍 | hu ² |
| 9. | 胳膊 | kê ¹ , ko ¹ |
| 10. | 臂 | pei ⁴ |
| 11. | 指 | chih ³ |
| 12. | 甲 | chia ³ |
| 13. | 抓 | chua ¹ |
| 14. | 腰 | yao ¹ |
| 15. | 腿 | t'ui ³ |
| 16. | 壯 | chuang ⁴ |
| 17. | 健 | chien ⁴ |
| 18. | 軟 | juan ³ |
| 19. | 弱 | jo ⁴ |
| 20. | 拉 | la ¹ |
| 21. | 拽 | chuai ⁴ |
| 22. | 病 | ping ⁴ |
| 23. | 疼 | t'êng ² |
| 24. | 奇 | ch'i ² |
| 25. | 怪 | kuai ⁴ |

EXERCISE XVII.

SINGLE WORDS.

- | | |
|---|--|
| 1. <i>nao</i> , the brains. | 14. <i>yao</i> , the loins; waist. |
| 2. <i>pien</i> , the pigtail; queue worn by Chinese. | 15. <i>t'ui</i> , the thigh; legs. |
| 3. <i>to</i> , a bud; the lobe of the ear. | 16. <i>chuang</i> , vigorous. |
| 4. <i>yen</i> , the eye. The Numerative of wells. | 17. <i>chien</i> , strong, sound. |
| 5. <i>ching</i> , the pupil of the eye. | 18. <i>juan</i> , soft. |
| 6. <i>tsui</i> , the mouth. | 19. <i>jo</i> , weak. |
| 7. <i>ch'un</i> , the lips. | 20. <i>la</i> , to pull, drag. |
| 8. <i>hu</i> , the beard. | 21. <i>chuai</i> , to haul at. |
| 9. <i>ké</i> , properly the armpit; not used alone. | 22. <i>ping</i> , illness; disease. |
| 10. <i>pei</i> , the arm in general. | 23. <i>t'êng</i> , pain, whether from wound or sickness; also, morally, intensity of kindly feeling. |
| 11. <i>chih</i> , the finger. | 24. <i>ch'i</i> , strange. |
| 12. <i>chia</i> , the nails. | 25. <i>kuai</i> , monstrous. |
| 13. <i>chua</i> , to catch or claw hold of, as a man with his hand, or a bird with its talons; to clutch. | |

WORDS COMBINED.

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|---|---|
| 1. The head. The queue, or Chinese pigtail. The lobe of the ear. The eye. The nose. The mouth. In the mouth. The lips. The beard. The arm. The finger. The nail. Back and legs. | met, your beard has turned quite white. I have been sadly ailing for some years. |
| 2. Robust. Weak. | 13. That man who is lying on the road has both legs broken. |
| 3. Pulling. Hauling at. To haul with great effort. To tear or injure in clutching hold of. | 14. To have something the matter with the back that makes it impossible for one to stand upright. |
| 4. Connected, consecutively. | 15. Do you move so slowly because you have something the matter with you? No; it is age which makes me weak both in the back and limbs. |
| 5. To be ill. Very sore. Strange; odd, (in the common sense). | 16. He has something the matter with his tongue, and both it and his lips have broken out. |
| 6. A man's <i>t'ou</i> , head, has <i>nao-tzŭ</i> , brains, inside it, and is accordingly called <i>nao-tai</i> , his brain-bag. | 17. It is equally correct to use <i>tsui li</i> as the mouth, whether as regards eating or speaking with it. |
| 7. This tail of yours wants combing. | 18. That woman's nails were so long that when she clutched hold of his arm, they tore it. |
| 8. When a man is old, he can neither hear well, <i>lit.</i> truly, with his ears, nor see clearly with his eyes. | 19. My finger is sore (or, in pain). |
| 9. That man has a very odd-looking countenance. | 20. What beasts are used to draw carts? They may be drawn by mules, donkeys, or horses. |
| 10. This man is very hearty; that man is feeble. | 21. The word <i>chuai</i> means to pull hard with the hand. Pull the door fast to. He laid hold of me, and would not let me go. |
| 11. Have you anything the matter with you? No; I am weak, but not ill. | |
| 12. In these five or six years that you and I have not | |

眉毛、鬢角兒、頤頰、下巴頰兒、鼻子眼兒、脖子、嗓子、嗓子眼兒。
 梁背兒、胸前、肚子。波³棱蓋兒、踝子骨、骨節兒。刮⁴臉、剃頭、斬賊首級。體⁵面。
 眉毛是眉棱骨上的毛、鬢角兒是腦門子、兩邊兒的頭髮。頤⁷頰是嘴兩邊兒
 的肉。嘴⁸下頭的骨頭是下巴頰兒。肩⁹膀兒是胳膊的上頭。兩¹⁰個肩膀後
 頭的地方兒叫脊梁、脊梁背兒。腦¹¹袋下頭叫脖子、前頭叫嗓子。胸¹²前是脖
 子以下肚子以上。波¹³棱蓋兒是腿中間兒的骨頭節兒、脚上頭的骨頭節兒、
 就叫踝子骨。年¹⁴輕的人沒鬍子的時候兒、得擎刀子刮臉。剃¹⁵頭、剃的是那
 辮子以外的短頭髮、不剃頭的那個賊、就叫長髮賊。擎¹⁶住賊就斬、斬下來的
 腦袋就叫首級。說¹⁷體面人、是說那個人的行止沒有甚麼不好、說那個人長
 得體面、是說他長得好看。他¹⁸那個房子蓋得體面也說得。

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|-----|---|--|
| 1. | 眉 | mei ² |
| 2. | 鬢 | pin ⁴ |
| 3. | 頤 | sai ¹ |
| 4. | 頰 | { chia ⁴
chieh ⁴ |
| 5. | 巴 | pa ¹ |
| 6. | 頰 | k'o ¹ |
| 7. | 脖 | po ² |
| 8. | 嗓 | sang ³ |
| 9. | 節 | chieh ² |
| 10. | 刮 | kua ¹ |
| 11. | 剃 | t'i ⁴ |
| 12. | 胸 | hsiung ¹ |
| 13. | 背 | pei ⁴ |
| 14. | 脊 | chi ³ |
| 15. | 梁 | { liang ²
niang ² |
| 16. | 膀 | pang ³ |
| 17. | 肚 | tu ⁴ , tu ³ |
| 18. | 波 | po ¹ |
| 19. | 棱 | lêng ² |
| 20. | 踝 | huai ² |
| 21. | 脚 | chiao ³ |
| 22. | 體 | t'i ³ |
| 23. | 斬 | chan ³ |
| 24. | 賊 | tsei ² |
| 25. | 級 | chi ² |

EXERCISE XVIII.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>mei</i>, eyebrows. 2. <i>pin</i>, the hair on the temples. 3. <i>sai</i>, the jaws. 4. <i>chia</i>, <i>chieh</i>, the jaws. 5. <i>pa</i>, the name of a place; used corruptly as part of the combination meaning the chin. 6. <i>k'o</i>, the lower part of the face. 7. <i>po</i>, the neck. 8. <i>sang</i>, the throat, within and without. 9. <i>chieh</i>, joints, of the bones; of the bamboo tree, &c. 10. <i>kua</i>, to scrape with a knife; to scrape the hair off an animal's skin. 11. <i>t'i</i>, to shave. 12. <i>hsiung</i>, the breast. 13. <i>pei</i>, the back. | <ol style="list-style-type: none"> 14. <i>chi</i>, the spine. 15. <i>niang</i>, the spine; properly read <i>liang</i>, a horizontal beam; (the spine of beasts being horizontal.) 16. <i>pang</i>, the shoulders. 17. <i>tu</i>⁴, the belly; <i>tu</i>³, the entrails. 18. <i>po</i>, waves. 19. <i>leng</i>, an edge. 20. <i>huai</i>, the ankle. 21. <i>chiao</i>, the feet. 22. <i>t'i</i>, the body. 23. <i>chan</i>, to behead. 24. <i>tsei</i>, robbers; rebels; any malefactors. 25. <i>chi</i>⁴, a step in gradation; here <i>chi</i>², the heads of criminals. |
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WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. The eye-brows. The hair on the temples; <i>lit.</i> the temples' horns or corners. The jaws; (read both <i>sai-chia</i> and <i>sai-chieh</i>.) The chin. The nostrils. The neck. The throat, inside or out. The gullet. 2. The shoulders. The spine. The back between and just below the shoulders. The breast. The belly. 3. The knee-cap. The ankle-bone. The joints. 4. To scrape the face (take the hair off). To shave the head; (the Chinese tonsure). To cut off the head of a malefactor. 5. Respectable; also, and very commonly of persons or things, nice-looking. 6. The eye-brows are the hair above the eyes. The <i>pin-chiao-rh</i> is the hair on either side of the forehead. 7. The <i>sai-chieh</i> are the flesh on either side of the mouth. 8. The bone below the mouth is <i>hsia-pa-k'o-rh</i>, the chin. 9. The shoulders are at the top of the arms. | <ol style="list-style-type: none"> 10. The space between, <i>lit.</i> behind, the shoulders is called the <i>chi-niang</i> and the <i>chi-niang-pei-rh</i>. 11. What is below the head is called the neck; the fore part of it is called the throat. 12. The chest, or breast, is below the throat, and above the belly. 13. The knee, <i>lit.</i> knee-cap, is the joint in the middle of the leg. The joint above the foot is called the ankle. 14. When people are too young to have beards, their faces have to be scraped with a razor. 15. In the Chinese tonsure, what is shaved off is the short hair growing outside the pigtail. Outlaws who do not shave the head are called long-haired rebels. 16. When a rebel is laid hands on, he is beheaded, and the head cut off is spoken of as his <i>shou-chi</i>. 17. When you say <i>t'i-mien jên</i>, you mean that the person's conduct is unexceptionable; when you say that such a person <i>chang-tê t'i-mien</i>, you mean that he is goodlooking. 18. You may also say that that house of so-and-so's is <i>t'i-mien</i>; (that it is a fine house). |
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1. 君 chün¹
 2. 民 min²
 3. 主 chu³
 4. 爵 { chio²
 chüeh²
 chüo²
 wei⁴
 5. 位
 6. 參 ts'an¹
 7. 贊 tsan⁴
 8. 尊 tsun¹
 9. 武 wu³
 10. 兵 ping¹
 11. 缺 ch'üeh¹
 12. 額 ngê², n'ô²
 13. 捐 chüan¹
 14. 充 ch'ung¹
 15. 謀 mou²
 16. 策 ts'ê⁴
 17. 殺 sha¹
 18. 退 t'ui⁴
 19. 勒 lê¹, lê²
 20. 索 so³
 21. 中 chung¹
 22. 底 ti³
 23. 全 ch'üan²
 24. 姓 hsing⁴
 25. 名 ming²
- 君¹上、下民、主子、家主兒、底下人。爵²位、參贊、尊貴。官³民、文官、武官、官兵。開⁴缺、補缺、額數。捐⁵官、充當。官⁶人。謀⁷算、計策、殺退。全⁸是。民⁹人、姓名、百姓。君¹⁰上、是百官萬民的主子、家主兒是底下人的主人。官¹¹民、就是官長下民、小民也叫百姓。爵¹²位尊、是說人做的官大、說小官不算爵位、比方參贊的官爵位也尊貴。管¹³民的是文官、帶兵的是武官。官¹⁴兵的額數有一定的、有開了缺的、得補、沒補的缺、得找人充補。充¹⁵數兒是假的、沒有甚麼真本事、是人東西都說得。說¹⁶民人充兵當兵、那都是說他做兵。用¹⁷銀子錢買官、那叫捐官。去¹⁸年賊很多、帶兵的大官全是謀算不好、不會定計策、叫賊全跑了、那賊退到河北裏、見人就殺、河北的官民會齊了追趕、把賊全殺退了。那¹⁹賊頭兒的姓名、知道不知道、有一個姓黃名龍、是賊中的頭兒。

PART III. THE FORTY EXERCISES. *San Yü Chang.*

EXERCISE XIX.

SINGLE WORDS.

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|---|---|
| <ol style="list-style-type: none"> 1. <i>chün</i>, the sovereign. 2. <i>min</i>, the people. 3. <i>chu</i>, a master. 4. <i>chio</i>, <i>chüeh</i>, high rank, whether official or hereditary. 5. <i>wei</i>, properly the position of a person, the place where he stands or sits; specially, high position; hence the Numerative of gentlemen, scholars, officials. 6. <i>ts'an</i>, to counsel. 7. <i>tsan</i>, to assist. 8. <i>tsun</i>, honored. 9. <i>wu</i>, military. 10. <i>p'ing</i>, soldier. 11. <i>ch'üeh</i>, to vacate, vacancy. | <ol style="list-style-type: none"> 12. <i>ngé</i>, classically, the forehead; colloquially, a fixed number. 13. <i>chüan</i>, to subscribe for a public purpose. 14. <i>ch'ung</i>, to stand for, or, in the place of; to act as, play the part of. 15. <i>mou</i>, to conceive a design: to plan; to plot. 16. <i>ts'é</i>, plans; means proposed to an end. 17. <i>sha</i>, to kill. 18. <i>t'ui</i>, to retire; to drive back. 19. <i>lé</i>, to bind; to coerce. Obs. <i>lé² so</i>, <i>lé⁴ ling</i>. 20. <i>so</i>, to drag; to extort. 21. <i>chung¹</i>, central. 22. <i>tí</i>, the bottom; below. 23. <i>ch'üan</i>, all; entire. 24. <i>hsing</i>, family name. 25. <i>ming</i>, name. |
|---|---|

WORDS COMBINED.

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|---|--|
| <ol style="list-style-type: none"> 1. The sovereign. The people below him. The lord or master. The master of the house. His inferiors, the servants. 2. Official position or dignity. The resident minister's assistant or deputy in certain Chinese colonies. Of honorable rank. 3. Officers and people; or, government and people. Civil authorities. Military authorities. Government troops. 4. To remove from office for sickness or misconduct. To fill, succeed to, a vacancy. A given number. 5. To purchase a grade of rank by subscribing to the State's necessities. To serve as. 6. Official understrappers (clerks, &c.) 7. To project, make calculations. Plans, projects. To repulse the enemy with loss. 8. The whole is; or, They all are . . . ; or, it is all because. . . . 9. People, <i>s.c.</i> not officials; or Chinese as opposed to Bannermen. Name and surname. The hundred surnames, the people of China; any <i>plebs</i>. 10. The <i>chün-shang</i>, sovereign, is the lord over all his subjects, official and unofficial; the <i>chia-chu-rh</i>, master of the house, is <i>chu-jén</i>, master over his servants. 11. The expression <i>kuan-min</i>, government and people, means the authorities and the people below them; the common, <i>lit.</i> small, people, or lower orders, are also called <i>po-hsing</i>, the hundred surnames. 12. When you say that a man's "position" is honorable, you mean that his office is considerable; in speaking of a small official, you do not assume | <p>that he has any "position." The <i>ts'an-tsan</i>, for instance, is an officer of high position.</p> <ol style="list-style-type: none"> 13. Officials who have charge of the people are <i>wên kuan</i>, civilians; those who command troops are <i>wu kuan</i>, military officers. 14. The strength of the army is fixed; when any one is dismissed, his vacancy has to be filled up; people have to be found to supply vacancies that have not been filled up. 15. The expression <i>ch'ung shu-rh</i>, to make up the number, is used of a counterfeit, that does not possess in reality the properties [it claims to have]; it may be said either of men or things. 16. If you say that such an one of the people <i>ch'ung ping</i> or <i>tang ping</i>, you mean, in either case, that he is serving as a soldier. 17. When an office, or, rank, is obtained for money, it is said to be a <i>chüan-kuan</i>, an office obtained by subscription. 18. Last year there was a good deal of brigandage, and the measures adopted by the high officers in command of the troops were ill-devised in every instance; they were quite incompetent to plan a campaign; so much so that they let the outlaws all escape. The outlaws retired to the north of the river, where they killed every one they met. The authorities and people north of the river assembled and pursued them, and drove them back with loss. 19. Do you know the name of the brigand (or, rebel) chief? There was a man named Huang Lung who was chief among them. |
|---|--|

些個在一塊兒，也有這個一羣的名目。	天下治亂，總在於官。	羣百姓，囊中都沒有錢，苦得了不得。	百姓一齊跑著，謂之一羣，騾馬、牛羊，好	治理地方，也不搜拏賊，過了一會兒，賊就來了，殺燒得利害得很，那跑了的一	的。那塊兒的官太謬，不肯聽話，百姓告訴他說，賊快來了，他總不理會，全不	天人人兒都耕田。	近年天下大亂，是官長治理得不好，是普天下百姓知道	姓的，不是出於暴虐，中國的道理，不教而殺，謂之虐。	耕耨是小民的本分，夏	察。城門的官兵巡察，是有定章，也不可太刻搜。	國家定的律例，是治理百	兒上，有卡倫，是盤察出入人的，那卡倫都有一定的章程，過客的行李，總得搜	虐，大亂，太謬。	普天下。	一羣。	耕耨，耕田。	囊中。	名目。	西路那邊兒道	章程，定章。	卡倫，巡察，搜拏，搜索，刻搜。	律例。	治亂。	治理，道理，理會。	暴	1. 國	kuo ²
																										2. 章	chang ¹
																										3. 程	ch'êng ²
																										4. 卡	k'a ¹ , ch'ia ¹
																										5. 倫	lun ²
																										6. 巡	hsün ²
																										7. 察	ch'a ²
																										8. 刻	k'ei ¹
																										9. 搜	sou ¹
																										10. 律	lü ⁴
																										11. 例	li ⁴
																										12. 治	chih ⁴
																										13. 理	li ³
																										14. 暴	pao ⁴
																										15. 虐	nio ⁴
																										16. 亂	lan ⁴ , luan ⁴
																										17. 謬	miu ⁴ , niu ⁴
																										18. 普	p'u ³
																										19. 羣	ch'ün ²
																										20. 耕	kêng ¹
																										21. 耨	nou ⁴
																										22. 囊	nang ²
																										23. 總	tsung ³
																										24. 謂	wei ⁴
																										25. 之	chih ¹

EXERCISE XX.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>kuo</i>, a nation, a government. 2. <i>chang</i>, a rule, a law. 3. <i>ch'êng</i>, a stage in a journey. 4-5. <i>k'a-lun</i>, a customs'-barrier; a Manchu word. 6. <i>hsün</i>, to go the rounds. 7. <i>ch'a</i>, to enquire into. 8. <i>k'ei</i>, a popular pronunciation of <i>k'é</i>; see Exerc. IX. 16; only sounded <i>k'ei</i> when joined to <i>sou</i>. 9. <i>sou</i>, to search, as the person, baggage, &c. 10. <i>lii</i>, statutes. 11. <i>li</i>, laws, amendments. 12. <i>chih</i>, to regulate; to reform; to restore order. 13. <i>li</i>, regulating principle, or force; also, to manage, to regulate. 14. <i>pao</i>, passionate, fierce; the opposite of soft, gentle. | <ol style="list-style-type: none"> 15. <i>nio</i>, tyrannical. 16. <i>lan</i>, <i>luan</i>, disorder. 17. <i>niu</i>, also read <i>niu</i>, perverse, contrary. 18. <i>p'u</i>, universal. 19. <i>ch'ün</i>, a flock, drove. 20. <i>kêng</i>, to till. 21. <i>nou</i>, to weed. 22. <i>nang</i>, a purse, bag. 23. <i>tsung</i>, to collect; collectively. 24. <i>wei</i>, to speak of; to esteem as; to style or call. 25. <i>chih</i>, used in books, as the pronoun of the third person, and the sign of the possessive; also in some instances, comparatively rare, in the spoken language. |
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WORDS COMBINED.

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|---|---|
| <ol style="list-style-type: none"> 1. Regulations. To make definite arrangements. 2. An inland customs' barrier. To go one's rounds and make enquiries. To make search for and seize; as robbers, &c. To search; as the person, baggage, &c. To annoy, act vexatiously to. 3. Laws; the penal code. 4. Order and disorder; or, to restore order. 5. To keep order, or, to restore it. Right principle, the principle of anything. To observe, to notice. 6. Brutally tyrannical. Great disorder. Very perverse. 7. The whole empire; or world; <i>lit.</i> all under heaven. 8. A whole herd or multitude. 9. To plough and to weed. To till the fields. 10. In a purse or bag. 11. A denomination. 12. In the west country yonder there are <i>k'a-lun</i>, customs' stations, on the road, whose business it is to search (or, for the purpose of searching,) every one that is coming in or going out. The <i>k'a-lun</i>, have got rules by which the baggage of passengers must in every case be examined. 13. The guards on the city gates have also got fixed rules for their rounds and their investigations; but it is not right that they should be vexatious, (or, over strict). 14. The laws have been passed by the State for the administration of the people; they do not pro- | <p>ceed from any tyrannical motive. It is a principle with the Chinese government that to put to death those who have had no instruction, is tyrannical.</p> <ol style="list-style-type: none"> 15. Agricultural labour is the proper business of the humbler classes; in the summer every one is tilling the ground. 16. That the great disorder [that has prevailed] of late years is due to the maladministration of the authorities, is a fact known to the people of the whole empire. 17. The official there is very self-willed, and would not hear what was said: the people told him that the rebels would be there soon, but he paid no attention; did nothing whatever to restore order in the country; nor did he make any search for rebels. A short time after, the rebels did come, and burned and slaughtered in the most dreadful way. The people fled in numbers, and, not one of the multitude having money in his purse, they suffered sadly. 18. When the people fly all together, they are said to be a <i>ch'ün</i>, a drove or crowd. The same term <i>ch'ün</i> may be applied to mules, horses, oxen, or sheep, when collected together in any number. 19. The condition of the empire, its order or disorder, depends altogether upon the government. |
|---|---|

槍¹奪¹偷東西。一²股賊。槍一桿槍裝槍放槍。扔⁷東西。恰⁸巧特意偶然自然按著。成⁹人成事。背¹⁰著人拏東西不教人知道是偷把人家的東西硬拏了去就是槍奪不分夜裏白日都說得。那¹¹一股賊都逃散了。山¹²東那一股賊竄到河南去了百姓見了賊來都四下裏混跑。說¹³話沒有理那算是混說。人¹⁴不愛用工夫謂之懶惰。那¹⁵一天有倆賊一個拏著一條長槍一個拏著一條大棍子混打恰巧有人拏著一桿槍來了看見了那個賊混打趕著裝上槍就打那個賊呢那賊扔下棍子就跑了帶著烏槍的那個人是特意來的還是偶然來的怕是偶然來的也不定。他¹⁶那個人很懶惰怕不是成人的人不愛念書那兒可以成呢人的心裏有力自然可以成事。人¹⁷不按著道兒走就是混走。

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|-----|---|-------------------------------------|
| 1. | 搶 | ch'iang ³ |
| 2. | 奪 | to ² |
| 3. | 偷 | t'ou ¹ |
| 4. | 股 | ku ³ |
| 5. | 逃 | t'ao ² |
| 6. | 竄 | ts'uan ⁴ |
| 7. | 散 | san ⁴ |
| 8. | 混 | hun ⁴ |
| 9. | 懶 | lan ³ |
| 10. | 惰 | to ⁴ |
| 11. | 棍 | kun ⁴ |
| 12. | 扔 | jēng ¹ |
| 13. | 放 | fang ⁴ |
| 14. | 槍 | ch'iang ¹ |
| 15. | 恰 | ch'ia ⁴ |
| 16. | 巧 | ch'iao ³ |
| 17. | 特 | t'ê ⁴ |
| 18. | 意 | i ⁴ |
| 19. | 偶 | ou ³ , ngou ³ |
| 20. | 然 | jan ² |
| 21. | 成 | ch'êng ² |
| 22. | 硬 | ying ⁴ |
| 23. | 按 | an ⁴ , ngan ⁴ |
| 24. | 思 | ssü ¹ |

EXERCISE XXI.

SINGLE WORDS.

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. <i>ch'iang</i>, to take by violence. 2. <i>to</i>, to snatch away. 3. <i>t'ou</i>, to steal. 4. <i>ku</i>, classically, but not colloquially, the leg or thigh; also, collectively, of banditti, &c., a gang or band. 5. <i>t'ao</i>, to fly as a fugitive. 6. <i>ts'uan</i>, to escape as rats, mice. 7. <i>san</i>, to disperse. 8. <i>'hun</i>, mingled in confusion, like the water of torrents. 9-10. <i>lan-to</i>, idle. 11. <i>kun</i>, a staff. 12. <i>jêng</i>, to cast, to throw. | <ol style="list-style-type: none"> 13. <i>fang</i>, to release, let go. 14. <i>ch'iang</i>, a spear; a musket. 15. <i>ch'ia</i>, to coincide with exactly. 16. <i>ch'iao</i>, cunning. 17. <i>t'ê</i>, special, particular. 18. <i>i</i>, meaning, purpose. 19. <i>ou</i>, accidental. 20. <i>jan</i>, thus by nature; positively. 21. <i>ch'êng</i>, to make, become. 22. <i>ying</i>, hard. 23. <i>an</i>, <i>ngan</i>, properly, to press with the hand; ordinarily, according to. 24. <i>ssü</i>, to think. |
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WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. To steal; take from with violence. To filch things. 2. A body of thieves, brigands, rebels. 3. (Of the above persons,) to make one's way furtively from one place to another. To disperse as fugitives from justice. 4. To run helter-skelter. To talk wild or confusedly. 5. Idle. 6. A small staff. A spear. A musket. To load a musket. To fire it. 7. To fling a thing. 8. In the nick of time; in exact coincidence. On purpose; with express intention. By accident. Of course; naturally; so being of one's own power or authority. According to. 9. To be, or become, a man; hence, to succeed in life. To complete an affair. 10. When a man takes a thing unobserved, without letting any one know, that is <i>t'ou</i>, to steal, pilfer. To take away anything from a person by force, is <i>ch'iang-to</i>, to rob. The phrase may be used of robbery whether committed by night or by day. 11. That body of robbers have fled and dispersed. 12. The robbers in Shan Tung have found their way | <p>into Ho Nan. When the people saw the robbers coming, they fled pell-mell in every direction.</p> <ol style="list-style-type: none"> 13. To talk without reference to the right (or to reason), is what is considered <i>'hun shuo</i>, talking wild. 14. When a man will not work, he is said to be <i>lan-to</i>, idle. 15. The other day two robbers, the one armed with a long spear, the other with a large staff, were assaulting people right and left, when it fortunately happened that some one with a musket came up. Seeing the robbers so engaged, he made haste and loaded and fired. And what did the robbers do? The robber with the staff threw it down and ran away. Did the man with the gun make his appearance designedly, or by accident? Probably by accident, but I am not sure. 16. That man is very idle; I am afraid he will not turn out well. If a man will not study, how is he to succeed in life? If a man has moral energy, he will be sure to accomplish anything he may undertake. 17. Not to keep the path when one is walking, is <i>'hun tsou</i>, to walk wild, to run off the line, &c. |
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凡事大約。凡論專說。揣摩。准否准了更改妥當。專心失神太忙參差。定向定規。幹事辦事辦理法子。胡鬧混掄。催人。凡做事總得有定向。來的人是誰我揣摩著是姓張的大約是他。那一件事還沒有辦妥當章程得改也不知道李大人准否大約沒有甚麼更改了。念書寫字都得專心也不可太忙辦事太忙就有參差了。要幹甚麼事先得定規立准了主意就謂之定向。幹事的時候兒心裏不在那就叫失神。定妥了辦事的法子就叫定規。那個人有一件要事得趕辦他一點不忙同人催他快著些兒他不肯聽。拏著棍子混掄真是胡鬧。論事不能指定那就謂之凡論說那一股賊有幾萬那就是賊數兒的大凡。以上這幾章是專說大股賊的多。他那个人辦理甚麼事都辦得不妥當多有參差不齊。

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|-----|---|-------------------------------------|
| 1. | 凡 | fan ³ |
| 2. | 揣 | ch'uai ³ |
| 3. | 摩 | mo ¹ |
| 4. | 約 | yo ¹ |
| 5. | 准 | chun ³ |
| 6. | 否 | fou ³ |
| 7. | 更 | kêng ¹ |
| 8. | 改 | kai ³ |
| 9. | 妥 | t'o ³ |
| 10. | 當 | tang ¹ |
| 11. | 專 | chuan ¹ |
| 12. | 失 | shih ¹ |
| 13. | 神 | shên ² |
| 14. | 參 | ts'ên ¹ |
| 15. | 差 | tz'ü ¹ |
| 16. | 忙 | mang ² |
| 17. | 向 | hsiang ⁴ |
| 18. | 規 | kuei ¹ |
| 19. | 幹 | kan ⁴ |
| 20. | 辦 | pan ⁴ |
| 21. | 法 | fa ² |
| 22. | 拏 | hu ² |
| 23. | 開 | nao ⁴ |
| 24. | 掄 | lün ¹ , lun ¹ |
| 25. | 催 | ts'ui ¹ |

EXERCISE XXII.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>fan</i>, all whatsoever. 2. <i>ch'uai</i>, to feel, or feel for, by thrusting in the hand. 3. <i>mo</i>, to feel with the fingers. 4. <i>yo</i>, an agreement. 5. <i>chun</i>, to authorise; true to a course. 6. <i>fou</i>, if not; or, not. 7. <i>kêng</i>¹, to change. 8. <i>kai</i>, to change. 9. <i>t'o</i>, secure, satisfactory. 10. <i>tang</i>, to suit, to be fit, or according to rule (or pattern). 11. <i>chuan</i>, single, special. 12. <i>shih</i>, to lose, miss. 13. <i>shên</i>, spirits, divine or human; animal spirits. | <ol style="list-style-type: none"> 14-15. <i>ts'ên-tzŭ</i>, irregular, uneven, <i>e.g.</i>, like foliage. 16. <i>mang</i>, to hasten; busy. 17. <i>hsiang</i>, to face towards; towards; direction. 18. <i>kuei</i>, rule. 19. <i>kan</i>, to concern. 20. <i>pan</i>, to administer. 21. <i>fa</i>, method, fashion. 22. <i>'hu</i>, wildly, blindly. 23. <i>nao</i>, to be in a rage; to occur when it should not occur. 24. <i>lün</i>, to whirl about, as a mace, &c.; <i>lun</i>, to brandish, as the fist. 25. <i>ts'ui</i>, to urge. |
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WORDS COMBINED.

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|---|--|
| <ol style="list-style-type: none"> 1. All matters whatsoever. Most probably. 2. In general terms. To speak with special reference to. 3. To guess. 4. To authorise or to negative. To have authorised; or, it is authorised. To alter, modify. Secure, satisfactory. 5. With the mind specially devoted to. To be absent in mind. Over hasty. Irregular, incomplete. 6. To determine one's direction. The line to be taken; or, to decide on such a line. 7. To attend to, to interest one's self in, busy oneself about, a matter. To dispose of a matter or matters, despatch business. To be engaged in administering. A way, method. 8. An unreasonable outbreak. To brandish or flourish wildly. 9. To press any one, as for payment of a debt, termination of an affair, &c. 10. In any affair the line to be taken should invariably be determined first. 11. Who is it that is come? I imagine that it is Chang. The probability is that it is he. 12. That matter is not satisfactorily disposed of yet. The regulations require alteration; but I do not know whether His Excellency Li will approve it or not. Most likely no alteration will take place. 13. Reading and writing both require undivided attention; nor must one be in too great a hurry. The consequence of over-haste in the transac- | <p>tion of business, is that mistakes are made; or, that it is not turned out ship-shape.</p> <ol style="list-style-type: none"> 14. If one wants to engage in any affair, one's line = policy, must be settled beforehand; when one's views are fairly settled, one is said <i>ting hsiang</i>, to have laid down a course. 15. When one is engaged in anything, and one's mind is somewhere else, one is said <i>shih shên</i>, to be absent. 16. The determination of the way in which anything is to be done, is called <i>ting kuei</i>, completion of arrangements, or settlement of course of action. 17. That man had a matter of importance in hand, which it was necessary he should dispose of as soon as possible; but he would not hurry himself at all, and when some one who was acting with him urged him to make a little more speed, he would not listen, but began to strike wildly about him with a big stick; an unreasonable outbreak truly. 18. The treatment of any proposition as general, not particular, is termed <i>fan lun</i>. When one says, such a body of banditti is several thousand strong, one is speaking in a general way of their number. (For <i>nêng</i>, the fourth word in this example, see Exerc. XXIV. 22). 19. The foregoing exercises (chapters) have most of them been confined to what regards banditti. 20. There is an irregularity and incompleteness in every affair, no matter what, that that man deals with. |
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- 言語，一句話。¹ 吵鬧，喧嚷，哼阿哼的。² 哈哈的笑，嘎嘎的笑，冷笑。³ 訛錯。⁴ 氣⁵
 血衰，困極了，做夢。⁶ 貌美，貌陋。⁷ 摔了，掉下來，掉下去，搨了，搨住。⁸ 地方兒窄。⁹
 一則，二則，況且。¹⁰ 他的言語，你懂得不懂，他這麼哼阿哼的，我一句話都聽不
 出來，他那一個人，我也不愛同他說話，一則我一開口，他就是哈哈的笑，二則
 他說的話也訛錯的多，況且他那個土音，我聽著很費事。¹¹ 城門口兒的地方
 兒窄，來往的車馬多。¹² 外頭是甚麼人喧嚷，跟班的，趕車的，他們吵鬧呢。¹³ 那
 老頭子氣血衰了，身子困極了，躺在道兒上做著夢說話，那些人都嘎嘎的笑
 他。¹⁴ 你看那兩個小人兒，一個很貌美，一個很貌陋，那貌美的笑話，那貌陋的，
 那貌陋的生了氣，把茶碗摔碎了，有人說了他兩句，他害怕，就說茶碗是掉下
 去的，搨住他的辮子要拉了他去，他倒在地下把胳膊搨了。
1. 語 yü³
 2. 句 chü⁴
 3. 吵 ch'ao¹, ch'ao³
 4. 喧 hsüan¹
 5. 嚷 jang³
 6. 哼 êng¹, heng¹
 7. 阿 a¹
 8. 哈 ha¹
 9. 嘎 ka¹
 10. 訛 ngê², ngo²
 11. 衰 shuai¹
 12. 困 k'un⁴, k'uên⁴
 13. 極 chi²
 14. 夢 mêng⁴
 15. 貌 mao⁴
 16. 美 mei³
 17. 陋 lou⁴
 18. 摔 shuai¹, shuai³
 19. 掉 tiao⁴
 20. 搨 ch'o¹, ch'uo¹
 21. 搨 tsuan⁴
 22. 窄 chai³
 23. 則 tsê²
 24. 況 k'uang⁴
 25. 且 ch'ieh³

EXERCISE XXIII.

SINGLE WORDS.

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|---|--|
| <ol style="list-style-type: none"> 1. <i>yü</i>, language; sayings. 2. <i>chü</i>, a clause, sentence. 3. <i>ch'ao</i>, to wrangle (of two or many). 4. <i>hsiün</i>, to make an uproar; (said of many). 5. <i>jang</i>, to talk too loud. 6. <i>êng</i> or <i>'hêng</i>, a stammering sound. 7. <i>a</i>¹, an ejaculation; sometimes interrogative. 8. <i>'ha</i>, a sound of loud laughter. 9. <i>ka</i>, a sound of laughter. 10. <i>ngê</i>, <i>ngo</i>, wrong, untrue. 11. <i>shuai</i>, decayed, worn out. 12. <i>k'un</i>, <i>k'uen</i>, surrounded; embarrassed; fatigued. 13. <i>chi</i>, extreme, excess. | <ol style="list-style-type: none"> 14. <i>mêng</i>, a dream. 15. <i>mao</i>, personal appearance. 16. <i>mei</i>, handsome; also, (morally,) fine, becoming, goodly. 17. <i>lou</i>, mean, vulgar. 18. <i>shuai</i>, to throw, dash down. 19. <i>tiao</i>, to hang (neuter). 20. <i>ch'o</i>, <i>ch'uo</i>, to jar by a fall. 21. <i>tsuan</i>, to grasp in the hand. 22. <i>chai</i>, narrow. 23. <i>tsé</i>, then; in consequence. 24. <i>k'uang</i>, besides. 25. <i>ch'ich</i>, also; in the next place. |
|---|--|

WORDS COMBINED.

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|--|---|
| <ol style="list-style-type: none"> 1. Speech, what is said. A sentence of talk. 2. Altercation (<i>ch'ao</i>³ <i>nao</i>). Uproar; noise of loud voices; (<i>ch'ao</i>¹ <i>jang</i>). Stuttering and stammering. 3. To laugh loud. To laugh. Forced smile or laughter. 4. Wrong, in error. 5. Worn out constitution. Extremely tired; as tired as one can be. To dream. 6. Of handsome appearance. Of vulgar appearance. 7. Flung down (<i>shuai</i>¹). To drop down (neuter; said by a spectator who is below.) To drop down (neuter; the spectator being above.) To have jarred, or given a shock to, hand or foot by a fall. To grasp tight. 8. The place is narrow; there is not much space. 9. In the first place; in the second place. Moreover. 10. Do you understand what he says (or, when he talks)? Stammering as he does, I cannot make out one word (<i>lit.</i> a single sentence). I don't like talking with the man myself; firstly, because the moment I open my mouth, he bursts out laughing; and, in the next place, a large portion of what he says is incorrect; besides, | <p>it gives me a good deal of trouble to understand that dialect of his.</p> <ol style="list-style-type: none"> 11. There is but little space at the city-gates for the large number of carts and horses that are moving through them in opposite directions. 12. Who is it that is making such a noise outside? The servants and carters are wrangling about something or other. 13. The old man's constitution was broken, and he was as tired as he could be, so much so that he lay down in the road and began to talk in his sleep; on which those people all began to laugh at him. 14. Look at those two little fellows; one of them is very good looking, the other very much the reverse. The good looking one was making fun of the vulgar one, and the latter in a rage smashed a tea-cup. Some one found fault with him for this; he was frightened, and said that the tea-cup had fallen down. They took hold of his pigtail, and were trying to drag him away, when he fell down and hurt his arm by the shock. |
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先¹兆吉兆凶兆祥瑞。安²寧順當。寬³綽貧窮很窘。恆⁴產。好⁵朋友。賞⁶東
 西賞錢幫人銀錢。留下⁷不能丟了。底⁸根兒現在現今目下。事情⁹不論吉
 凶都有個先兆兒。事情¹⁰沒來之先看見天上有甚麼可以知道日後有祥瑞
 那就謂之吉兆。家¹¹裏的錢足用的是寬綽錢太少過日子不足那謂之貧窮
 過日子有准進的錢那就叫做恆產。百¹²姓沒有恆產家事就不順當日後怕
 不能安寧了。甚¹⁴麼是安寧呢。比¹⁵方去年河南那一塊兒下連陰雨秋天沒
 有收成民人甚麼都丟了人人兒窘得很地方兒鬧得大亂那就是不安寧地
 方官趕著賞了些米把要逃的百姓都留住了。那¹⁶時候兒我甚麼都丟了找
 一個朋友說俗們這些年的相好你幫我幾個錢肯不肯。他¹⁷說沒有甚麼不
 肯真是不能我們底根兒有那些錢現在恆產沒了一個大錢都沒有連我自
 己也沒喫的。

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|-----|---|----------------------|
| 1. | 兆 | chao ⁴ |
| 2. | 吉 | chi ² |
| 3. | 凶 | hsiung ¹ |
| 4. | 祥 | hsiang ² |
| 5. | 瑞 | jui ⁴ |
| 6. | 安 | ngan ¹ |
| 7. | 寧 | ning ² |
| 8. | 順 | shun ⁴ |
| 9. | 寬 | k'uan ¹ |
| 10. | 綽 | ch'o ⁴ |
| 11. | 貧 | p'in ² |
| 12. | 窮 | ch'iung ² |
| 13. | 窘 | chiung ³ |
| 14. | 恆 | hêng ² |
| 15. | 產 | ch'an ³ |
| 16. | 朋 | p'êng ² |
| 17. | 友 | yu ³ |
| 18. | 賞 | shang ³ |
| 19. | 相 | hsiang ¹ |
| 20. | 幫 | pang ¹ |
| 21. | 留 | liu ² |
| 22. | 能 | nêng ² |
| 23. | 丟 | tiu ¹ |
| 24. | 根 | kên ¹ |
| 25. | 現 | hsien ⁴ |

EXERCISE XXIV.

SINGLE WORDS.

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|--|---|
| <ol style="list-style-type: none"> 1. <i>chao</i>, a presage, an omen. 2. <i>chi</i>, auspicious. 3. <i>hsiung</i>, inauspicious. 4. <i>hsiang</i>, good fortune; that which bodes good fortune. 5. <i>jui</i>, the same as <i>hsiang</i>. 6. <i>ngan</i>, repose. 7. <i>ning</i>, tranquillity. 8. <i>shun</i>, obedient; hence, following. 9. <i>k'uan</i>, broad; liberal. 10. <i>ch'o</i>, of exceeding extent; said of place, fortune, &c. (inseparable in the spoken language from <i>k'uan</i>). 11. <i>p'in</i>, poor. 12. <i>ch'ung</i>, extremity; hence, poverty. | <ol style="list-style-type: none"> 13. <i>chung</i>, straitened, of space or fortune. 14. <i>'heng</i>, constantly enduring. 15. <i>ch'an</i>, to produce; productions; property. 16. <i>p'êng</i>, friend, properly from circumstances. 17. <i>yu</i>, friend, properly from feelings. 18. <i>shang</i>, to bestow on. 19. <i>hsiang</i>, mutual; also indicating the unreciprocated relation of one person or thing to another. 20. <i>pang</i>, to assist. 21. <i>liu</i>, to keep, detain. 22. <i>ngeng</i>, to be able. 23. <i>tiu</i>, to lose. 24. <i>kên</i>, root of a tree. 25. <i>hsien</i>, now; present time. |
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WORDS COMBINED.

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|--|---|
| <ol style="list-style-type: none"> 1. A presage. A good omen. An ill omen. Prosperous condition of a person, house, or state. 2. Peace and quietness; (state of freedom from danger). Proceeding as it ought. 3. Comfortable, in easy circumstances. Poor. Having very small means. 4. Property producing regular income; wherewithal to go on with. 5. A good friend. 6. To bestow a thing. To present any one with a present of money. To help any one with a loan, or present, of money. 7. To retain. To be unable. To have lost; it is lost. 8. At the root; originally. Now. At this time. At the present moment. 9. Things that come to pass may be good or evil, but in either case there is a presage of their coming. 10. When, before a thing comes to pass, there is a something in the sky by which it is known that there will be happiness at some future time, that is called an auspicious omen. 11. When there is money enough in a house for its expenses, that is <i>k'uan ch'o</i>, comfort; when there is not enough for daily need, that is called <i>p'in ch'ung</i>, poverty. 12. When there is a regular income to provide for | <p>daily subsistence, there is said to be <i>'heng ch'an</i>, property producing a regular income.</p> <ol style="list-style-type: none"> 13. The people having no regular income, their households cannot go on comfortably, and it is to be feared that they will be disposed not to be <i>an-ning</i>. 14. What is <i>an-ning</i>? 15. To give an instance; last year, over in Ho Nan, it rained for several days in succession; there was no autumn harvest; the people lost everything, and every man being in a state of extreme indigence, serious disturbances ensued in the country. That was not <i>an-ning</i>, a state of peace. The local authorities lost no time in giving the people some rice, and by this means they prevented those who were about to fly from doing so. 16. I lost everything at the time, and I looked out for a certain friend of mine, and I said to him, "We have known each other these ever so many years, will you help me with a little money?" 17. He said, "It is not that I will not, but really that I cannot. My people had a little money as you know. We have now no income; not a cash. I myself have not bread to put into my mouth." |
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您¹ 尊重²。 旁³人，祖上，老翁，家兄，舍弟，子孫，兒子，孫子，奴才。
 接。下⁶葬。一⁷團絲，幾尺絨，土貨。替⁸我。挑⁹好的。昂¹⁰貴。粗¹¹細。稱¹²人您。
 是有點兒尊重人的意思，您好，您多嚒來的，就使得。我的家祖，就是我父親
 的老子。旁¹⁴人的父親，可以稱老翁。令¹⁵祖好阿，令尊好阿，是問您祖您父親
 的安。向¹⁶人稱自己的弟兄，說的是家兄，舍弟，稱人家的弟兄，是說令兄令弟。
 我兒子的兒女，是我的孫子孫女。奴¹⁸才就是使喚的人，有是買的，有不是買
 的，還是說底下人的多。家¹⁹主兒叫，底下人喳得一聲，是順著聽話的意思。
 今兒家祖回來，我去迎接，後兒他們老翁下葬，我得幫幫他們去。那²¹兩團絲，
 一團是粗的，一團是細的。那²²絲不是你們這兒的土貨麼，可不是麼，那絨還
 不是土貨，請您替我挑一點兒好的，近來價錢昂貴，一尺不下二錢多銀子。

1. 您 nin²
2. 喳 cha¹
3. 親 ch'in¹
4. 旁 p'ang²
5. 祖 tsu³
6. 翁 wêng¹
7. 兄 hsiung¹
8. 孫 sun¹
9. 舍 shê⁴
10. 弟 ti⁴
11. 奴 nu²
12. 才 ts'ai²
13. 迎 ying²
14. 接 chieh¹
15. 葬 tsang⁴
16. 絲 ssü¹
17. 團 t'uan²
18. 絨 jung²
19. 尺 ch'ih³
20. 貨 huó⁴
21. 昂 ang²
22. 替 tí⁴
23. 挑 t'iao¹

EXERCISE XXV.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>nin</i>, more commonly pronounced <i>ni-na</i>, which, again, is short for <i>ni lao jên chia</i>; politely, you my elder; you, Sir, or Madam. 2. <i>cha</i> (rather <i>dja</i>), a sound taken from the Manchus; Yes, Sir, or Madam. 3. <i>ch'in</i>, intimate relationship. 4. <i>p'ang</i>, the sides. 5. <i>tsu</i>, ancestors. 6. <i>wêng</i>, an old man; used of him, not to him. 7. <i>hsiung</i>, an elder brother. 8. <i>sun</i>, a grandchild. 9. <i>shê</i>, a cottage; politely, in certain phrases, my house. 10. <i>ti</i>, a younger brother. 11. <i>nu</i>, slave, but also used, disparagingly, of inferiors not slaves. | <ol style="list-style-type: none"> 12. <i>ts'ai</i>, talent; but when coupled with <i>nu</i>, as below, it does not appear to affect the sense of <i>nu</i>. 13. <i>ying</i>, to go out to meet an equal or superior; to welcome him. 14. <i>chieh</i>, to receive a present, guest, &c. 15. <i>tsang</i>, to bury. 16. <i>ssü</i>, silk, spinning or winding; not yet made into a fabric. 17. <i>t'uan</i>, a ball, lump; as of silk, cotton, &c. 18. <i>jung</i>², woollen cloth; velvet; worsted; very coarse silk. 19. <i>ch'ih</i>, the Chinese foot of ten Chinese inches. 20. <i>huo</i>, goods, merchandise. 21. <i>ang</i>, rising, risen. 22. <i>t'i</i>, to supply the place of; for, instead of. 23. <i>t'iao</i>, to carry on the shoulder; to select. |
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WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. You, Sir, or Madam. 2. To respect; deserving of respect. 3. A bystander; a third person. One's ancestors. An old gentleman. My elder brother. My younger brother. Sons and grandsons; posterity. A son. A grandson. A slave. 4. To <i>dja</i>, or to have <i>dja</i>-d; to answer. Yes, Sir! 5. To receive, go to meet; as a parent, visitor, &c. 6. To bury. 7. A ball of silk. Some feet of woollen cloth, &c. Native, or local, goods; produce of such a country or district. 8. For me; supplying my place. 9. To choose a good one, or good ones. 10. High price; rising in price. 11. Coarse and fine. 12. The form <i>nin</i>, You, Sir, is a somewhat respectful form of addressing a person. To say, <i>nin hao</i>, Are you well, Sir? or <i>nin to-tsan</i>, &c., When did (or will) you come, Sir, is quite correct. 13. My <i>chia-tsu</i>, grandfather, is my father's father. 14. The father of a third person may be spoken of as his <i>lao wêng</i>, his old man. 15. Is the honored grandfather well? Is the honored worshipful one well? are enquiries after the grandfather or father of the person addressed. | <ol style="list-style-type: none"> 16. When one is speaking to any one of one's own brothers, the form used is <i>chia hsiung</i>, the elder brother of my family; <i>shê ti</i>, the younger brother of my cottage. In speaking to any one else of his brothers, the form is, the honored elder brother, or the honored younger brother. 17. The sons and daughters of my son, are my <i>sun-tzû</i>, <i>sun-nü</i>, grandsons and granddaughters. 18. The term <i>nu ts'ai</i> means simply servants; some are property (slaves), some are not; but the more common phrase is <i>ti-hsia jên</i>, inferiors. 19. When the master calls, and the servant cries out <i>dja</i>, his doing so signifies that he hears the call and will obey it. 20. My grandfather returns to-day, and I am going to meet him to offer my respects. Their father will be buried the day after to-morrow, and I shall have to lend a hand at the funeral. 21. One of those balls of silk is coarse, the other is fine. 22. Is not silk a product of your country here? To be sure it is; but velvet is not, and I shall be obliged to you to choose me some that is good. The price has gone up of late; it is not less than two mace and more a foot. |
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想 ¹	想 ¹	1. 想	hsiang ³
著 ¹	怎 ²	2. 怎	tsên ³
怎 ²	却 ³	3. 却	{ ch'io ⁴ ch'üeh ⁴
麼 ²	睡 ⁴	4. 睡	shui ⁴
却 ³	覺 ²	5. 覺	{ chiao ⁴ chio ² chüeh ²
是 ³	對 ⁴	6. 對	tui ⁴
睡 ⁴	賽 ⁴	7. 賽	sai ⁴
覺 ⁴	啞 ⁴	8. 啞	sê ⁴
相 ⁵	吞 ¹	9. 吞	t'un ¹
對 ⁵	疊 ²	10. 疊	tieh ²
倆 ⁶	次 ⁴	11. 次	tz'ü ⁴
人 ⁶	增 ¹	12. 增	tsêng ¹
賽 ⁶	葱 ¹	13. 葱	ts'ung ¹
對 ⁶	苗 ²	14. 苗	miao ²
賽 ⁶	嫩 ⁴	15. 嫩	{ nê ⁴ nun ⁴
啞 ⁷	桑 ¹	16. 桑	sang ¹
刻 ⁷	樹 ⁴	17. 樹	shu ⁴
吞 ⁸	林 ²	18. 林	lin ²
了 ⁸	森 ¹	19. 森	sên ¹
向 ⁹	綠 ⁴	20. 綠	lû ⁴
來 ⁹	草 ³	21. 草	ts'ao ³
	溼 ¹	22. 溼	shih ¹
	曬 ⁴	23. 曬	shai ⁴
	晒 ⁴	24. 晒	shai ⁴

想¹著¹。怎²麼²。却³是³。睡⁴覺⁴。相⁵對⁵。倆⁶人⁶賽⁶對⁶賽⁶。啞⁷刻⁷。吞⁸了⁸。向⁹來⁹。增¹⁰多¹⁰，疊¹¹次¹¹。一¹¹斤¹¹葱¹¹。草¹²木¹²，青¹²草¹²，苗¹²兒¹²，老¹²嫩¹²，桑¹²樹¹²，樹¹²林¹²子¹²，綠¹²森¹²森¹²。溼¹³了¹³，曬¹³乾¹³。怎麼¹⁴呢¹⁴，大¹⁴家¹⁴都¹⁴喝¹⁴酒¹⁴，你¹⁴就¹⁴睡¹⁴了¹⁴覺¹⁴了¹⁴麼¹⁴。你¹⁵想¹⁵，這¹⁵個¹⁵錢¹⁵，不¹⁵是¹⁵他¹⁵吞¹⁵了¹⁵，却¹⁵是¹⁵誰¹⁵。他¹⁶們¹⁶倆¹⁶人¹⁶對¹⁶賽¹⁶著¹⁶寫¹⁶字¹⁶，那¹⁶個¹⁶姓¹⁶李¹⁶的¹⁶寫¹⁶的¹⁶字¹⁶，比¹⁶你¹⁶的¹⁶好¹⁶不¹⁶好¹⁶，我¹⁶們¹⁶向¹⁶來¹⁶沒¹⁶賽¹⁶過¹⁶。怎麼¹⁷知¹⁷道¹⁷他¹⁷好¹⁷不¹⁷好¹⁷。他¹⁷那¹⁷倆¹⁷兄¹⁷弟¹⁷利¹⁷害¹⁷得¹⁷很¹⁷，都¹⁷是¹⁷過¹⁷於¹⁷嗇¹⁷刻¹⁷，不¹⁷肯¹⁷花¹⁷錢¹⁷，他¹⁷們¹⁷的¹⁷銀¹⁷錢¹⁷，一¹⁷天¹⁷比¹⁷一¹⁷天¹⁷增¹⁷多¹⁷，那¹⁷個¹⁷兄¹⁷弟¹⁷還¹⁷是¹⁷疊¹⁷次¹⁷吞¹⁷人¹⁷家¹⁷的¹⁷錢¹⁷。那¹⁸個¹⁸葱¹⁸這¹⁸兩¹⁸天¹⁸貴¹⁸，不¹⁸分¹⁸老¹⁸嫩¹⁸，都¹⁸是¹⁸二¹⁸百¹⁸錢¹⁸一¹⁸斤¹⁸。分¹⁹牛¹⁹羊¹⁹肉¹⁹的¹⁹好¹⁹歹¹⁹，也¹⁹有¹⁹老¹⁹嫩¹⁹之¹⁹說¹⁹。草²⁰木²⁰是²⁰花²⁰草²⁰樹²⁰木²⁰的²⁰總²⁰名²⁰，草²⁰本²⁰的²⁰東²⁰西²⁰，一²⁰出²⁰土²⁰兒²⁰叫²⁰苗²⁰兒²⁰。苗²¹子²¹是²¹四²¹川²¹東²¹南²¹的²¹人²¹，分²¹生²¹的²¹熟²¹的²¹。樹²²多²²，謂²²之²²樹²²林²²子²²，那²²桑²²樹²²林²²子²²綠²²森²²森²²的²²。樹²³林²³子²³底²³下²³的²³地²³溼²³得²³很²³。要²⁴把²⁴溼²⁴衣²⁴裳²⁴弄²⁴乾²⁴了²⁴，得²⁴鋪²⁴在²⁴日²⁴頭²⁴地²⁴裏²⁴，曬²⁴一²⁴曬²⁴，曬²⁴乾²⁴了²⁴就²⁴疊²⁴起²⁴來²⁴罷²⁴。

EXERCISE XXVI.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>hsiang</i>, to think; to think of. 2. <i>tsên</i>, never met with in talk except when followed by <i>mo</i>, and then the final <i>n</i> is not heard; the dissyllable being pronounced <i>tsê-mo</i>. See below. 3. <i>ch'io</i>, <i>ch'üeh</i>, properly to reject a present; a strong disjunctive, to be rendered, sometimes by our word <i>but</i>, sometimes by emphasis only. 4. <i>shui</i>, to sleep. 5. <i>chiao</i>, properly to perceive, feel, in which sense it is sometimes pronounced <i>chio</i> and <i>chüeh</i>; when joined with <i>shui</i>, to sleep, it does not affect the sense of <i>shui</i>. 6. <i>tui</i>, opposite to; to agree with; a pair. 7. <i>sai</i>, to compete with. 8. <i>sê</i>, niggardly. 9. <i>t'un</i>, to swallow, bolt down; oftener used figuratively of speculation, avarice, &c. | <ol style="list-style-type: none"> 10. <i>tieh</i>, in folds or layers; repeatedly. 11. <i>tz'ü</i>, the place of any person or thing below the first place in a series. 12. <i>tsêng</i>, to add to. 13. <i>ts'ung</i>, onions. 14. <i>miao</i>, sprouts; the first appearance of any vegetation. 15. <i>nun</i>, tender, fresh, as opposed to tough, stale. 16. <i>sang</i>, the mulberry tree. 17. <i>shu</i>, a tree. 18. <i>lin</i>, a wood, forest. 19. <i>sên</i>, density as of foliage. 20. <i>lû</i>, green. 21. <i>ts'ao</i>, grass; plants, not being trees. 22. <i>shih</i>, wet; damp. 23. <i>shai</i>, a verb describing the action of the sun's rays; not necessarily to scorch. 24. <i>shai</i>, a vulgar form of the foregoing character. |
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WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. Thinking, to be thinking. 2. How? What? 3. It is nevertheless the fact that . . . 4. To sleep. 5. Opposite one another; also, agreeing together. 6. Two persons rivalling one another. Competing. 7. Niggardly, miserly. 8. Has swallowed, as food; absorbed, as advantages. 9. Heretofore. 10. There have been many added. Time after time, repeatedly. (Observe <i>tieh</i> abbreviated). 11. A catty of onions. 12. Plants and trees, the vegetable kingdom. Grass, herbs. Sprouts of any vegetation. Tough and tender. The mulberry tree. A grove or wood. The green (of the foliage) is deep, or dense. 13. To be damp. To dry by the action of the sun. 14. How is this? How is it that you have been in bed, or lying down, when all the rest, or the whole party, are drinking? 15. Just think, if it was not he who absorbed (pocketed) this money, (or the money,) who could it have been? 16. Those two men are writing one against the other. Does that man Li write better than you or not? How should I know how he can write? We have never had a trial together. | <ol style="list-style-type: none"> 17. Those two brothers are dreadful; they are too niggardly; they won't spend anything. Their money increases every day. That younger brother has pocketed other people's money over and over again. 18. Onions have been dear these last two days; stale and fresh alike, they have been all two hundred cash the catty. 19. The words <i>lao nun</i>, tender and tough (or, fresh and not fresh,) are used to distinguish the qualities of beef and mutton as well as of other things. 20. The term <i>ts'ao-mu</i> is generic of flowers, plants, and trees. Anything which grows as grass, as soon as it comes up, is called <i>miao-êrh</i>, sprouts. 21. The Miao Tzû are people to the southeast of Ssü Ch'uan; they are divided into Wild and Reclaimed. 22. A number of trees is called <i>shu-lin-tzû</i>, a grove or wood. How deep (or dense) the green of that mulberry grove is! 23. The ground under a grove of trees is very damp. 24. If you want to dry damp clothes, you should spread them out in a sunny place for the sun to shine on them; when the sun has dried them, they may be folded up. |
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某人。 ¹	某人。 ¹	1. mou ³
乍 ² 見。	乍 ² 見。	2. cha ⁴
起初 ³ 原是原來平素。	起初 ³ 原是原來平素。	3. ch'u ¹
厚、刻薄、傲慢、慢待、慚愧、嫉妬。	厚、刻薄、傲慢、慢待、慚愧、嫉妬。	4. 'hai ⁴ , 'ho ²
實在 ⁶ 。	實在 ⁶ 。	5. pieh ²
某人 ¹¹ 是不說出姓名來的人，有某人嫉妬我這個好兒，很刻薄我的了不得，這	某人 ¹¹ 是不說出姓名來的人，有某人嫉妬我這個好兒，很刻薄我的了不得，這	6. su ⁴
刻薄，原是嘴裏的刻薄話，心裏的刻薄，却是敦厚的對面兒。	刻薄，原是嘴裏的刻薄話，心裏的刻薄，却是敦厚的對面兒。	7. yüan ²
乍 ¹² 見，是一見之	乍 ¹² 見，是一見之	8. tai ⁴
見。	見。	9. tun ¹
他 ¹³ 和我不和，和別人也不對，他不分厚薄，待人都是刻薄，他這個人不同，	他 ¹³ 和我不和，和別人也不對，他不分厚薄，待人都是刻薄，他這個人不同，	10. 'hou ⁴
待人沒有不敦厚的，實在沒可慚愧。	待人沒有不敦厚的，實在沒可慚愧。	11. pao ² , po ²
他們 ¹⁴ 倆起初相好，近來絕了交了。	他們 ¹⁴ 倆起初相好，近來絕了交了。	12. ngao ⁴
他的爵位原來大，待人有點兒傲慢，那一天有賓客來拜，他却不見，他說的話也	他的爵位原來大，待人有點兒傲慢，那一天有賓客來拜，他却不見，他說的話也	13. chi ⁴
沒有一句可憑的。我還要拜他去，見不見憑他。那兒的話呢，您去，理應是見我	沒有一句可憑的。我還要拜他去，見不見憑他。那兒的話呢，您去，理應是見我	14. tu ⁴
陪著您去，好不好，憑他慢待我，可以不論。	陪著您去，好不好，憑他慢待我，可以不論。	15. ts'an ²
專 ¹⁶ 主的是正，幫同的是陪。	專 ¹⁶ 主的是正，幫同的是陪。	16. k'uei ⁴
		17. chüeh ²
		18. chiao ¹
		19. shih ²
		20. p'ing ²
		21. pin ¹
		22. pai ⁴
		23. ying ¹
		24. p'ei ²

EXERCISE XXVII.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>mou</i>, certain ; as, a certain man. 2. <i>cha</i>, suddenly, unexpectedly. 3. <i>ch'u</i>, the first ; when first. 4. <i>'hai</i>, (properly <i>'ho</i> ; see Exerc. IX. 6.) together with, in relations with. 5. <i>piek</i>, to distinguish, to separate ; hence another. 6. <i>su</i>, of uniform plainness ; hence, uninterruptedly through past time ; heretofore. 7. <i>yüan</i>, origin, beginning ; in fact. 8. <i>tai</i>, towards ; to await. 9. <i>tun</i>, morally sound ; staunch ; generous. 10. <i>'hou</i>, thick ; staunch. 11. <i>pao</i>, <i>po</i>, thin. 12. <i>ngao</i>, proud. 13. <i>chi</i>, not used, in speaking, without the following <i>tu</i>, with which it is the same in meaning. | <ol style="list-style-type: none"> 14. <i>tu</i>, envious, jealous. 15. <i>ts'an</i>, to be ashamed. 16. <i>k'uei</i>, to be ashamed ; shame. 17. <i>chüeh</i>, to cut off, interrupt, as a stream, supplies, intercourse ; to be so cut off. 18. <i>chiao</i>, to interchange ; intercourse. 19. <i>shih</i>, true ; also solid as opposed to hollow. 20. <i>p'ing</i>, to lean upon, depend on. 21. <i>pin</i>, guest, stranger, as opposed to <i>chu</i>, Exercise XIX. 3, in the sense of host. 22. <i>pai</i>, to salute, visit, pay respects to. 23. <i>ying</i>¹, (not to be confounded with <i>ying</i>⁴ in Exercise XXIX.) to conform to what is right ; ought. 24. <i>p'ei</i>, to play second to, as a candidate in reserve ; to bear one's guest company. |
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WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. A certain person. 2. To meet suddenly ; or to come upon for the first time. 3. At the very beginning. In fact ; or, indeed it is. In fact ; in the first instance. In all past time ; heretofore. 4. With me. With another person. Towards a person ; treating, behaving to, a person. Behaviour to each other ; or behaviour to another. 5. Very intimate. Thick and thin ; also, intimately and slightly related. Staunch ; liberal. Mean ; vexatious. Proud, arrogant. To behave to haughtily, discourteously. To be ashamed. Envy, jealousy ; to feel it. 6. True, truly. 7. It depends on him ; as he pleases. 8. That may be relied on. 9. A guest, visitor. To visit one another, behaviour. 10. Acting as second to ; bearing one company. Principal and second ; nominee and reserve nominee. 11. The expression <i>mou jên</i>, a certain person, is used when the person's name is not mentioned ; [e.g.] A certain person begrudges me these advantages, and acts most unhandsomely towards me. The word <i>unhandsome</i>, <i>k'ê-po</i>, here means, in a word, that his language is illiberal ; but <i>k'ê-po</i>, as a sentiment, is the opposite of <i>tun-'hou</i>, staunch, cordial, liberal. | <ol style="list-style-type: none"> 12. <i>cha chien</i>, is the sight one gets of another for the first time. When I say I have <i>cha chien</i> a certain person, I mean that I have seen, for the first time, a person whom I had never seen before. One may also say it after seeing a person whom one has not seen for a long time. 13. He is not on good terms with me, nor does he agree with any one else ; he makes no difference between friends and acquaintances ; he treats every one with the same illiberality, or, behaves equally ill to all alike. This other man is not like him ; he behaves ill to no one ; he has certainly nothing to be ashamed of. 14. They <i>were</i> friends once upon a time, but of late they have discontinued intercourse with one another. 15. A. His position is a high one no doubt, and he treats people with some haughtiness. A visitor called on him the other day, but he would not see him. Not a word he says can be relied on either. B. I shall go and call on him nevertheless ; he may see me or not as he pleases. A. You, Sir ? If <i>you</i> call, of course he will see you. What do you say to my accompanying you, Sir ? He may be uncivil to me if he pleases ; that will not signify. 16. The chief or principal, the independent authority, is <i>chêng</i> ; his auxiliary is <i>p'ei</i>, his second (or, acts as second to him). |
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裱糊。¹ 匠人。² 一疋紗，一疋布，氈子。³ 新的，光潤，舊的，顏色兒太淡，染紅的，染
 藍的都行。⁵ 玻璃，料貨。⁶ 必須。⁷ 擦一擦。⁸ 碰著，碰壞了，破了，碰破了，破裂，裂
 了，碎了，破碎。⁹ 窗戶紙裂了，叫裱糊匠來糊上，單張紙糊在那兒是糊，雙張兒
 紙糊在一塊兒是裱。¹⁰ 各行的手工工人，叫匠人的多，木匠，瓦匠，鐵匠，都說得。
 布是綿花做的，紗是絲做的。¹¹ 有一塊布，有一塊紗，顏色兒舊了，必須染別的
 顏色，原舊的顏色兒是紅的，還可以染藍的，要染甚麼顏色，都憑人家的主意。
 你瞧那一疋紅紗，顏色兒光潤不光潤。怎麼是光潤呢。那紗原來是好紗，又是
 新的，染得顏色兒又好看，這光潤不止於說紗，說別的也行。¹⁴ 料貨是玻璃東
 西的總名。¹⁵ 我拏那個玻璃瓶來，要擦一擦，碰在桌子上，破壞了。¹⁶ 有兩隻船
 相碰，這一隻壞了，那一隻破碎了。¹⁷ 茶碗掉在地下碎了。

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|-----|---|---------------------|
| 1. | 裱 | piao ³ |
| 2. | 糊 | 'hu ² |
| 3. | 匠 | chiang ⁴ |
| 4. | 染 | jan ³ |
| 5. | 顏 | yen ² |
| 6. | 紅 | 'hung ² |
| 7. | 藍 | lan ² |
| 8. | 淡 | tan ⁴ |
| 9. | 新 | hsin ¹ |
| 10. | 舊 | chiu ⁴ |
| 11. | 紗 | sha ¹ |
| 12. | 氈 | t'an ³ |
| 13. | 必 | pi ⁴ |
| 14. | 須 | hsü ¹ |
| 15. | 光 | kuang ¹ |
| 16. | 潤 | jun ⁴ |
| 17. | 玻 | po ¹ |
| 18. | 璃 | li ² |
| 19. | 料 | liao ⁴ |
| 20. | 擦 | ts'a ¹ |
| 21. | 碰 | p'eng ⁴ |
| 22. | 裂 | lieh ⁴ |
| 23. | 行 | 'hang ² |

EXERCISE XXVIII.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>piao</i>, to paste two sheets of paper together. 2. <i>'hu</i>, to paste paper, cloth, &c., against another substance. 3. <i>chiang</i>, workman, artificer. 4. <i>jan</i>, to dye. 5. <i>yen</i>, colours. 6. <i>'hung</i>, red. 7. <i>lan</i>, blue. 8. <i>tan</i>, weak (as of tea); pale (as of colours). 9. <i>hsin</i>, new. 10. <i>chiu</i>, old. 11. <i>sha</i>, crape. 12. <i>t'an</i>, a rug, carpet. 13. <i>pi</i>, necessarily; must. | <ol style="list-style-type: none"> 14. <i>hsü</i>, must. 15. <i>kuang</i>, brightness. 16. <i>jun</i>, moist. 17-18. <i>po-li</i>, (said to be derived from a Sanscrit word,) glass of all kinds. 19. <i>liao</i>, properly materials; but, as below, often specially applied to glassware. 20. <i>ts'a</i>, to rub with the hand, or a cloth, &c. 21. <i>p'êng</i>, to run against, come violently in contact with. 22. <i>lieh</i>, to crack of itself, as wood or paper. 23. <i>'hang</i>, a vulgar modification of <i>hsing</i>, or <i>'hang</i>, Radical 144; a trade or calling. (See below, ex. 10.) |
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WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. To paste paper against paper or cloth. 2. A workman, or artificer of any kind. 3. A bale of crape. A bale of cotton goods. A carpet, rug. 4. The new are bright; the old, if much faded, may be dyed either red or blue. 5. Glass. Vitreous ware in general. 6. Necessary, necessarily must. 7. To give a thing a rub. 8. Running up against; in collision with. To have injured, or to be injured seriously by a collision. To have broken, or, torn; to be broken or torn. To have broken, or, to be broken by a collision. To crack and break. To have cracked of itself. To be broken into pieces. To break or be broken in pieces; to be in tatters. 9. The paper of the window is cracked; tell a paper-hanger to come and mend it. To paste a single sheet of paper on any place is <i>'hu</i>; two sheets pasted together are <i>piao</i>. (Observe <i>ch'uang</i>, abbreviated. See Exerc. III. 15.) 10. The term <i>chiang</i>, is applied to handicrafts men in most trades; you may say <i>mu-chiang</i>, a carpenter, <i>wa-chiang</i>, a bricklayer, <i>t'ieh-chiang</i>, a blacksmith. | <ol style="list-style-type: none"> 11. Shirlings are made of cotton; crape is made of silk. 12. Such a piece of cotton cloth, such a piece of crape, being faded, it must be dyed some other colour; if its old colour were red, it might be dyed blue; what colour it shall be dyed must depend entirely on the opinion of the person interested. 13. Look at that piece of red crape, and tell me if it is not <i>kuang-jun</i>. What does <i>kuang-jun</i>, mean? That, in the first place, the crape is good crape; then that it is new; and besides that it is dyed a good colour. The expression <i>kuang-jun</i>, glossy, is not used only of crape; it is equally applicable to other things. 14. <i>liao 'huo</i> is a generic term for all vitreous ware. 15. I was bringing that glass bottle here to give it a rub, when I bumped it against the table, and smashed it. 16. There were two vessels which ran foul of one another; one was injured desperately, and the other was smashed to pieces. 17. A tea-cup fell on the ground and was smashed. |
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1.	剛纔	kang ¹
2.	再	ts'ai ²
3.	等	tsai ⁴
4.	取	têng ³
5.	送	ch'ü ³
6.	落	sung ⁴
7.	永	{ la ⁴ lao ⁴ lo ⁴
8.	湊	yung ³
9.	挪	ts'ou ⁴
10.	拴	no ²
11.	套	shuan ¹
12.	商量	t'ao ⁴
13.	穀	shang ¹
14.	斟	{ liang ¹ liang ²
15.	酌	kou ⁴
16.	疑	chên ¹
17.	惑	cho ²
18.	喊	i ²
19.	答	'huo ⁴
20.	應	'han ³
21.	從	ta ¹
22.	末	ying ⁴
23.		ts'ung ²
24.		mo ⁴

剛纔¹等著²從來從前。再來再三再四。永⁴遠⁴末⁵末了兒。取⁶東西送東
 西。落⁷下了挪開湊到一塊兒。拴⁸牲口套車。量⁹米。不¹⁰穀。一¹¹石。斟¹²酌
 商量疑惑。喊¹³叫答應。剛纔¹⁴我們在這兒論起這件事來再三的喊他過來
 斟酌等了半天他不答應我疑惑他沒聽見。俗¹⁵們今兒商量半天纔定規以
 後永遠不敗了。再¹⁶三再四的請他過來他都不肯末¹⁷末了兒還是我到他那
 邊兒去的。我們¹⁷十個人從前定得湊錢做買賣後來落下了兩個人還有把
 本錢取回去的我瞧這個我也不肯再把錢送了去了。叫¹⁸你把箱子挪開了
 怎麼挪那麼遠。這¹⁹米我量了不穀五石一個單套車就拉了在我說石數兒
 不止五石不是二套車怕拉不了。我²⁰是南邊來的從來沒坐過車那趕車的
 到店裏立刻就要錢我疑惑從來沒這個理叫他等一等再來。

EXERCISE XXIX.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>kang</i>, properly, hard, which meaning in certain combinations it retains; with the following character it has an intensive force. 2. <i>ts'ai</i>, just now; but a moment ago. 3. <i>tsai</i>, again, the second time; then. 4. <i>têng</i>, a class or grade; to wait. 5. <i>ch'ü</i>, to fetch, bring; take for oneself. 6. <i>sung</i>, to carry to, or present; to accompany. 7. <i>la</i>, <i>lao</i>, <i>lo</i>; down; to descend; <i>la</i>, to leave behind. 8. <i>yung</i>, eternal. [one, leave out. 9. <i>ts'ou</i>, to add to a body or number; to assemble, of men or things; active or neuter; see note on <i>ex. 17</i>; (corruptly written with Radical 15). 10. <i>no</i>, to move, actively, from one place to another. 11. <i>shuan</i>, to tie up, animals, things; not men. 12. <i>t'ao</i>, generally a closely-fitting case or envelope; a noose; a loop; a head-stall; the leader's reins in a cart. | <ol style="list-style-type: none"> 13. <i>shang</i>, a trader; to consult. 14. <i>liang</i>, to calculate. 15. <i>kou</i>, enough. 16. <i>chên</i>, properly to pour out wine. In colloquial language it has not this sense, but is joined with 17. <i>cho</i>, the combination signifying to deliberate, whether with another or oneself. 18. <i>i</i>, doubts; to doubt. 19. <i>huo</i>, to doubt; not used alone in the spoken language. 20. <i>han</i>, to cry aloud; to halloo. 21. <i>ta</i>, to reply. 22. <i>ying</i>⁴, echo; to echo; to respond to. 23. <i>ts'ung</i>, proceeding from; forth from. 24. <i>mo</i>, the end; <i>lit.</i> the tip of anything that runs to a point. |
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WORDS COMBINED.

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|---|--|
| <ol style="list-style-type: none"> 1. A moment ago. 2. Waiting. Heretofore. Formerly. 3. Come again. Thrice and four times. 4. For evermore. 5. At the end; at last. 6. To take or fetch a thing. To carry a thing to; to present a thing. 7. <i>la hsia liao</i>, to have omitted a thing; to be dropped out of a number of persons or things. To move a thing away from. To assemble things or persons together. 8. To tie up the beasts. To get a cart ready; to harness the mules or horses, or put them to. 9. To measure rice. 10. Not enough. 11. One stone, or picul. 12. To deliberate, alone or with another. To consult with or together. To doubt. 13. To call to. To answer; also, to assent, promise. 14. We were talking of this affair here just now, and we called to him again and again to come over and consult with us, but after waiting ever so long he made no answer. I suspect he did not hear. | <ol style="list-style-type: none"> 15. We were, (or have been,) deliberating half the day before we made our arrangements definitively, and they will now never more be changed. 16. He was requested again and again to come over to us, but he did not; and, after all, I had to go to him before he would. 17. Ten of us agreed in the first instance to put some money into a business. Some time after, two withdrew, and others took out their capital; and when I saw this, I did not choose to put any more money in either. 18. Because I told you to move the box away, why should you have moved it so far? 19. <i>A.</i> According to my estimate this rice does not amount to five piculs, and a one-horse cart will do to draw it. <i>B.</i> In my opinion there is not so little as five piculs, and I don't think that less than two beasts will draw it. 20. I am from the south; I have never travelled by cart before; and the moment we got to the inn, the carter asked for his money. I suspected that this was not the rule, so I told him to wait awhile and come again. |
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臺¹灣。江²河湖海，長江，流水，順流，波浪，寬闊。浮³橋。一⁴眼井，一個坑，一條衙⁵。大街，小巷，野地，屯裏，墳墓。山⁶峯，山嶺兒，峯嶺。尖⁷兒。臺⁸灣是中國東南海裏的地方兒，南北兩頭兒，山嶺兒也多也大，那峯嶺也很好看。江⁹河湖海，是天下大水的總名兒。俗¹⁰們這兒的小河兒很窄，有浮橋就可以過去，那江面有地方兒寬闊，和湖相同。那¹¹長江之流，打西到東，湖北來的船，到江西去，一路都是順流，到了江西，那兒的山水也可以。那¹²山峯的尖兒是個個不同，山峯是高而尖的，山嶺也高，就是沒有那尖的樣子。尖¹³兒那個字眼兒，甚麼刀尖筆尖都說得。京¹⁴城裏沒有河水，喝的都是井水。京¹⁵城的買賣，大半在大街上開鋪子，衙衙小巷，都是住家兒的多。城¹⁶外頭，沒甚麼住家兒的，就叫野地，連有墳墓的也算。民¹⁷人湊到一塊住的，北邊那就叫屯。

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|-----|---|------------------------------------|
| 1. | 臺 | t'ai ² |
| 2. | 灣 | wan ¹ |
| 3. | 江 | chiang ¹ |
| 4. | 湖 | 'hu ² |
| 5. | 流 | liu ² |
| 6. | 浪 | lang ⁴ |
| 7. | 闊 | k'uo ⁴ |
| 8. | 浮 | fou ² , fu ² |
| 9. | 橋 | ch'iao ² |
| 10. | 井 | ching ³ |
| 11. | 坑 | k'eng ¹ |
| 12. | 衙 | 'hu ² |
| 13. | 衙 | t'ung ² |
| 14. | 巷 | hsiang ⁴ |
| 15. | 野 | yeh ³ |
| 16. | 屯 | t'un ² |
| 17. | 墳 | fèn ² |
| 18. | 墓 | mu ⁴ |
| 19. | 峯 | fèng ¹ |
| 20. | 嶺 | ling ³ |
| 21. | 尖 | chien ¹ |

EXERCISE XXX.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>t'ai</i>, a terrace. 2. <i>wan</i>, curving; a bay or indentation in the sea-shore. 3. <i>chiang</i>, a river; see <i>ho</i>, Exercise XV. 9. 4. <i>'hu</i>, a lake, any large sheet of water. 5. <i>liu</i>, to flow. 6. <i>lang</i>, waves, larger than <i>po</i>; see Exerc. XVIII. 18. 7. <i>k'uo</i>, spacious. 8. <i>fou</i>, <i>fu</i>, floating, moveable. 9. <i>ch'iao</i>, a bridge. 10. <i>ching</i>, a well. 11. <i>k'eng</i>, a pit, natural or artificial. | <ol style="list-style-type: none"> 12-13. <i>h'u-t'ung</i>, a small street; an alley. 14. <i>hsiang</i>, a small street, an alley. 15. <i>yeh</i>, properly uninhabited ground, but often country as opposed to town; hence, wild, savage. 16. <i>t'un</i>, a village; the country as opposed to the town. 17. <i>fên</i>, a grave, tomb. 18. <i>mu</i>, a grave, a tomb; rarely used without the preceding word <i>fên</i>. 19. <i>fêng</i>, the peak of a hill. 20. <i>ling</i>, a height not peaked. 21. <i>chien</i>, a projecting point, of a knife, a hill, &c. |
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WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. T'ai-wan, Formosa, the island and its principal city. 2. Rivers and streams, lakes and seas. The Long River, (the Yang-tzû Chiang.) Water flowing. Following the stream; hence, moving, proceeding freely, smoothly. Waves. Wide, of large space. 3. A flying or floating bridge. 4. A well. A pit. A street or lane. 5. A large street. A small street or lane. Uncultivated ground, or desert; the country. In the country; out of town. A tomb, or cemetery. 6. The peak, or peaks of a hill. Mountains not peaked. Hills or mountains collectively. 7. A point; (pronounced <i>chierh</i>.) 8. T'ai-wan (Formosa) is a place in the sea southeast of China, the northern and southern extremities of which are very mountainous, the heights being of considerable elevation; the mountain scenery is at the same time very picturesque. 9. The phrase <i>chiang</i>, <i>'ho</i>, <i>'hu</i>, <i>'hai</i>, rivers, streams, lakes, and seas, designates in general terms the greater waters of the empire. 10. Our small rivers here are so narrow that they can | <p>be crossed by moveable bridges. The Great River is as broad as a lake in some places.</p> <ol style="list-style-type: none"> 11. The course of the Great River is from west to east. Vessels from Hu Pei to Chiang Hsi go with the stream all the way. The scenery when you get to Chiang Hsi is rather fine. 12. The mountain peaks in a <i>shan-fêng</i> are no two alike. A <i>shan-fêng</i> is lofty and pointed. A <i>shan-ling</i> is also a height, but not of peaked form. 13. The term <i>chien-'rh</i> may be equally applied to the point of a knife, a pencil, or the like. 14. There is no river water in the capital; what is drunk is all well-water. 15. Trade in the capital is for the most part conducted in shops on the great streets; the houses in the lanes and small streets are, principally, dwelling houses. 16. The country outside the city-walls where there are no habitations, is called <i>yeh ti</i>; even when there are graves on it, it is so regarded. 17. Any place [in the country] where people come together so as to form a community, is called in the north a <i>t'un</i>. |
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男女¹、男人、女人、爺們、娘兒們、老爺。² 老幼、老少、長輩、晚輩。³ 頑耍、頑意兒、耍刀。⁴ 獸子、蠢笨、冒夫。⁵ 爽快、拉絲。⁶ 安靜、熱鬧。⁷ 舒服、欠安。⁸ 艱難、耐著。⁹ 羞辱、討人嫌。¹⁰ 男女、就是爺們娘兒們、賊把男女、老少、都殺了。¹¹ 他一家子老幼都病了、是不分年高年輕的、都不舒服。¹² 和祖父一輩兒的是長輩、和兒孫一輩兒的是晚輩。¹³ 頑耍、是小人兒們弄甚麼頑意兒、耍刀、就是掄著刀耍、是武本事裏的事情。¹⁴ 蠢笨、是粗而無能的別名、獸子、是外面不明白的樣子、某人獸得很、實在蠢笨、都可以說得。¹⁵ 不該說的話說了、不該做的事做了、就是冒失。¹⁶ 說話做事不會拉絲、就是爽快。¹⁷ 人心安靜、是說人心裏平定。他是個安靜人、不愛熱鬧。¹⁸ 心裏沒累、是舒服、身上欠安、也謂之不舒服。¹⁹ 日子不好過、是艱難、總得耐著。²⁰ 自己不體面討人嫌、受了人的不好話、謂之羞辱。他吞了錢、受大家羞辱。

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| 1. | 男 | nan ² |
| 2. | 爺 | yeh ² |
| 3. | 娘 | niang ² |
| 4. | 幼 | yu ⁴ |
| 5. | 輩 | pei ⁴ |
| 6. | 頑 | wan ² |
| 7. | 耍 | shua ³ |
| 8. | 蠢 | ch'un ³ |
| 9. | 笨 | pèn ⁴ |
| 10. | 獸 | tai ¹ |
| 11. | 冒 | mao ⁴ |
| 12. | 爽 | shuang ³ |
| 13. | 靜 | ching ⁴ |
| 14. | 舒 | shu ¹ |
| 15. | 服 | fu ² |
| 16. | 艱 | chien ¹ |
| 17. | 難 | nan ² |
| 18. | 耐 | nai ⁴ |
| 19. | 羞 | hsiu ¹ |
| 20. | 辱 | ju ² , ju ⁴ |
| 21. | 討 | t'ao ³ |
| 22. | 嫌 | hsien ² |

EXERCISE XXXI.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>nan</i>, male. 2. <i>yeh</i>, properly a father, but forming part of certain appellations of honour, and other words. 3. <i>niang</i>, properly a mother; but, in certain combinations, any woman. 4. <i>yu</i>, of tender years. 5. <i>pei</i>, a generation. 6. <i>wan</i>, childish, trifling; to trifle, to play. 7. <i>shua</i>, to flourish as a weapon in fencing. 8. <i>ch'un</i>, loutish, in form, or mind, or both. 9. <i>pên</i>, of things, unwieldy; of man, stupid. 10. <i>tai</i>, silly; idiotic. 11. <i>mao</i>, out of place; a word descriptive of obtrusiveness, of doing that which one ought to let alone. | <ol style="list-style-type: none"> 12. <i>shuang</i>, of weather, bright, cheery; of man, lively, free from care. 13. <i>ching</i>, at rest, as opposed to unquiet. 14. <i>shu</i>, properly open, unrolled. 15. <i>fu</i>, complying, obedient; (it has many meanings beside.) 16. <i>chien</i>, very difficult. 17. <i>nan</i>, difficult. 18. <i>nai</i>, to endure, put up with; to endure, or last. 19. <i>hsiu</i>, shame; to blush. 20. <i>ju</i>, to insult. 21. <i>t'ao</i>, to exact, demand. 22. <i>hsien</i>, to dislike. |
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WORDS COMBINED.

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|---|--|
| <ol style="list-style-type: none"> 1. Man and woman. One's husband. One's wife. The men. The women. Sir, or, a gentleman. 2. <i>lao yu</i>, old and young. <i>lao shao</i>, old and young. Observe <i>shao</i> 4, not as in Exerc. I. 17, <i>shao</i> 3. One's elders. One's juniors. 3. To play, trifle. A toy; or, playing with a toy. To play with the sword, or other weapon of the kind. 4. An idiot. Stupid. To blunder, in act or speech. 5. Frank, prompt, brisk. To dilly-dally. 6. Still, quiet. Noisy, bustling. 7. Comfortable; well in health. To be indisposed. 8. Difficult. Bearing patiently. 9. To abuse, revile deservedly. To provoke people's dislike. 10. The words <i>nan nü</i> simply mean men and women. The rebels slew all without distinction of age or sex. 11. Were you to say, His whole family, <i>lao</i> and <i>yu</i>, are sick alike, you would mean that both those who are of a respectable age, and those who are not, are all indisposed without distinction. 12. The generation which is the contemporary of your father and your grandfather, is the <i>chang pei</i>, the senior generation; that which is the contemporary of your son and your grandson is the <i>wan-peï</i>, the junior (later) generation. 13. <i>wan-shua</i> is the playing of little children with anything; <i>shua-tao</i> is to play (fence, &c.) with the sword; it is a martial accomplishment. | <ol style="list-style-type: none"> 14. The expression <i>ch'un-pên</i> describes a person who is coarse or vulgar, and without ability; <i>tai-tz'ü</i> means that a man, to judge from his appearance, is not intelligent. You may either say, Such a person is very <i>tai</i>, or that he is indeed <i>ch'un-pên</i>. 15. To say what one ought not to say, to do what one ought not to do, is <i>mao-shih</i>, to blunder, to commit oneself. 16. <i>shuang k'uai</i> is the reverse of hesitation in speech or dilatoriness in action. 17. A man's mind is said to be <i>an-ching</i>, when it is steady or sober. He is a quiet, or sober-minded person; he does not like noise (bustle, gaiety, &c.) 18. When the mind is free from care, a man is <i>shu-fu</i>; when he is indisposed, it is equally correct to say of his body that it is not <i>shu-fu</i>. 19. It is a hard case when one is troubled to get one's daily bread; there is nothing for it but patience. 20. One is said to be <i>hsiu-ju</i>, (deservedly abused, denounced in strong language, put to shame,) when having provoked people to dislike one for disreputable conduct, one is reviled by them. Every one tells him what a scoundrel he is for the way he gets hold of money. |
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都是皇上的恩典,受恩赦罪之後,再有爲匪的,那實在難免死罪。	1. 皇	‘huang ²
令,兵不聽號令,就是犯了大罪。	2. 宮	kung ¹
的多,爲黨,爲股。和賊頭兒最親近的是死黨。	3. 朝	ch’ao ²
反了,近來的官很好,把從前的事情,都反過來,把那賊匪全都平了。	4. 廷	t’ing ²
頭裏大爲不靖,每有強暴兩下裏爭鬪,難爲良民,那官不管,末末了兒良民也	5. 建	chien ⁴
那是鼓舞的意思。	6. 臨	lin ²
走,是快要走的時候,臨死是就要死。	7. 強	ch’iang ²
那是鼓舞的意思。	8. 良	liang ²
皇上朝廷,都說得是主子家。	9. 禁	chin ⁴
皇上朝廷,都說得是主子家。	10. 舞	wu ³
爲了,爲匪,賊匪,死黨,爭鬪。	11. 爲	wei ²
爲了,爲匪,賊匪,死黨,爭鬪。	12. 匪	fei ³
爲了,爲匪,賊匪,死黨,爭鬪。	13. 反	fan ³
爲了,爲匪,賊匪,死黨,爭鬪。	14. 犯	fan ⁴
爲了,爲匪,賊匪,死黨,爭鬪。	15. 罪	tsui ⁴
爲了,爲匪,賊匪,死黨,爭鬪。	16. 死	ssü ³
爲了,爲匪,賊匪,死黨,爭鬪。	17. 黨	tang ³
爲了,爲匪,賊匪,死黨,爭鬪。	18. 爭	chêng ¹
爲了,爲匪,賊匪,死黨,爭鬪。	19. 鬪	tou ⁴
爲了,爲匪,賊匪,死黨,爭鬪。	20. 號	‘hao ⁴
爲了,爲匪,賊匪,死黨,爭鬪。	21. 靖	ching ⁴
爲了,爲匪,賊匪,死黨,爭鬪。	22. 恩	ngên ¹
爲了,爲匪,賊匪,死黨,爭鬪。	23. 赦	shê ⁴
爲了,爲匪,賊匪,死黨,爭鬪。	24. 免	mien ³
爲了,爲匪,賊匪,死黨,爭鬪。	25. 隨	sui ²

PART III. THE FORTY EXERCISES. *San Yü Chang.*

EXERCISE XXXII.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>huang</i>, august, imperial. 2. <i>kung</i>, an imperial palace. 3. <i>ch'ao</i>, properly to see the emperor, as at court; any dynasty of China. 4. <i>ting</i>, properly a hall of assembly; specially the emperor's court. 5. <i>chien</i>, to set up, establish. 6. <i>lin</i>, to descend, to approach to. 7. <i>ch'iang</i>, energetic; often over-energetic, violent. 8. <i>liang</i>, virtuous, good. 9. <i>chin</i>, to prohibit. 10. <i>wu</i>, to gesticulate, make postures like a dancer. 11. <i>wei</i> 2, to do, to be. 12. <i>fei</i>, wrong-doing; wrong-doer. 13. <i>fan</i>, to turn upside down; hence, to rebel. 14. <i>fan</i>, to stumble against; to offend; to incur a penalty. | <ol style="list-style-type: none"> 15. <i>tsui</i>, properly punishment; also, offences, great or small. 16. <i>ssü</i>, to die. 17. <i>tang</i>, a gang, a band; in a bad sense, a political party. 18. <i>cheng</i>, to emulate; to wrangle, or fight with. 19. <i>ton</i>, to fight with or without arms. 20. <i>hao</i>, a signal; visible, as a flag; audible, as a bugle-call. 21. <i>ching</i>, quiet, as a country free from disorder. 22. <i>ngên</i>, goodness to an inferior. 23. <i>shê</i>, pardon, amnesty; as of the act of a government. 24. <i>mien</i>, to avoid; to cause to avoid, dispense with. 25. <i>sui</i>, following after; according to. |
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WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. His Majesty. The court. 2. To establish. 3. The Imperial Palace. 4. Near, in immediate relations with the people. To be about to go. To be about to die. 5. To encourage zeal. 6. Virtuous people, or, good subjects. The lawlessly violent. 7. To prohibit. Forbidden ground. 8. Upset; to turn rebel. To play the robber; to become one. Brigands, rebels, outlaws of any kind. The sworn rebels, or robbers, of the gang. To fight, squabble. 9. Words of command. 10. A country, or region, not quiet; in a state of disorder. To commit an offence. 11. Grace or bounty. To grant amnesty. Gracious remission. To escape with difficulty; hardly avoidable. 12. The meaning of both <i>Huang-Shang</i> and <i>Ch'ao Ting</i>, (or the person meant by both expressions,) is the Sovereign. 13. The sovereign is guided by place and circumstances in his establishment of local authorities to be in near relations with the people. 14. <i>lin-tsou</i> means that the time is near when one will be going; <i>lin-ssü</i> means that one is about to die presently. 15. When the people have exerted themselves in any matter, and the local authorities make them a present of money, they do so for the purpose of stimulating their zeal. | <ol style="list-style-type: none"> 16. The interior of the emperor's palace is all considered sacred ground; the common people have always been forbidden to pass through it. 17. This place used to be in very bad order. There were constantly cases of ruffians falling out with one another, and molesting honest people. The authorities took no notice of this, and so at last the honest people also became rebels. Of late, the authorities have been very good; they have completely reversed the old order of things, and have entirely suppressed the rebellion (or, put down the outlaws, bad characters, &c.) 18. When outlaws collect together in any number, they form a <i>tang</i> or a <i>ku</i>, a gang, body, &c. Those who are nearest attached to, (most in the confidence of,) the chiefs, are the <i>ssü-tang</i>. 19. The <i>hao-ling</i> are the words of command spoken to soldiers by the officers commanding them, their orders, (written or spoken); disobedience of orders by a soldier is a very serious offence. 20. An amnesty is a remission by the Emperor in consideration of particular circumstances, of the punishment incurred by offenders. It is altogether an act of grace on the part of His Majesty. If a man, after having had his offence thus graciously pardoned, returns to vicious courses, he will hardly escape capital punishment. |
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新紙裱上一層。 ¹⁶ 老弟畫得這麼好，怎麼不裱上掛在屋裏呢。	更有個聖人姓孔，他的教，後世謂之聖教，爲中國最尊的，同時還有老子的教，謂之道教。佛教是西方僧家傳來的，尊佛爺出家的是僧家，俗說叫和尚，尊老子出家的道士，聖教又名儒教，儒教裏的人叫俗家，三教的總名，就是僧道儒。	京城 ¹³ 的廟多，有幾座是和尙廟，有幾座是道士廟，在那兒念經的聲兒，是和人	唱曲兒一個樣。 ¹⁴ 牆上貼的告示，寫的得用楷書，用行書那就算草率，那草字	更使不得，寫楷書比寫行書墨得濃。 ¹⁵ 我屋裏牆上掛的那一張古字，今兒擎	古來 ¹ ，往古 ² ，後世 ³ 。孔子 ² ，聖人 ² ，聖教 ² ，儒教 ² ，佛爺 ² ，佛教 ² ，老子 ² ，道教 ² 。幾座廟 ³ ，僧家 ³ ，道士 ³ ，念經 ³ 。俗家 ⁴ ，俗說 ⁴ ，俗話 ⁴ 。和尚 ⁵ 。告示 ⁶ 。楷書 ⁷ ，行書 ⁷ ，草字 ⁷ ，草率 ⁷ ，墨濃 ⁷ 。裱幾 ⁸ 層 ⁸ ，貼在牆上 ⁸ ，掛著 ⁸ 。畫兒 ⁹ 。抽空兒 ¹⁰ ，唱曲 ¹⁰ 。早已過 ¹¹ 的時候兒 ¹¹ ，是往古 ¹² 。古來 ¹²	1. ku ³ 2. shih ⁴ 3. k'ung ³ 4. shêng ⁴ 5. ju ² 6. fo ² 7. miao ⁴ 8. tso ⁴ 9. sêng ¹ 10. su ² 11. shang ⁴ 12. ch'uan ² 13. ching ¹ 14. { ch'ai ³ k'ai ³ 15. shuai ⁴ 16. kêng ⁴ 17. nung ² 18. t'ieh ¹ 19. ch'iang ² 20. ts'êng ² 21. kua ⁴ 22. 'hua ⁴ 23. ch'ang ⁴ 24. ch'ü ³ 25. ch'ou ¹
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PART III. THE FORTY EXERCISES. *San Yü Chang.*

EXERCISE XXXIII.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>ku</i>, ancient. 2. <i>shih</i>, an age, generation. 3. <i>k'ung</i>, properly, a hole; the surname of Confucius. 4. <i>shêng</i>, virtuous as heaven; sainted; canonised. 5. <i>ju</i>, generally a scholar; specially, a Confucianist, as opposed to the Taoist and Buddhist. 6. <i>fo</i>, Buddha. 7. <i>miao</i>, a temple. 8. <i>tso</i>, properly a seat or throne; also the Numerative of cities, temples, &c. 9. <i>sêng</i>, a Buddhist priest. 10. <i>su</i>, properly common, in vulgar use; but, under certain conditions, Confucian. 11. <i>shang</i>, properly eminent; but most commonly a conjunction, when even; here it is a sound linked to 'ho; see ex. 5. 12. <i>ch'uan</i>, to communicate by tradition, or propagate by preaching. | <ol style="list-style-type: none"> 13. <i>ching</i>, a canonical book; also a sign of the past tense. 14. <i>ch'ai</i>, <i>k'ai</i>, properly the stalk of grain; applied to a clerkly kind of Chinese writing somewhat corresponding to our round text. 15. <i>shuai</i>, to follow one's nature; properly in a good sense, but here careless. 16. <i>kêng</i>⁴, before adjectives, more; (<i>keng</i>¹, to change.) 17. <i>nung</i>, thick, of fluids. 18. <i>t'ieh</i>, to stick, or be sticking to, as a bill on a wall. 19. <i>ch'iang</i>, a wall. 20. <i>ts'êng</i>, layers or sections of various things, from front to rear, side to side, or top to bottom. 21. <i>kua</i>, to hang up; to be hung up. 22. <i>'hua</i>, to draw or paint. 23. <i>ch'ang</i>, to sing. 24. <i>ch'ü</i>, one kind of songs. 25. <i>ch'ou</i>, to draw out one of many, as a stick from a faggot. |
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WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. In ancient times. In times long gone by. After ages; posterity. 2. Confucius. The virtuous, the sainted man; viz. Confucius. The sainted doctrine or philosophy, viz. that of Confucius. The doctrine of lettered men; Confucianism. Buddha. Buddhism. Lao Tzŭ. The doctrine of reason; Taoism. 3. A number of temples. A Buddhist priest. A Tao priest, (<i>lit.</i> scholar.) To recite the books of Buddha, or of Tao. 4. Of the ordinary persuasion; <i>sc.</i> not Buddhist or Taoist, but Confucian. It is common to say. The vulgar tongue. 5. A 'ho-shang, Buddhist priest. 6. A proclamation. 7. Round hand, clerkly writing. Running hand. A running hand (<i>lit.</i> grass characters) much abbreviated. Careless. The ink is thick, glutinous [as for the Chinese pen it should be]. 8. To paste [sheets of paper together] several folds thick. To stick up against a wall. Hanging, suspended. 9. A painting, or drawing. 10. To find time; <i>lit.</i> to pull out a portion of leisure. To sing ballads. 11. <i>wang-ku</i>, past antiquity is time long gone by. 12. In ancient times there was a sainted man of the family (<i>lit.</i> surname) of K'ung. His doctrine was entitled by subsequent generations the <i>shêng chiao</i>, the doctrine of the sainted man. It is that most honored in China. There was also contemporaneous with this the doctrine of | <p>Lao Tzŭ, which is called the doctrine of <i>tao</i>, reason or right. The doctrine of Buddha was propagated (or preached) by the <i>sêng-chia</i>, priests, of the west. Those who leave their home for the honor of Buddha are <i>sêng-chia</i>. In common parlance they are called 'ho-shang. Those who leave their homes for the honor of Lao Tzŭ are <i>tao-shih</i>, priests of Tao. The <i>shêng chiao</i> (doctrine of Confucius) is also called <i>ju chiao</i>, doctrine of the men of letters. Persons belonging to the <i>ju chiao</i> are called <i>su-chia</i>, members of the ordinary persuasion. The three sects, or persuasions, are spoken of collectively as the <i>sêng</i>, <i>tao</i>, <i>ju</i>, Buddhism, Taoism, and Confucianism.</p> <ol style="list-style-type: none"> 13. There are several temples in the Capital. There are some that are temples of Buddhist priests, some, temples of Taoist priests. The recital of the books in these, sounds as if people were singing songs. 14. The proclamations that are posted on the walls must be written in round hand. It would be considered slovenly were running hand to be employed. The <i>ts'ao-tzŭ</i> hand is even less admissible. To write round-hand, thicker ink is required than for writing running-hand. 15. I pasted a fresh piece of paper to-day under (or, at the back of) that slip (or scroll) of old writing that hangs on the wall of my room. 16. How is it, Sir, when you paint so well, that you do not mount your paintings and hang them up in your room? |
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兒。	說得。	人 ²⁰ 跨馬，是偏在馬一旁坐著，車外頭跨著，是一條腿空著，坐在車外邊	臨走的時候兒，難免依戀，那依戀是捨不得的意思，或親戚，或朋友，或本家，都	官都回去了。	海 ¹⁸ 角天涯，是說彼此相離的過遠的話頭兒。	出 ¹⁹ 門往遠處去，	重辦。	列 ¹⁷ 位是你們這些位，是尊稱衆人的字眼兒，衙門裏列位都散了，是衆	說的是手下的小官兒，那大人考察小官兒的辦事，如若雜亂，那小官兒難免	派來的那一位，爵位大些兒，百姓盼望他來，好考察衆人，甚麼是衆人，此處兒	這 ¹⁶ 一件事，辦得雜亂無章，聽見說要另派別人，不是要派，是已經派過了，又說	倉銀庫的總名。	米 ¹⁵ 石銀兩，是國計的大宗兒，米銀不足，實在礙於國計民生。	此衆人。	盼 ⁸ 望。	列 ⁹ 位散了。	此 ¹⁰ 處。	海 ¹¹ 角天涯。	依 ¹² 戀。	跨 ¹³ 著。	倉 ¹⁴ 庫，是米	倉 ¹ 庫，米倉，銀庫。	國 ² 計，民生，大宗兒。	如 ³ 若。	考 ⁴ 察。	雜 ⁵ 亂。	另 ⁶ 派。	別 ⁷ 人，彼	倉庫宗考如若雜另派盼望列衆涯依戀跨捨礙彼此處偏或	ts'ang ¹	k'u ⁴	tsung ¹	k'ao ³	ju ²	jo ⁴	tsa ²	ling ⁴	p'ai ⁴	p'an ⁴	wang ⁴	lieh ⁴	chung ⁴	{ ya ² yai ² i ¹	{ lien ⁴ lüan ⁴	k'ua ⁴	shê ³	ngai ⁴	pi ³	tz'ü ³	ch'u ⁴	p'ien ¹	'huo ⁴
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PART III. THE FORTY EXERCISES. *San Yü Chang.*

EXERCISE XXXIV.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>ts'ang</i>, a granary. 2. <i>k'u</i>, a store-room, money-vault, &c. 3. <i>tsung</i>, a sort; also used as a collective pluralising the noun that precedes it. 4. <i>k'ao</i>, to compare, to examine competitively. 5. <i>ju</i>, if, as. 6. <i>jo</i>, if. 7. <i>tsa</i>, miscellaneous, not uniform. 8. <i>ling</i>, additional. 9. <i>p'ai</i>, to distribute, to send on a mission. 10. <i>p'an</i>, to look for anxiously. 11. <i>wang</i>, to expect; to look towards; towards. 12. <i>lich</i>, separated in due order. 13. <i>chung</i>, a number of persons; all; every one. 14. <i>ya</i>, <i>yai</i>, the horizon. | <ol style="list-style-type: none"> 15. <i>i</i>, to lean against; closely following; hence, according. 16. <i>lien</i>, <i>lian</i>, to be warmly attached to a person or place. 17. <i>k'ua</i>, to bestride, to be seated with one leg hanging. 18. <i>shê</i>, to let go, not to detain. 19. <i>ngai</i>, to obstruct, interfere with. (The second character is an abbreviation of the first.) 20. <i>pi</i>, that. 21. <i>tz'ü</i>, this. 22. <i>ch'u</i>, a place. 23. <i>p'ien</i>, to lean towards; hence partial; specially; particularly. 24. <i>huo</i>, expressive of uncertainty; if; perhaps; either, or. |
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WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. The granaries and treasuries of the empire. A rice-granary. A treasury; money-vault. 2. The finances. The people's life or welfare. The generality; the kind of which there is most; the larger proportion. 3. If; supposing that. 4. To enquire into conduct, or circumstances. 5. Confusion; muddle. 6. To send, or detach, some functionary in addition to, or instead of, the one sent. 7. Another person. We two, you two, the two, in relation of reciprocity. People; men; all hands. 8. To hope for, to expect anxiously. 9. All the gentlemen are gone. 10. This place. 11. The end, <i>lit.</i> corner, of the sea, and heaven's boundary line; the horizon. 12. To be fondly attached to. 13. Seated so that the legs hang, either or both. 14. The term <i>ts'ang k'u</i> is generic of granaries and treasuries. 15. Rice and money form the bulk, or largest proportion, of the state's revenue. An insufficient supply of rice or money is of serious consequence to the finances of the state and the existence of the people. 16. A. A great mess has been made of this affair. It is said that some one else is to be sent [to manage | <p>it]. B. Not <i>is to be</i> sent; he has been sent already; and it is stated, too, that the officer sent is of somewhat high rank. The people are on the look out for him, hoping that he will look well into the conduct of every body. A. What is meant by <i>chung jên</i>, every one? B. In this place it means the small mandarins who are subordinate to the higher. The high officer [who is coming] will look into the conduct of affairs by the inferior officers, and if it has been made a mess of, the latter will hardly escape severe punishment.</p> <ol style="list-style-type: none"> 17. The expression <i>lich wei</i> either means, you gentlemen present, or is a respectful form of speaking of a number of persons. When you say the <i>lich wei</i> in the <i>yamên</i> have <i>san</i>, dispersed, you mean that the officials there have all gone home. 18. The expression ocean's limit, heaven's bound, is one used in speaking of one's absent friend, meaning that he is very far off. 19. When one is about to leave home for some distant spot, one can hardly help <i>i-lian</i>. The words <i>i-lian</i> signify unwillingness to separate from; it may be of separation from one's relatives, one's friend, or one's home. 20. A man riding <i>k'ua</i> sits on one side only of the horse; to be <i>k'ua-cho</i> outside a cart, is to have one leg seated, and one in the air. |
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了。那就是他給我分割了。剖開是用刀子破開，單說西瓜，不說別的了。
 又圓又扁的。我沒犯法，人告我是賊，那不是我的冤枉麼？有人替我說明白
 匠修理。若論圓扁的不同，那西瓜就是圓的，那一本書就是扁的，那個錢是
 地跳迸。那個人打牆上迸下來。我這個時辰表有點兒毛病，得找個鐘表
 了。要砌牆，先得打碎。那一條狗害怕，欸一聲跳過牆去，見了他的主人，滿
 洒字和灑字，是一個字，水在地下散開了，是水灑了。拏條帚來把地掃乾淨
 賊捏造告示，做爲官出的。他帶著貨物，捏報是行李，叫卡倫察出，全收入官。
 冤枉。他手裏捏著管筆，彷彿要寫甚麼。那瓦盆兒，是盆兒匠捏做的。那
 狗。欸一聲，迸跳，跳過去。修理。時辰表，鐘表。圓的，扁的。剖開，分割。
 捏著，捏做。捏造，捏報，彷彿。水灑了。掃地，一把條帚。砌牆，打碎。一條

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|-----|----|--------------------|
| 1. | 捏 | nieh ¹ |
| 2. | 灑 | sa ³ |
| 3. | 洒 | |
| 4. | 掃 | sao ³ |
| 5. | 帚 | chou ³ |
| 6. | 砌 | ch'i ⁴ |
| 7. | 碎 | 'hang ¹ |
| 8. | 狗 | kou ³ |
| 9. | 欸 | ch'ua ¹ |
| 10. | 修 | hsiu ¹ |
| 11. | 表 | piao ³ |
| 12. | 圓 | yüan ² |
| 13. | 扁 | pien ³ |
| 14. | 剖 | p'ou ³ |
| 15. | 冤 | yüan ¹ |
| 16. | 枉 | wang ³ |
| 17. | 迸 | pêng ⁴ |
| 18. | 跳 | tiao ⁴ |
| 19. | 造 | tsao ⁴ |
| 20. | 報 | pao ⁴ |
| 21. | 彷彿 | fang ³ |
| 22. | 彷彿 | fu ² |
| 23. | 管 | tiao ² |

EXERCISE XXXV.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>nieh</i>, to hold between the fingers, as a flower; to work up as clay. 2, 3. <i>sa</i> to sprinkle water; the second character being an abbreviation of the first. 4. <i>sao</i>, to sweep. 5. <i>chou</i>, a broom. 6. <i>ch'i</i>, to raise in courses or layers as a wall. 7. <i>'hang</i>, to beat the ground for building, before bricks or stones are laid. This character according to some Chinese should be written with <i>ta</i>, great, above <i>li</i>, strength. 8. <i>kou</i>, a dog. 9. <i>ch'ua</i>, to produce the sound made when a dog jumps up suddenly. 10. <i>hsiu</i>, to keep, or to put, in order. | <ol style="list-style-type: none"> 11. <i>piao</i>, properly the outside; hence, to shew; hence, a watch. 12. <i>yüan</i>, round as opposed to square. 13. <i>pien</i>, flat and thin. 14. <i>p'ou</i>, to cut open, as a melon. 15. <i>yüan</i>, to be aggrieved. 16. <i>wang</i>, properly, not straight; hence, injustice. 17. <i>pêng</i>, to jump off the ground. 18. <i>t'iao</i>, the same as 17. 19. <i>tsao</i>, to make. 20. <i>pao</i>, to announce, give notice of; to recompense. 21. <i>fang</i>, to resemble. 22. <i>fu</i>, only used with 21. 23. <i>t'iao</i>, used interchangeably with the <i>t'iao</i> in example 18, as the Numerative of brooms. |
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WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. Holding in the fingers. To make with the hands. 2. To forge, fabricate. To forge a statement; to make a false return. Resembling; as if; for instance. 3. There has been water sprinkled. 4. To sweep the ground. A broom. 5. To raise a wall. To beat the ground, before laying foundations. 6. A dog. 7. Gave a jump, whisk! To jump, leap about. To leap over, to have leaped over. 8. To put in order; to repair. 9. Watches. Clocks and watches. 10. Circular. Flat and thin. 11. To cut open, specially of a water-melon. To shew the truth on behalf of a man calumniated; to be the advocate of a man aggrieved. 12. To accuse wrongfully. 13. He has hold of a pencil in his fingers, as if he wanted to write something. 14. Earthenware bowls are made by the hand of the potter. 15. The rebels forged a proclamation, which was to pass as one issued by the authorities. 16. He returned the merchandise he had with him as baggage; which being detected at the customs' station, the whole was confiscated. | <ol style="list-style-type: none"> 17. The characters <i>sa</i> and <i>sa</i> are one and the same; <i>sa</i> means to sprinkle water about the ground. 18. Bring a broom and sweep the ground (or floor). 19. Before a wall is run up, the ground [on which it is to stand] has to be beaten (pounded with a rammer). 20. The dog was frightened, and whisk! he was over the wall; then, seeing his master, he began to jump all about the place. 21. The man jumped down off the wall. 22. There is something the matter with this watch of mine; I must get hold of a watchmaker and have it repaired. 23. As regards the difference between <i>yüan</i>, round, and <i>pien</i>, flat, a water-melon is round, a book is flat; a cash is both the one and the other. 24. If I have not broken the law and I am accused of being an ill-doer, that is an injustice to me, is it not? Then, whoever explains the matter for me is said to <i>fên p'ou</i>, lay the truth bare. 25. The expression <i>p'ou k'ai</i> means to cut open with a knife; it is used only of the water-melon; of nothing else. |
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歲數兒¹年紀高壽。因為緣故²耽誤容易³便勁塗喜⁴歡惜欺⁵哄誑騙⁶屈。
 對勁兒。使勁兒⁷。糊塗⁸。喜歡⁹愛惜¹⁰可惜。欺哄¹¹誑騙¹²。抽屈¹³。我是年輕¹⁴的，他是有年紀的，他多大歲數兒，他有六十多歲了。您¹⁵高壽，我今年四十五歲。那¹⁶一件事耽誤了，是因為甚麼緣故，那緣故太多，不容易說。這個辦法¹⁷容易，那個費事得很。可惜¹⁸那個人過於糊塗，說不明白，耽擱了我半天的工夫，實在是不方便。屯裏¹⁹有好些個不便宜，我喜歡在京裏住。我們倆彼此²⁰很對勁，可惜他那個兄弟很會欺哄人，去年還誑騙了我幾兩銀子。誑騙這兩個字我懂得，他欺哄人是怎麼著呢。比方那一天，他知道某人和他父親有交情，他捏造一個字兒，算²¹是他父親要借皮褂子，後來他給賣了。抽²²是使勁兒拉出來，抽屈是桌子裏櫃子裏拉得出來的屈子。把抽屈關上。

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|-----|---|------------------------------------|
| 1. | 歲 | sui ⁴ |
| 2. | 紀 | chi ⁴ |
| 3. | 壽 | shou ⁴ |
| 4. | 因 | yin ¹ |
| 5. | 為 | wei ⁴ |
| 6. | 緣 | yüan ² |
| 7. | 故 | ku ⁴ |
| 8. | 耽 | tan ¹ |
| 9. | 誤 | wu ⁴ |
| 10. | 容 | jung ² |
| 11. | 易 | i, yi ⁴ |
| 12. | 便 | pien ⁴ |
| 13. | 勁 | chin ⁴ |
| 14. | 塗 | t'u ² , tu ⁴ |
| 15. | 喜 | hsi ³ |
| 16. | 歡 | huan ¹ |
| 17. | 惜 | hsi ¹ |
| 18. | 欺 | ch'i ¹ |
| 19. | 哄 | hung ³ |
| 20. | 誑 | k'uang ¹ |
| 21. | 騙 | p'ien ⁴ |
| 22. | 屈 | t'i ⁴ |

EXERCISE XXXVI.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>sui</i>, the year, but used more limitedly than <i>nien</i>. 2. <i>chi</i>, anciently a period of twelve years; hence any period of years; or, to reckon one. 3. <i>shou</i>, old age. 4. <i>yin</i>, a cause; because of. 5. <i>wei</i>, because of. 6. <i>yiian</i>, origin; clue; cause. 7. <i>ku</i>, ancient; a cause of. 8. <i>tan</i>, to loiter, delay. 9. <i>wu</i>, to leave undone; to fail in doing. 10. <i>jung</i>, alone, the countenance; but, with 11, easy. 11. <i>i</i> or <i>yi</i>, properly to change; easy. 12. <i>pian</i>, convenience; (see <i>ex.</i> 7.) | <ol style="list-style-type: none"> 13. <i>chin</i>, muscular strength; inclination. 14. <i>t'u</i> 2, properly mud; but in <i>'hu-tu</i>, stupid, <i>tu</i> 4. 15. <i>hsi</i>, joy; to be pleased. 16. <i>'huan</i>, to rejoice, shew pleasure. 17. <i>hsi</i>, to pity; to feel for; to like; to spare; to save, economically. 18. <i>ch'i</i>, to deceive. 19. <i>'hung</i>, to beguile. 20. <i>k'uang</i>, to attempt to gain one's end, by lies, false promises, &c. 21. <i>p'ien</i>, to defraud one of. 22. <i>t'i</i>, a tray or drawer. |
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WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. The number of years [any one, old or young, is aged.] One's age. Your age; (politely, and not except to a middle-aged person). 2. Because of. The reason why. 3. To mar; to occasion failure. To delay. 4. Easy. Giving trouble; difficult. 5. Convenient. Suited to one's purpose, or the occasion. 6. Interchange of friendly sentiments; friendly relations. To suit one's liking. 7. To exert one's strength; make an effort. 8. Stupid. 9. To be pleased. To be fond of. What a pity! 10. To cheat; also, to tell lies to. To cheat. 11. A drawer. 12. I am young; he is old, or, of a certain age. How old is he? He is more than sixty years of age. 13. May I ask your age, Sir? I am forty-five years this year. 14. What is the reason why that affair has not succeeded? There are a great number of reasons; too many to make it easy to tell them. 15. This is an easy method; that is a very difficult one. | <ol style="list-style-type: none"> 16. What a pity it is that that man is so exceedingly stupid that he cannot make himself intelligible. He has taken up ever so much of my time. It is really most inconvenient (or, a great bore really). 17. There are many things that make it inconvenient to live in the country; I prefer the capital. 18. <i>B.</i> He and I suit each other very well. Unfortunately his brother is a great cheat. He got some taels out of me last year. <i>A.</i> The two words <i>k'uang-p'ien</i>, getting money out of you, I understand; but what do you mean when you say that he <i>ch'i-'hung</i>, takes in, people? <i>B.</i> I will give you an instance: the other day, knowing that a certain man was a friend of his father's, he forged a letter the purport of which was that his father wanted to borrow a fur-jacket, and when he got it he sold it. 19. The word <i>ch'ou</i> means to pull out with some force; <i>ch'ou-t'i</i> is a drawer that can be pulled out of a table, or out of a press. 20. Push the drawer in. |
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平常、屢次。公私、公道。事務、家務。閒空兒。煩悶、悶得慌。奉求、奉託、託您。打發、送信。屯裏。雇人。孩子。撒謊、賺錢。所以、雖然。那流星也是常有的、我屢次的看見過。說某事是平常多有、是說他常見的意思。公事原是官事、大眾的事也謂之公事、就是家務都可以分得公私、事情不分公私、總得按著公道辦。他在家裏閒坐悶得慌、我心裏有些煩悶。您的公事雖然煩雜、心裏還樂、我有一件要事、實在累得慌、奉求您替我打算。昨兒我那相好的、因為小孩子病、心裏煩悶、急要發信到屯裏問一問、託我替他雇一個人送信、我雇了一個人打發他去了、到後半天他回來、說沒有找著、我知道他是撒謊、所以不肯給錢。小價錢買來的、大價錢賣、那就是賺錢、那貨是一兩銀子一斤買的、還是一兩銀子賣的、所以不能賺錢。

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| 1. | 常 | ch'ang ² |
| 2. | 屢 | lü ³ |
| 3. | 公 | kung ¹ |
| 4. | 私 | ssü ¹ |
| 5. | 務 | wu ⁴ |
| 6. | 閒 | hsien ² |
| 7. | 空 | k'ung ⁴ |
| 8. | 悶 | mên ⁴ |
| 9. | 慌 | 'huang ¹ |
| 10. | 樂 | lê ⁴ , lo ⁴ |
| 11. | 煩 | fán ² |
| 12. | 急 | chi ² |
| 13. | 奉 | fèng ⁴ |
| 14. | 求 | ch'iu ² |
| 15. | 託 | t'ó ¹ |
| 16. | 發 | fa ¹ |
| 17. | 信 | hsin ⁴ |
| 18. | 雇 | ku ⁴ |
| 19. | 孩 | 'hai ² |
| 20. | 撒 | sa ¹ |
| 21. | 謊 | 'huang ³ |
| 22. | 賺 | chuan ⁴ |
| 23. | 星 | hsing ¹ |
| 24. | 所 | so ³ |
| 25. | 雖 | sui ¹ |

EXERCISE XXXVII.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>ch'ang</i>, constant, continual. 2. <i>lû</i>, frequent. 3. <i>kung</i>, public, just, disinterested. 4. <i>ssü</i>, private; illicit; interested. 5. <i>wu</i>, business; the verb <i>must</i>. 6. <i>hsien</i>, empty; without occupation; leisure. 7. <i>k'ung</i>⁴, leisure. 8. <i>mên</i>, sad, in low spirits. 9. <i>'huang</i>, intensive of adjectives describing certain disagreeable sensations. 10. <i>lê</i>, <i>lo</i>, joy in the heart, gladness in the countenance. 11. <i>fan</i>, to put, or be put, to trouble. 12. <i>chi</i>, quick, in movement, temper; rushing of water. | <ol style="list-style-type: none"> 13. <i>fêng</i>, properly to raise the hands as when presenting anything; to receive; as orders, an appointment, &c. 14. <i>ch'iu</i>, to request; to seek. 15. <i>t'o</i>, to commission, request one to act as an agent. 16. <i>fa</i>, to issue forth; to cause to issue. 17. <i>hsin</i>, good faith; to believe; a letter. 18. <i>ku</i>, to hire as a servant, horse, conveyance; not said of a house, furniture, &c. 19. <i>'hai</i>, a child. 20. <i>sa</i>, to scatter from the hand; as seed, &c. 21. <i>'huang</i>, falsehood. 22. <i>chuan</i>, to gain (as money). 23. <i>hsing</i>, a star. 24. <i>so</i>, properly a place; a relative pronoun. 25. <i>sui</i>, although. |
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WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. Constantly; commonly; also, not excellent or remarkable. Several times. 2. Public and private; disinterested and selfish; openly and clandestinely. Justice; just. 3. Business. House business; affair at home. 4. Leisure. 5. Harassed in mind from much care. Very dull for want of occupation. 6. To request. To request one to execute a commission. May I request you, Sir, to 7. To send a person. To send a letter. 8. In the country; the country [as opposed to the city or town]. 9. To hire a man. 10. A child. 11. To tell a falsehood. To make money. 12. Therefore; wherefore; for that reason. Although. 13. Meteors are of common enough occurrence. I have often seen them. 14. To say that such or such a thing is <i>p'ing-ch'ang</i>, common, to <i>yu</i>, that it is frequent, means that it is a common object. 15. The phrase <i>kung shih</i>, public matters, means official matters; business in which a community is interested may also be called <i>kung shih</i>; and, similarly, the affairs of a family may be distin- | <p>guished as <i>kung</i>, public, or common to all its members, and <i>ssü</i>, private, or regarding individuals. Whether public or private, all affairs ought to be conducted with fairness.</p> <ol style="list-style-type: none"> 16. He is very dull at home with nothing to do. I am somewhat troubled in mind. 17. Although your public business gives you a good deal of trouble, Sir, you are happy in mind. There is a question of much importance to me which really embarrasses me greatly. I should be much obliged to you, Sir, to turn it over in your mind for me. 18. Yesterday a friend of mine, who was in great distress about a child of his in the country that is ill, wanted to send a note to enquire how he was, and asked me to hire some one to take it. I did hire a man and sent him off, but he came back in the afternoon, and said that he had not been able to find the place. I knew he was not telling the truth, and so I would not give him anything. 19. To buy cheap and sell dear is <i>chuan ch'ien</i>, to make money. Such or such goods cost a tael a catty, and are sold a tael a catty. There is consequently nothing made on the transaction. |
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差¹使。實²任、署理、署任、本任、幫辦、學習。六³部、堂官。平⁴行、上司、司官、委員。
書吏、書手、書班、供事、阜隸、衙役。稟⁶帖、稟報、知會、存稿、稿底子、陳案、文書、來文、
去文、照會、家信。式⁷樣、承辦。官⁸事不論大小、都叫差使。本⁹任的官、或是公
出、或是撤任、有官替他辦事、那就是署任、和實任不同、所出的缺不大、上司每
派委員署理。六¹⁰部的上司、都稱堂官、堂官之下、就是司官、新到衙門候補的
司官、爲學習行走。文¹¹書所論的是公事、家信論的是私事、從下往上告報事
件當用稟帖、行文的式樣不同、中外各國有事情得知會、平行的官來往用照
會。京¹²城的衙門辦稿底子、不是司官辦、就是書班辦、這宗官人也叫書吏、書
手、供事、是有頂子的書班、還是相同的差使。文¹³書發了、把存稿存著、那叫陳
案。¹⁴衙門裏使喚的承辦零碎差使的人、總名叫衙役、阜隸。

1. 承 ch'êng²
2. 差 ch'ai¹
3. 任 jên⁴
4. 署 shu⁴
5. 習 hsi²
6. 部 pu⁴
7. 堂 t'ang²
8. 司 ssü¹
9. 委 wei³
10. 員 yüan²
11. 吏 li⁴
12. 役 yi⁴
13. 阜 tsao⁴
14. 隸 li⁴
15. 供 kung⁴
16. 稟 ping³
17. 帖 t'ieh¹
18. 存 ts'un²
19. 稿 kao³
20. 陳 ch'ên²
21. 案 an⁴
22. 照 chao⁴
23. 式 shih⁴

PART III. THE FORTY EXERCISES. *San Yü Chang.*

EXERCISE XXXVIII.

SINGLE WORDS.

1. *ch'eng*, to receive on commission, be entrusted with.
2. *ch'ai*, to send, whether as an envoy, or, on ordinary occasions, as an official messenger.
3. *jên*, to hold an office; the office so held.
4. *shu*, an official bureau; before certain words, it indicates provisional tenure of office.
5. *hsi*, to practise when learning.
6. *pu*, any great category.
7. *t'ang*, a large hall; in certain departments of state, collective of the chiefs of any establishment.
8. *ssü*, to manage, direct; to manage one of the departments in a great office; the department so managed.
9. *wei*, to depute, as a higher officer a lower.
10. *yüan*, any officer of the civil or military service.
11. *li*, properly to exercise authority over others, is

used with reference to the civil service in various ways; also, to mean clerks.

12. *yi*, properly, any employé, but, specially, such people as constables, &c.
13. *tsao*, properly, black.
14. *li*, properly, one under the authority of another.
15. *kung*, properly, to supply for use.
16. *ping*, to represent to a superior.
17. *t'ieh*, a slip of silk or paper with writing upon it.
18. *ts'un*, to preserve; to retain.
19. *kao*, the rough draft of a document.
20. *ch'ên*, to spread out; hence, to state; here and very commonly, stale, used.
21. *an*, in legal or official language, a case or question; also, the correspondence regarding a case.
22. *chao*, properly, to reflect light; hence, according to.
23. *shih*, a fashion; the fashion.

WORDS COMBINED.

1. The official mission of any employé from the highest to the lowest.
2. An appointment on the regular establishment of the empire, as opposed to a special mission; an effective as opposed to an acting appointment. To administer provisionally. A provisional as opposed to an effective appointment. One's own appointment, or this appointment, *sc.* that which the speaker holds. To assist in the administration of business, or settlement of an affair. To study, practise, a language, an art, &c.
3. The Six Boards, or chief departments of the central government. The chiefs of any such board, or other principal department.
4. To be of equal rank with, on equal terms with. (Officially speaking,) one's superior. The officers managing sections of any great department, as distinguished from the *t'ang kuan*. Officers deputed by a superior officer.
5. *shu-li*, *shu-shou*, *shu-pan*, clerks or copyists; *kung-shih*, clerks or copyists [but of higher degree]. Lictors. Constables; runners.
6. A written representation presented to a superior. To represent, orally or in writing, to one's superior. To communicate to an equal. To keep a draft; the draft so kept. The rough draft. Correspondence in a case that is put by. The official as distinct from the literary style of writing; an official document. The official document received in correspondence. The official document sent. The term used in the treaties for the form of despatch to be used between native and foreign authorities of equal rank. A home or family letter.
7. Form, or pattern to be followed. To undertake to manage, to be invested with the management of.
8. The business of any one in official employ is all called *ch'ai-shih*, whatever the degree of its importance.

9. If the proper officer of a post is absent on duty, or removed from it [on duty or in disgrace], and an officer is administering business for him, the appointment of the latter is in that case a *shu jên*, an acting appointment, as distinct from a *shih jên*, a post filled by its proper incumbent. When the appointment vacated is of no great importance, the superior of the jurisdiction will depute an officer to fill it.
10. The superior officers of the Six Boards are called the *t'ang kuan*, the chiefs; those under them are the *ssü-kuan*, sub-chiefs, or chiefs of departments. An expectant *ssü-kuan*, newly come to any *yamên*, serves a noviciate.
11. The matter treated of in *wên-shu*, despatches, is public business; that of *chia-hsin*, home letters, is private business. The form of document an inferior should use when he has a representation to make to a superior, is a *ping-t'ieh*. The forms of official letters differ. When communication is necessary on any subject between China and a foreign government, the officers corresponding, if of equal rank, use the form *chao-hui*, communication.
12. The drafts of public documents in the *yamêns* in the capital, when not prepared by sub-chiefs of departments, are prepared by the *shu-pan*, clerks. This class of employés are also called *shu-li*, *shu-shou*. The *kung-shih* are clerks with an official button; their duties, are, however, of the same kind.
13. When a despatch has been sent off, and the draft placed in the archives, it is said to be *ch'ên-ngan*, a case or a correspondence of the past, no longer in hand.
14. The generic denomination of the understrappers employed in any *yamên* to execute miscellaneous duties; *ya-yi* and *tsao-li*, runners and lictors.

脾氣、志氣、性情、性急、好性兒。
聰明、活動、死樣。用功、力量。
寒心。善惡。其餘。他脾氣好不好。他性急得很，也不是不好性兒。你性情愛抱怨，日後難免後悔。他那一件事情成了，是他的命運好，在我說，不關運氣，都是他有志氣，肯用功的好處兒。善人惡人，處處都有，他們的好處苦處各有不等，說是運氣的好歹，也是天按着善惡的功過，命定了的禍福。人活的好處，騙他的銀錢，令他很喫了虧，如今姓李的後了悔，願意相幫，他倒情願意喫虧，不用姓李的力量。在那些人裏分其善惡，內有三個是善，其餘全是惡人。聰明是心裏有靈動，是蠢笨的對面，活動是死樣的對面。

1. 脾 p'í²
2. 性 hsing⁴
3. 禍 'huo⁴
4. 福 fu²
5. 命 ming⁴
6. 運 yün⁴
7. 志 chih⁴
8. 益 yì², yì⁴
9. 活 'huo²
10. 動 tung⁴
11. 聰 ts'ung¹
12. 願 yüan⁴
13. 功 kung¹
14. 虧 k'uei¹
15. 辜 ku¹
16. 負 fu⁴
17. 抱 pao⁴
18. 怨 yüan⁴
19. 寒 'han²
20. 悔 'hui³
21. 善 shan⁴
22. 惡 ngê⁴, ngo⁴
23. 其 chí²
24. 餘 yü²
25. 靈 ling²

EXERCISE XXXIX.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>p'i</i>, a part of the stomach that produces digestion. 2. <i>hsing</i>, nature, natural dispositions. 3. <i>'huo</i>, adversity, calamity. 4. <i>fu</i>, prosperity. 5. <i>ming</i>, decree; of fate, or of a superior. 6. <i>yün</i>, to convey; to bring to pass. 7. <i>chih</i>, resolution. 8. <i>yi</i>, addition; advantage; colloquially, far oftener <i>yi</i>² than <i>yi</i>⁴. 9. <i>'huo</i>, alive, living. 10. <i>tung</i>, to move; to be moved. 11. <i>ts'ung</i>, quick to apprehend what one hears. 12. <i>yüan</i>, to wish, be willing. 13. <i>kung</i>, exertion in a good cause. 14. <i>k'uei</i>, to be deficient. | <ol style="list-style-type: none"> 15. <i>ku</i>, properly fault, specially ingratitude; to be ungrateful for. 16. <i>fu</i>, to turn the back on, bear on the back. 17. <i>pao</i>, to hold in the arms, or bosom; hence to cherish. 18. <i>yüan</i>, resentment. 19. <i>'han</i>, cold. 20. <i>'hui</i>, to repent, of good or evil. 21. <i>shan</i>, virtuous. 22. <i>ngé</i>, <i>ngo</i>, vicious. 23. <i>ch'i</i>, used in particular locutions as the definite article; <i>the</i> person or thing. 24. <i>yu</i>, surplus, remainder. 25. <i>ling</i>, spiritual, intelligent. |
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WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. Temper. Resolution; determination in a good sense. Disposition. Quickness of temper; or, the temper is quick. Good-nature. 2. Weal and woe. Revolutions of destiny. Fortune; luck; <i>lit.</i>, influence of revolving destiny. Heaven's decree; destiny. 3. Each or every place. All places; every place. Good quality or merit; kindness shown. Advantage (<i>yi</i>² <i>ch'u</i>⁴). 4. Quickness of ear and eye; intelligence. Capable of movement; lively, as intelligence; conditional. Deathlike; inanimate. 5. To make effort, to be industrious. Power, capacity; resources. 6. <i>yüan-i</i>, to wish, to be willing; <i>ch'ing-yüan</i> and <i>ch'ing-yüan-i</i> have the same meaning. 7. To suffer loss. 8. To be ungrateful for or to. 9. To feel resentment. To repent, or, to regret. The feeling produced by ingratitude. 10. Virtuous and vicious. 11. The remainder. 12. What sort of a temper has he? He is very quick, but not ill-natured. 13. Your disposition is resentful; you will be pretty sure to repent it hereafter. 14. That success of his is due to his luck. I do not | <p>attribute it to his luck; I think it was all due to his own merits, his determination and his industry.</p> <ol style="list-style-type: none"> 15. There are good men and bad everywhere, and good and evil befall both without any regularity. One may say that it is all chance that makes the difference, but the truth is that heaven decrees happiness in one case and unhappiness in another, according as men deserve the one for their virtue or the other for their wickedness. 16. The length of time a man has to live is settled by heaven's decree. 17. The reason why he is so hurt at Li, is that Li has been ungrateful to him for his kindness; has cheated him of money and put him to serious loss. Li is sorry for it now and wants to help him, but he prefers bearing his loss and not being assisted by Li. 18. As to the proportion of good to bad in that set of people, there are three of them virtuous, and all the rest are vicious. 19. The expression <i>ts'ung-ming</i>, means intelligence, liveliness of mind; it is the opposite of <i>ch'un-pen</i>, stupid. The expression <i>'huo-tung</i>, alive, lively, is the opposite of <i>ssü-yang</i>, death-like. |
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要緊、緊急。¹ 平攔、橫豎。⁷ 傷心、着急。⁸ 馬棚。⁹ 你天天兒來不來，都不要緊，有緊急的事，去叫你去。¹¹ 你預備的那車輛，都很合式。¹² 可惜他蓋的那房子，不像房子的式樣，實在像馬棚兒似的，住著很不合式。¹³ 那房子通共多少間，通共有百餘間，除了人住的，下餘還有四五十間。¹⁴ 我合算起來，有一萬兩銀子的賬，除了還人之外，下剩還有一二千兩銀子的盈餘。¹⁵ 我月月兒進的錢，總不穀，沒有盈餘，反倒剩下些個賬目，不能還，過這個日子，實在傷我的心，彷彿天天兒着急，沒有法子。¹⁶ 有個人放槍，把他那小孩子打傷了很重。¹⁷ 門旁邊兒的木頭是豎的，門上下的木頭是橫的。¹⁸ 在地下平攔的東西，說橫說豎，那都是隨勢酌情的活動話，如若在面前直著的爲豎，在旁面的人，就以爲是橫。

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|-----|------|--------------------------------------|
| 1. | 緊 | chin ³ |
| 2. | 預 | yü ⁴ |
| 3. | 備 | pei ⁴ |
| 4. | 通 | t'ung ¹ |
| 5. | 共 | kung ⁴ |
| 6. | 合 | ho ² |
| 7. | 除 | ch'u ² |
| 8. | 剩 | shêng ⁴ |
| 9. | 盈 | ying ² |
| 10. | 像 | hsiang ⁴ |
| 11. | 似 | ssü ⁴ , shih ⁴ |
| 12. | 橫 | 'hêng ² |
| 13. | 豎 | shu ⁴ |
| 14. | 傷 | shang ¹ |
| 15. | 棚 | p'êng ² |
| 16. | 著, 着 | chao ² |
| 17. | 準 | chun ³ |
| 18. | 勢 | shih ⁴ |

PART III. THE FORTY EXERCISES. *San Yü Chang.*

EXERCISE XL.

SINGLE WORDS.

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| <ol style="list-style-type: none"> 1. <i>chin</i>, tight; pressing. 2. <i>yü</i>, beforehand. 3. <i>pei</i>, to prepare; ready. 4. <i>t'ung</i>, passing from one point to another without hindrance; to understand. 5. <i>kung</i>, collectively; together with. 6. <i>ho</i>, united; agreeing with. 7. <i>ch'u</i>, to take away, subtract from. 8. <i>shêng</i>, to remain, as the balance of a sum. 9. <i>ying</i>, excess; overplus. 10. <i>hsiang</i>, properly a figure resembling; to resemble, seem like. | <ol style="list-style-type: none"> 11. <i>ssü</i>, <i>shih</i>, (differently pronounced under different circumstances,) resembling. 12. <i>hêng</i>, horizontal as opposed to perpendicular. 13. <i>shu</i>, perpendicular as opposed to horizontal. 14. <i>shang</i>, to wound, injure; of man's person or feelings; of many things beside, animate and inanimate. 15. <i>p'êng</i>, a mat-shed, or pent-house. 16. <i>chao</i>, so pronounced with <i>chi</i>. See <i>ex. 8</i>; also, the last of the Notes on the Forty Exercises. 17. <i>chun</i>, to adjust, equalise; hence a rule. 18. <i>shih</i>, properly power, authority; hence, power to change; hence, circumstances. |
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WORDS COMBINED.

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| <ol style="list-style-type: none"> 1. Important. Pressing. 2. To be ready; to make ready. 3. All taken together; the total; in sum. 4. Agreeing with the right form or pattern; as it should be. 5. To add together, reckon the sum of. To deduct. To remain after deduction. The remainder, or balance. A surplus, over and above a proper or fixed quantity. 6. To be like; it appears; (see below <i>ex. 12</i>.) Not to resemble. 7. To lay straight; of a thing that can be laid flat, or with reference to something else lying cross-wise. Horizontal and perpendicular. 8. To be sore of heart; melancholy; perplexed. Hard-pressed, troubled for want of time; also, over-eager, shewing excitement. 9. Stables; a shed for horses. 10. Whether you come every day or not is of no consequence; if there be anything of pressing importance, you shall be sent for. 11. You have turned out those carts very properly. 12. It is a pity that he has built that house so little like what a house ought to be; it looks just like a stable; it is quite unfit to live in. | <ol style="list-style-type: none"> 13. How many apartments are there in that house altogether? There are altogether above a hundred; some forty or fifty over and above what people are living in. 14. I put the total of what is due to me at ten thousand taels, and, after paying my own debts, I shall have a credit of one or two thousand taels. 15. My monthly income is insufficient. I have nothing left from it; on the contrary, I have some debts I cannot pay. I am sadly perplexed to know how to live. Indeed it seems as if I was to be put to it every day. I don't know what to do. 16. A man let a gun off and hurt his little child very badly. 17. The doorposts of a door are perpendicular; the [beams of] wood above and below the door are horizontal. 18. The direction of things laid flat will be said to be perpendicular or horizontal conditionally; if the direction of a thing lying end on to one person be held to be perpendicular, it will be regarded as horizontal by any one whose face is turned at right angles to that of the first person. |
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Observations on the Text and Notes of the Forty Exercises.

- EXERC. II. *ex.* 18, *yu shên-mo jên lai*, otherwise emphasised, may also mean, Is there any one come? or, Are any people come?
 IV. 3, 叫 is more commonly written 叫.
 XIII. 7, *kan*, is also written 杆.
 XIV. *ex.* 5, *ex.* 16, for 撒 read 撒.
 XV. *ex.* 13, for 貫 read 貫.
 XVI. 5, *chan*, is properly written 錢.
 XVII. in Note on 18, for *k'ê pei* read *kê pei*.

- XVIII. 1. for 聘 read 聘; in *ex.* 11 and *ex.* 12, for 聘 read 聘.
 XXI. *ex.* 10 for 槍奪 read 槍奪.
 XXII. in Note on 8, for *currupt* read *corrupt*.
 XXV. in Note on 12, for *chea* read *chia*.
 XXVI. 10, *tieh*, also written as in *ex.* 10. 22, *shih*, is also written 濕.
 XXVI. Single Words 12; for 7, read 5. See *Obs.* above, on XIII. 14.
 XXVII. *chuan*⁴ may also be written 聽.

The subjoined information regarding Chinese Weights and Measures has been condensed from the Canton Chrestomathy, the highly valuable work compiled by the late Dr. Bridgman. The characters for the words referred to are placed at the foot of the page.

LENGTH. As in England we commence with *barley-corns*, so in China have the natives started with a certain number of kernels of grain; whether disposed lengthwise or crosswise, is disputed. One grain is held to make a *fên*, ten *fên* a *ts'un*, the Chinese inch; ten *ts'un* a *ch'ih*, the Chinese cubit, coid or foot, and ten *ch'ih*, a *chang*. "The *ch'ih*," says the Chrestomathy, "fixed by the Mathematical Board at Peking, is 13.125 English inches; that used by tradesmen in Canton varies from 14.625 inches to 14.81, and that employed by the engineers of public works is 12.7 inches; while that by which distance is usually measured is 12.1 nearly. The *li*, or mile, is 1897½ English feet; and 192½ *li* used to be reckoned for a degree of latitude or longitude. But the European mathematicians at the capital, deviating from their predecessors, divided the degree into 250 *li*, reducing it to 1826 English feet, or the tenth part of a French league; and this, at present, is the established measure. Accordingly, the *li* is a little more than one-third of an English mile.

"The *fên* may be taken as equivalent to a line in rough calculations; it is (calling the *ch'ih* 14.625 inches) exactly 1.015625 of the twelfth of an inch. The *ts'un* in Canton, is equal to 1.21875 of an inch, or one inch and one-fifth. The *chang* is frequently used by carpenters and other artisans in measuring their work; its length of course depends on that of the *ch'ih* employed, but it is usually about 14.35 feet."

N.B. The *chang* of the Tariff of 1858 is 141 English inches; the *ch'ih*, 14.1 English inches.

LAND MEASURE. Five *ch'ih*, Chinese feet, make one *pu*, pace, 240 *pu*, one *mou* or *mu*, = about one-sixth of an English acre, and 100 *mou* one *ch'ing*.

WEIGHT. It must be borne in mind that, except copper cash, the Chinese have no current coin, and that, except where foreign coin is employed, all payments in silver are calculated with reference to weight. The maximum money-weight is the *liang*, say ounce, commonly known as the *tael*, the subordinate divisions of which are the *ch'ien*, or mace, *fên*, candarin, *li*, cash; the three last named denominations respectively equalling the one-tenth, one-hundredth, and one-thousandth of the *liang*. The cash of the copper currency which should properly be worth a tael a thousand, are spoken of as *t'ung ch'ien* or *ch'ien*, the latter term being moreover generic of money like our word cash.

In what we should call Avoirdupoise, the weights to be remembered, in addition to the above, are the *chin*, catty or Chinese pound of 16 *liang*, or ounces, the ounce being subdivided as in money weight. The *chin* is equal to about 1½ lb English, and one hundred *chin* make the *tan* or *shih*, known by us as the picul = 133½ lb English. The terms *tan* and *shih* are used interchangeably at Peking, or rather, the latter is seldom used with its proper sound.

分 <i>fên</i>	步 <i>pu</i>	兩 <i>liang</i>	斤 <i>chin</i>
寸 <i>ts'un</i>	畝 <i>mou</i> or <i>mu</i>	錢 <i>ch'ien</i>	擔 <i>tan</i>
尺 <i>ch'ih</i>	頃 <i>ch'ing</i>	分 <i>fên</i>	石 <i>shih</i>
丈 <i>chang</i>		釐 <i>li</i>	
里 <i>li</i>		銅 <i>t'ung</i>	

NOTES ON THE FORTY EXERCISES.

EXERCISE I.

THE NUMERATIVES. Chinese nouns substantive have commonly associated with them certain other nouns substantive, here styled Numeratives, between the meaning of which and their own there is an affinity. This may be generic, specific, formal, qualitative, and is sometimes so vaguely defined that nouns, being names of things in categories widely different, may have the same Numerative. The latter, in virtue of this affinity, acts as the unit of the class, body, or other plurality, that may be indicated by the noun on which it is dependent; and it should be borne in mind that a large number of Numeratives are never used independently of those nouns to which they are related. We have, in English, nouns that do somewhat the same duty. We say so many *head* of oxen; so many *stand* of arms; a crew of so many *hands*; a fleet of so many *sail*. These are all plurals or collectives; but if we were speaking of oxen, we might also say that there was not a *head* left; or, if of arms, that every *stand* was destroyed. The Chinese Numerative will be found to play both the parts here illustrated; but it also plays a part of its own. Where it comes between a number, one or more, and its substantive, it cannot be translated. For *i ko jên*, one man, *san ho jên*, three men, the Cantonese, in the broken English which is the *lingua franca* of the open ports of China, would say, "one piece man" "three piece man." We have nothing analogous to this in our language.

Familiarly, the Numerative, where the noun is singular, stands sometimes before it without the number one; as *yu ho jên lai*, for *yu i ko jên lai*, "there is a person come or coming." Some Numeratives are occasionally placed after the noun with which they are joined, and whenever they are, that noun must be construed as in the plural number, or as a generic term.

A full list of the Numeratives will be given in the chapter on PARTS OF SPEECH.

Ex. 2. *Obs.* three, five, seven; the Chinese do also use four or five, six or seven.

Ex. 4. *Obs.* 1. and three hundredth; *ling*, fractional, indicates an interruption of the series; it is used in any place but the last in a series of numbers in which we should insert zero; also with *yu*, to be, as *odd*, after myriads, thousands, hundreds, or, if the number spoken of be more than thirty, after tens. Thus *i pai yu ling*, one hundred and odd. *Obs.* 2. and ten; the *i*, one, before *shih* could not be omitted. In reckoning myriads it is equally correct to use *i* or to omit it. You may say *shih wan*, *shih pa wan*, or *i shih wan*, *i shih pa wan*.

Ex. 10. *Obs.* score; the Chinese have no word for a score, but it is un-English to say some tens. Note that ten odd are supposed not to amount to fifteen.

Ex. 11. *Obs.* four-tenths; the word *fên* (Exerc. VI. 17), part, emphatically, tenth part, is understood after *ssü*.

Ex. 13. *Obs.* full; see Radical 157.

EXERCISE II.

Ex. 2. *Obs.* persons present; the expression *tsa-mên* is believed to be peculiar to northern mandarin. It is seldom made to include an absent person unless he be a party equally concerned with the speakers in whatever is the subject of conversation. On the other hand, *wo-mên* may include an absent person, or it may not. In northern mandarin it would generally not include him.

Ex. 9. *Obs.* here, there; the *érh* here stands for place. Note that these combinations, in accordance with the rule of pronunciation before given, are pronounced *chê-rh*, *na-rh*.

Ex. 10. *Obs.* The *mo* is sometimes written *mên*, 5; but this is then pronounced *mo*.

Ex. 15. *Obs.* what does he sell; the *ti* here stands for *tung-hsi*, things; *q. d.* he sells what ones?

Ex. 16. *Obs.* none; the *liao*, here pronounced *la*, or *lo*, rounds the sentence so far as sound is concerned, but adds nothing to the sense.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

- Ex. 18. *Obs.* that is come; *lit.* there is what man come? &c.
 Ex. 19. *Obs.* he from; it is simplest here to construe *tí* as the sign of the possessive; *q. d.* he is what place's man.
 Ex. 20. *Obs.* are come; *lit.* they have come how many persons?
 Ex. 22. *Obs.* ours; not including you.
 Ex. 28. *Obs.* got any; or, at your place are there any; *yu* meaning as often to be as to have; so again the last clause, unless there be some very good &c.

EXERCISE III.

- Ex. 18. *Obs.* to know; *chih-tao*, to know to say, as in French, Italian, &c. The word *tao* is much used as the verb *to speak* in novels, and in certain special phrases of congratulation, condolence, and apology, it is so employed in ordinary parlance. With *nan* difficult (Exerc. XXXI. 17), it makes an interrogation somewhat resembling our You don't mean to say, &c.
 Ex. 23. *Obs.* better; *lit.* this house compared with that house good, or goodness, more.
 Ex. 27. *Obs.* for a turn; *shang* has not here any sense of ascending; the phrase has the indefiniteness of He is gone out, when the speaker does not specify where the person spoken of is gone to.
 Ex. 28. *Obs.* 1. keeps; *k'ai-cho*, is in the act of keeping. *Obs.* 2. where are they; *lit.* where opened.
 Ex. 29. *Obs.* we have; *wo-mên*, the person addressed being an outsider. We here have not here, in our quarter, that-magnitude—'s trade.
 Ex. 30. *Obs.* customers; the buy-thing—'s persons.
 Ex. 35. *Obs.* persons; *lit.* the in-the street—'s persons [are] very many.

EXERCISE IV.

- Ex. 8. *Obs.* two mules; some Chinese maintain that *p'i*, not *t'ou*, is the correct Numerative of mules.
 Ex. 11. *Obs.* he came; *lit.* he in his act of moving was a foot moving. In our idiom the value of *tí* is lost; it stands for the manner in which; *q. d.* my [manner of coming] was seated-in-a-cart-to-come—'s [manner].
 Ex. 12. *Obs.* faster; *lit.* I in my movement attain to quickness, &c.
 Ex. 14. *Obs.* 1. that man; the *t'a*, he, preceding, the demonstrative *na-ko* for emphasis' sake. Some Chinese dispute the propriety of prefixing the *t'a* to *na-ko* unless the question refer to the man's character, moral qualities, &c. The common people of Peking certainly use it as it is here; and with *wo* and *ni*, *chê-ko* is similarly used. *Obs.* 2. soon will; in *k'uai 'hui lai liao*, the *liao* need not be translated.
 Ex. 16. *Obs.* three mules; *lit.* the bought ones are three mules, &c.

EXERCISE V.

- Ex. 1. *Obs.* teacher; *lit.* elder born. Compare senior, signor, sir.
 Ex. 2. *Obs.* to teach: this may be pronounced *chiao hsio* or *chiao hsüeh*. The latter word is as often as not *hsiao*. The pronunciation *hsüo* is merely given because some Chinese use it instead of *hsio*. The last is nearest the original pronunciation, to wit *hio*.
 Ex. 3. *Obs.* pupil; this may be read *hsio-shêng*, or *hsüeh-shêng*; never *hsiao-shêng*.
 Ex. 4. *Obs.* dictionary; *lit.* the authoritative law of characters.
 Ex. 8. *Obs.* tell me; *kao-su*, often read *kao-sung*.
 Ex. 13. *Obs.* have found; *kuo* here sign of the past.

PART VI. THE FORTY EXERCISES. Notes.

Ex. 15. *Obs.* look out; *lit.* [I] pray [you], teacher, holding the dictionary, look out words. The verb *na*, when used as here, is one of those by which the Chinese form what we should call the instrumental case. This is a very common use of *na*, but it will be found also as the index of the object. Followed by *lai*, to come, it means to bring; by *ch'ü*, to go, it means to take away. The object brought or taken away may precede the whole combination *na-lai* or *na-ch'ü*, as in Exerc. VI. *ex.* 6; if it do not, it will be between the verb *na* and the verb *ch'ü* or *lai*, but not after either.

Ex. 16. *Obs.* of course there are; *lit.* How should there not be, eh? The remembered ones are few, &c.

Ex. 18. *Obs.* know this; here a particular character, but the phrase *jên-tê tzü*, to recognise characters, when no character is so specified, means to know how to read.

Ex. 19. *Obs.* will not; *pu k'ên*, not to choose to, or, to refuse.

Ex. 20. *Obs.* tell me; *lit.* you telling to me say, &c. Observe *ta*, very; but you could not use it after *mei* without the *shên-mo*. You might say *pu ta 'hao*, if you were depreciating some other person's character or abilities.

EXERCISE VI.

Ex. 6. *Obs.* bring here; *lit.* do you take hold of that one volume book; holding [it] come; give [it] to me.

Ex. 8. *Obs.* four-fifths; *lit.* eight parts, namely of ten.

Ex. 9. *Obs.* how long; *lit.* you have recited, committed to memory, how many days' characters?

Ex. 10. *Obs.* 1. that he does; *lit.* characters, 'hai, 'han, on the other hand he knows; he *jên-kuo*, has made an acquaintance with four or five thousand characters. *Obs.* 2. read together; *tsai i k'uai 'rh*, *lit.* in one or the same place, but used of moving or acting together. *Obs.* 3. not be able to; *lit.* I have seen there is nothing that is not *k'o-i* available. The *ti* at the end of the last clause represents the word incident or circumstances; or some such word must be understood after it; *q. d.* there is not any unavailability's [reason]. It will construe as a relative pronoun, *q. d.* there is nothing that is not *k'o-i*, available; but were the Chinese word for cause or reason expressed, which it might be, *ti* would not be dispensed with. *Obs.* 4. available; *k'o-i*, *lit.* can rightly use, or be used, sometimes, simply, to be able; sometimes, to be tolerable. Compare *shih-tê*, Exerc. VIII. 20.

Ex. 11. *Obs.* understand; *ch'u* has nothing to do with movement; it completes the meaning of *t'ing*, to hear, *q. d.* hearing do you understand?

Ex. 12. *Obs.* 1. no account; *lit.* a thousand times, ten thousand times must you not forget. *Obs.* 2. quite right; *lit.* you speaking attain to the very right.

EXERCISE VII.

Ex. 2. *Obs.* *p'u¹*, to spread, not *p'u⁴*, a shop.

Ex. 9. *Obs.* be quick; *lit.* quickly taking hold of the bedding spread [it]. It would be as correct to say *na p'u-kai*; especially if the bedding was not already on the bed.

Ex. 14. *Obs.* who took; *lit.* on the table there being that lamp, who taking hold of [it] went away? It was I that for the cook took hold of [it, and] passing over, went away. The *kuo*, to pass, is here used because the candlestick is removed from one place to another.

Ex. 16. *Obs.* both; *tou* is rendered both, only because the articles referred to are but two in number.

Ex. 17. *Obs.* no great; you might say here, *pu 'hên fên*; but you could not say *pu ta fên*, though you may say, of a phrase rarely used, *pu ta shuo*.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

Ex. 18. *Obs.* the chairs; *hsieh*, properly few, is constantly used, as here, to mark the plural, without reference to number or quality.

EXERCISE VIII.

Ex. 5. *Obs.* fire is out; to put out the fire, would be *pa 'huo mieh la*: were one speaking of the event as past, this might also mean that some one had put out the fire, or had let it out; for the phrase in the text you might oftener use *mieh liao 'huo*.

Ex. 12. *Obs.* different sizes; *lit.* greatness and smallness not the same. A large proportion of English substantives signifying quantity or quality are rendered, as in this case, by a combination of opposites.

Ex. 13. *Obs.* also; the words *'han*, still, and *yeh*, also, in this example as in the preceding, might each take the other's place.

Ex. 14. *Obs.* 1. where you have the pronoun *na* preceding the subject at the beginning of a sentence as here, it is resumptive. The subject of the sentence must have been earlier alluded to. Do not translate *na*. *Obs.* 2. miscellaneous; *ling*, fragmentary, fractional; *sui*, broken, in fragments.

Ex. 15. *Obs.* the water; here *na* is demonstrative, and may be rendered by that or the.

Ex. 17. *Obs.* 1. lit it; the *shang* after *tien* completes the action of the latter. It is so combined with several verbs, where the action is that of placing on, applying to, &c. *Obs.* 2. but he; *lit.* it is the fact that he blew it out.

Ex. 19. *Obs.* one is empty; *ti* represents the noun *'hu*.

Ex. 20. *Obs.* 1. better go; *lit.* quickly to go to tell a person to mend [it], can [this means] be employed, [or] can it not be employed? *Obs.* 2. much better; although, when analysed, *shih-tê* and *k'o-i*, would seem identical expressions, there is this difference between them; the former always affirms positive fitness or utility; the latter, sometimes, no more than a tolerable degree of either.

EXERCISE IX.

Ex. 3. *Obs.* all follow the same rule; *lit.* all are thus.

Ex. 4. *Obs.* seasons; *shih-ling*, *lit.* time-command, time-law. Four spirits are believed to *ling*, rule, each one a season.

Ex. 5. *Obs.* warm, *nan-'ho*, *nuan-'ho*, or *nuan-'huo*, warm and peaceful; windy, *lit.* there blows wind; snowy, *lit.* there falls snow.

Ex. 6. *Obs.* 1. following expressions; literally, *i hsia chung* proceeds to be, then is, *i tien chung*: the word *chuiu*, to pass on to, hence, then, in that case, is here hardly to be translated. It emphasises any proposition it introduces, *q. d.* when one says so-and-so, then one means such and such a thing. *Obs.* 2. an hour; the words *i hsia*, one down, mean one blow or stroke in general; *i tien*, one point, viz. on the dial.

Ex. 9. *Obs.* not up; *ch'i-lai* is often joined to other verbs as an auxiliary, but, when not so joined, means, as here, to rise from a sitting or recumbent posture.

Ex. 14. *Obs.* fine; *lit.* the sky is clear: the *liao* after *ch'ing* shews that the sky has cleared, or, is become clear, having been previously overcast. Notice the difference in construction between this and the following sentence.

Ex. 16. *Obs.* very mild; *lit.* the warmth of this year's weather *tê 'hên*, attains to excess.

Ex. 18. *Obs.* over here; the *kuo* in the last clause shews that the persons did come over from another place but are not here now.

EXERCISE X.

Ex. 8. *Obs.* the *fu* in *kung-fu* cannot be explained.

PART VI. THE FORTY EXERCISES. Notes.

Ex. 14. *Obs.* 1. is it not; the Chinese constantly affirm by an interrogation of this sort. *Obs.* 2. every moon &c.; *chiu* might be rendered by a pause after the word moon, or by the words *in fact* after *is*: coming as it does here in the second clause, however, it might be rendered, *similarly*, consequently. *Obs.* 3. so with; *lit.* [the phrases specified] also are in that fashion.

Ex. 15. *Obs.* 1. goes to bed; *lit.* lies down on the stove-bed, the ordinary bedstead of northern Chinese. Some say simply *shang k'ang*, ascend the stove-bed. Be careful not to use *shang ch'uang*, for that is to take to one's bed in mortal sickness.

Ex. 16. *Obs.* living alone; the expression may mean that the person spoken of is senior or master in the house; or that no out-siders live there.

Ex. 20. *Obs.* as regards; *lit.* [with reference to the question of night watches], in the night the watchman strikes the watches (*lit.* changes); a whole night's divisions are five watches; [the beginning of] the foremost (*lit.* head first) watch, is [the time known as] the *ting-ching*, the setting of the watch.

Ex. 21. *Obs.* must just wait; *lit.* must be left unmoved, and that is all about it. The *pa* at the end is not essential.

Ex. 24. *Obs.* overcast; *lit.* when the clouds in the sky have filled [the sky], *chiu*, in such cases, there is a dull day.

Ex. 25. *Obs.* invisible; *k'an-pu-chien*, behold not see; *q. d. k'an-pu-tê-chien*. This insertion of *pu* between two cognate verbs is a very common construction where the action they together imply is impossible. Its possibility on the other hand is expressed by the insertion of *tê*; visible would be *k'an-tê-chien*. See below Exerc. XI. 19.

EXERCISE XI.

Ex. 2. *Obs.* dirty; pronounced both *ang-tsang* and *a-tsa*.

Ex. 7. *Obs.* change it; *lit.* exchange it for *ti*, some, clean.

Ex. 9. *Obs.* dress; put on your clothes; the *shang* here, as in *'huan shang*, (see *ex.* 4,) meaning on the person.

Ex. 12. *Obs.* more; you must additionally put on clothes.

Ex. 13. *Obs.* 1. has he got; this might be equally well, Had he got &c.; the answer of course being, He had got &c. *Obs.* 2. The *lai-cho* implies that he was *in the act* of wearing boots at the time spoken of; as we should say, puts the verb in the imperfect tense.

Ex. 16. *Obs.* must be brushed; this is our idiom, but it should be remembered that there is really no passive verb in Chinese; *lit.* some person *tei*, ought to wash and brush them.

Ex. 17. *Obs.* 1. boiling water; *k'ai shui*, opening, bubbling water. *Obs.* 2. the best; *ti* representing [the water] which is best. *Obs.* 3. *wên 'huo*, the warmth of water, or steam, or breath.

Ex. 19. *Obs.* 1. going out; *yao* is about to. *Obs.* 2. the water; *chê shui*, this water, is the object of *wên*, here a verb, the subject of which is a person understood. *Obs.* 3. will not boil; on *pu* so placed see Exerc. X. 25; *k'ai-tê-liao*, boil-achieve-completed, would mean that the water can be made to boil; *q. d.* got to boil; *k'ai-pu-liao*, cannot be made to boil, is most likely, as before observed, a corruption of *k'ai-pu-tê-liao*, which is not in use. This construction *pu-liao*, = *pu-tê*, indicating, that is, that the action of the verb which precedes cannot take effect, is very common.

EXERCISE XII.

Ex. 2. *Obs.* waist-coat; *lit.* cut-shoulders; a short-waisted garment without sleeves, worn over some of the long Chinese dresses, and under others.

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Ex. 4. *Obs.* a needle; observe that the nouns needle and thread, combined, make the verb to sew. In the next example, the verbs to cut out and stitch make the noun tailor.

Ex. 9. *Obs.* 1. cotton; *mien 'hua*, cotton flowers. *Obs.* 2. between; *chung*, middle, *chien*, intervening space; *lit.* cotton, = wadded, clothes are those having, or which have, cotton in the space between [the lining and outside of] lined clothes. The *ti* at the close represents *i-shang*, clothes.

Ex. 10. *Obs.* 1. the article of dress; *lit.* is the hav-ing, *yu-ti*, back and front, &c., that garment. *Obs.* 2. riding-jacket; *tuan-ti*, the short one, that which is short.

Ex. 12. *Obs.* 1. distinguished; *lit.* caps divided attain-to being small caps, and official caps. *Obs.* 2. may take it off; in China it is respectful to keep the cap on.

Ex. 14. *Obs.* is cut out; *lit.* that waist-coat [the tailor] has cut out, &c.

Ex. 15. *Obs.* should be mended; *lit.* that torn riding-coat [some one] ought to mend.

Ex. 16. *Obs.* 1. duster; a small stick with some rags at the end of it. *Obs.* 2. tap off; *lit.* holding, = with, a duster tap-a-tap, give a tap to, the on the clothes—'s dust.

Ex. 17. *Obs.* that combs; *lit.* that wooden comb is whose comb, is who-to-comb-head-hair—'s [comb]? *ti* standing for *mu-shu*.

Ex. 18. *Obs.* whole person; *yi*, one = indivisible.

EXERCISE XIII.

Ex. 8. *Obs.* weigh it; instead of *ch'eng i ch'eng*, it is equally correct, and more popular to say *yao i yao*; (see Exerc. II. 21.)

Ex. 9. *Obs.* 1. good deal of money; *lit.* the bills owed by him to people [are] not few. *Obs.* 2. the word *chang* is not authorised by the native dictionaries. It means, says a teacher, an entry or memorandum of expenditure; *mu*, the eye, combined with *chang* has something of the force of our word *heads* in a discourse; sections or other subdivisions.

Ex. 10. *Obs.* the expression; *lit.* [the words] *wo chieh ch'ien* are, = mean [that] I holding people's money bring it [to me for] my use; *chieh kei jen ch'ien* means [that I] holding my money take it [to people for] people's use.

Ex. 13. *Obs.* to spend money; *lit.* [what the two phrases] he loves to spend money, he is fond of spending money, both in speaking arrive at, is [this, that] he exceeds *yü*, in-the-matter-of, spending money.

Ex. 15. *Obs.* not a cash; *lit.* he in his house one large cash [even] has he not got. This might mean equally that his *family* were all in as great distress; but were it an object to isolate the individual, *shou-li*, in his hand, might be used instead of *chia-li*.

Ex. 16. *Obs.* 1. ten cash; large cash *tang*, representing ten. *Obs.* 2. cash-pieces; the *ti* is simplest construed as *ones*; *q. d.* there are seven-tenths being-copper ones, there are three-tenths being-iron ones. Were it meant that each cash contained seven-tenths copper to three-tenths iron, the text might be variously modified; you might omit *li-t'ou*, and then proceed *tou shih ch'i fên t'ung*, *san fên t'ieh ti*, all are seven-tenths, &c.; or, *mei i ko shih yu ch'i fên t'ung*, every one is seven-tenths, &c.

Ex. 17. *Obs.* a paper note; *lit.* a *p'iao tzü* is a slip of paper; [on its] surface [man] writes a number of cash; [in] buying things [it is] with money of one and the same fashion. Instead of *i ko yang-'rh*, you may read *shih i ko yang ti*.

EXERCISE XIV.

Ex. 11. *Obs.* 1. stove-bed; *lit.* [as regards, or, in the case of] stoves of stove-beds it is the fact that [one] uses coal, &c. Observe that if *ti* were added to each of these clauses, the translation would be

PART VI. THE FORTY EXERCISES. Notes.

thus:—The stove is that, the thing, in which one uses coal; the chafing-dish that in which one uses charcoal, &c. *Obs.* 2. cannot; *nêng*, see Exerc. XXIV. 22.

Ex. 12. *Obs.* natural state; *lit.* the *shêng ts'ai* are [these; such as] growing out of the ground, [man] thereon, or immediately, can eat. The *k'o-i* is very often supported by the *tê* as here, but the latter might be exchanged for *liao*.

Ex. 13. *Obs.* 1. milk; not by the catty, *lit.* you do not consider or reckon the catties' number. *Obs.* 2. fruit; *lit.* [man] buying fruit also not reckons the catties; *tou*, in-all-cases, it is the fact [that he] reckons individual ones. This is true at Peking except in the case of dates and grapes.

Ex. 14. *Obs.* prefer; *ai* is so rendered here because, by the answer, the question seems to refer to the present moment. The question itself might equally mean, Which are you in the habit of eating?

Ex. 15. *Obs.* food ready; *tê*, having achieved that which is in preparation. The expression *tê liao* is used of several other operations completed.

Ex. 16. *Obs.* removal; *lit.* you having eaten the food, [persons] everything holding down go. The *hsia*, down, as elsewhere *shang*, up, refers to the table, and not as we might suppose to an upper or lower story.

EXERCISE XV.

Ex. 8. *Obs.* 1. inns outside; *lit.* I have heard it said [that among the] walls-without inns there are-not-very good-to-inhabit ones. *Obs.* 2. according as, *lit.* that all regards the till-director's goodness or badness. *Obs.* 3. in my opinion; *lit.* it is my saying [that-when] man is tired, *na'-rh*, what places [he will], all are good; [the object of] going to an inn is not more than to rest, and there an end!

Ex. 9. *Obs.* 1. by water; *lit.* sit in vessels. *Obs.* 2. *shui-lu*, *'hai-lu*, *'ho-lu*, are all correct expressions for travelling by water, sea, river.

Ex. 10. *Obs.* so deep; *lit.* the water in rivers [is] shallow; [it] has not sea-water's depth.

Ex. 11. *Obs.* 1. hard time; *lit.* you *shou*, were the recipient of, suffered, trouble. *Obs.* 2. got ashore; *lit.* [the wind] put the ship on a shoal place. *Obs.* 3. dreadfully; *lit.* we, those persons, = I and the others there, suffered trouble, *lit.* bitterness, infinitely; the adjective *hsin k'u* being verbalised by *tê*.

Ex. 12. *Obs.* the people; *lit.* also is it the fact that the people of the ship look after it; *q.d.* they look after the meals as well as after other things.

Ex. 13. *Obs.* 1. travelling expenses, *p'an-fei*; *p'an* properly is a circular dish, bowl, plate; see Exerc. VIII; combined with a certain word it means in lettered language to travel for pleasure, to tour; thence it passes into the present phrase. *Obs.* 2. one spends more; *'hua ti*, though more commonly so pronounced, should properly be written *'hua tê*, the construction being literally, Sitting on a cart compared with sitting in a ship [one] *'hua tê*, succeeds in expending, comes to expend, more money. *Obs.* 3. the cart costs more; *lit.* the cart's cost [is relatively] dear. *Obs.* 4. the reason being; *lit.* wholly is it that, (all because,) the till-directors in the cart-establishments of our northern region, &c. *Obs.* 5. have their money to make; *lit.* also, = as well as other people, require to make a few cash. The word *shih*, properly to use, when placed as here, means to use another's money; of course, unfairly.

EXERCISE XVI.

Ex. 10. *Obs.* hold all sorts of things; *lit.* anything all = everything whatsoever, *k'o*, by rights, properly, hold can [they]. *Obs.* 2. bundle; *lit.* a *pao'-rh* is [what is effected as follows; a person] taking things, *yung*, using, = with, anything wraps [them] up. Treat *pa tung-hsi* as if it were the object of the verb *pao-ch'i-lai*. *Obs.* 3. in a rug; the verb *na* before *chan-tzû* like *yung* in the preceding sentence, puts the noun following it in what we term the instrumental case.

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Ex. 12. *Obs.* frontier; *k'ou*, literally mouths; the openings, passes, or gates in the Great Wall, from beyond which are brought the camels.

Ex. 14. *Obs.* all there; *lit.* if the baggage be all *ch'i*, complete, in that case it is well.

Ex. 15. *Obs.* 1. a servant; in southern mandarin an individual servant is spoken of as *kên-pan*; in Peking as *kên-pan-ti*, oftener *kên-paⁿ-rh-ti*. *Obs.* 2. take orders; *lit.* are those whom [one] sends and calls: but the verb *shih-huan* is also used subjectively as to serve, attend, &c.

Ex. 16. *Obs.* a good while; *lit.* half a day.

Ex. 17. *Obs.* 1. fast enough; *lit.* running quickly, you will be able pursuing-to achieve-coming-up-with him. *Obs.* 2. hard as you can; quick running pursue [him] then it will be right or well.

EXERCISE XVII.

Ex. 1. *Obs.* the lips; some Chinese prefer to omit the *tzŭ*.

Ex. 4. *Obs.* *lien* EXERC. XV. 25.

Ex. 9. *Obs.* 1. *lit.* that man's nose and eyes, = his face, growing has attained to singularity. *Obs.* 2. *chang*, to grow, must generally be construed *is*; much as we say, is turning out, or, has turned out.

Ex. 11. *Obs.* weak; *lit.* I am [in this condition that my] body is weak.

Ex. 12. *Obs.* sadly ailing; *lit.* it is the fact that of my body these some years the sickness has attained to *li-hai*, sharp hurt. Compare our acute pain, acute disease, &c.

Ex. 13. *Obs.* literally, of the on the road there lying man the two legs both are broken.

Ex. 14. *Obs.* impossible; *lit.* in the back, or loins, to have an ailment [such that] straight [one can]-not rise up. See above Exerc. X. *ex.* 25, XI. *ex.* 19.

Ex. 15. *Obs.* matter; *lit.* you move thus slowly; is it that in your body there is an ailment?

Ex. 18. *Obs.* so long; *lit.* that woman's nails being long, holding his arm in clutching tore it. The object of the verb *chua-p'o*, in clutching to tear, is *k'e-pei* the arm. The verb *pa* is in our idiom superfluous.

Ex. 20. *Obs.* drawn by; *lit.* [whether one] use mule, ass, horse, all can draw [carts]. Notice the two auxiliary verbs for can.

Ex. 21. *Obs.* 1. pull hard; *lit.* [the character] *chuai* is [one that] means that a person with-the-hand-using-force-wise draws. Notice the *ti* adverbialising the whole clause from *jên to li*. *Obs.* 2. fast to; *lit.* laying hand on that door, *chua*, pull it, [until it be] *chu-liao*, fixed in a position. *Obs.* 3. would not let me go; *la* is to pull, but not so violently as *chuai*. One Chinese lays down that *la* is to drag after one, and *chuai* to pull in towards one; but the distinction is not carefully observed.

EXERCISE XVIII.

Ex. 5. *Obs.* respectable; *t'i-mien*; *lit.* form and face. The word *t'i*, commonly body, hence the right body or proper form; the totality from which nothing must be taken; *shih t'i* (see Exerc. XXII. 12,) is to lose, or come short of, what is right, in conduct or administration; so *tiu lien* (see Exerc. XXV. 23,) to lose face, to have done what makes one blush, is to have damaged one's repute. The phrase *t'i-mien* signifies that there is no short coming in conduct, no blemish on reputation.

Ex. 6. *Obs.* forehead; *lit.* the brain's door or gateway.

Ex. 10. *Obs.* *pei-rh* is pronounced almost *pérh*.

Ex. 12. *Obs.* below, above; one of the senses of *i* is to follow; hence with words indicating place it means in the direction of; thus *i-tung* to the east of, *i-wai*, outside of. See below *ex.* 15, outside the pigtail.

Ex. 13. *Obs.* 1. knee-cap; *kai-érh* is pronounced *karh*. *Obs.* 2. the leg; the thigh is *ta t'ui*.

Ex. 15. *Obs.* outlaws; *tsei* is any person violating the law, especially if he overtly opposes authority. From a Chinese point of view we are *tsei* during war with China.

PART III. THE FORTY EXERCISES. Notes.

Ex. 17. *Obs.* 1. conduct; *lit.* a man's *hsing*, moving, and *chih*, standing still. *Obs.* 2. unexceptionable; *lit.* there is not anything not good. *Obs.* 3. is good-looking; see *chang-tê* above Exerc. XVII. ex. 10.

Ex. 18. *Obs.* so-and-so's house; observe *t'a*, another person, a third person.

EXERCISE XIX.

Ex. 10. *Obs.* 1. all subjects; *lit.* over the hundred officials and the myriad non-officials. The Manchus more particularly speak of the Emperor as their *chu-tzū*, master; a Chinese consulted objects to *chia-chu-rh*, for head of the family, except when applied to the Emperor. *Obs.* 2. the hundred surnames; hundred used as an indefinite plural, but the surnames of all China do not amount to six hundred.

Ex. 12. *Obs.* the *ts'an-tsan*; the dependencies of China beyond the borders of Kan Su and Ssü Ch'uan are some of them administered by high officers styled *pan-shih ta ch'ên*, to whom the *ts'an-tsan* is second; the title is also given to the civilian who aids a high commissioner of war.

Ex. 14. *Obs.* strength; *lit.* [as to] the government troops' quota-number, there is *yi*, one uniform, fixed one; the *ti* standing for *shu*, number.

Ex. 15. *Obs.* 1. properties; *pên-shih* does not mean, as might be supposed from its formation, inborn qualities that ought to be possessed, but acquired ones. *Obs.* 2. men or things; *lit.* be it man, be it thing, *tau*, in every case, [men] may say it.

Ex. 16. *Obs.* *tang-ping* is more common than *ch'ung ping*.

Ex. 18. *Obs.* 1. last year; *lit.* last year robbers [were] very many; the high officers leading troops all were planning and calculating not well; were not competent to decide estimates and stratagems; [thus] caused, = enabled, the robbers all to run away. *Obs.* 2. retired; *lit.* those robbers retiring came to *li*, the place, north of the river; [whenever they] saw a person then they slew. *Obs.* 3. with loss; *lit.* laying hand upon the robbers utterly slaughtering drove them back.

Ex. 19. *Obs.* man named; *lit.* there was one surnamed 'Huang and named Lung. Observe that in Chinese the surname always precedes the name.

EXERCISE XX.

Ex. 5. *Obs.* principle; *tao*, road, morally, the right road; *li*, the principle implanted in man, if he conform to which he will keep the right road; *tao-li* is hence right principle; next, any principle conformity to which produces the normal estate of men or things, the rationale or logical condition of anything. It is against *tao-li* in the first sense to steal; but to steal is the *tao-li* of a thief; he would not be a thief did he not steal: a Chinese would say *mei chê-ko tao-li*, it is not logical, there is no sense in such a proposition as that a man should be a thief and yet not steal. Lastly, the term *tao-li* is used as the principles collectively, the philosophic system, of any teacher. Confucianism is the *tao-li* of Confucius.

Ex. 10. *Obs.* denomination; *lit.* name-eye; the latter word being apparently employed on account of the distinguishing property of the organ; compare *chang-mu*, accounts, EXERC. XIII. ex. 9.

Ex. 14. *Obs.* 1. administration; *ting-ti* should be properly *ting-tê*; *q. d.* [the purpose of] the state in passing laws, is [the to] well-govern the people—'s [purpose]. *Obs.* 2. proceed from; *lit.* it is not [this, namely a purpose that] comes *yü*, out of, *pao*, passionate violence, *nio*, tyrannical disposition.

Ex. 16. *Obs.* 1. authorities; *kuan-chang*, the latter word in its sense of great. *Obs.* 2. maladministration; *chih-li-ti*, as in 14, properly *chih-li-tê*; the authorities in governing, or the government of the authorities, attained to badness. *Obs.* 3. fact known; *ti* representing fact, circumstance, or any like noun. *Obs.* 4. Notice the construction of the whole sentence: [the fact that of] late years the empire's great disorder is [the result of] the authorities' maladministration, is a by-the-entire-empire's-people-known one.

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Ex. 17. *Obs.* 1. there; *lit.* in that piece, = that quarter. *Obs.* 2. search; search with a view to apprehend. *Obs.* 3. did come; *lit.* there passed an interval, the rebels *chiu*, then, came. *Obs.* 4. all depends; *lit.* altogether *tsai*, is in, rests with, the officials. *Obs.* 5. dreadful way; *li-hai* may of course be rendered by any adjective signifying excess of damage; *lit.* the rebels did come [and], slaying and burning, accomplished injury that attained-to excess.

EXERCISE XXI.

Ex. 8. *Obs.* by accident; *jan*, thus by nature, makes several adverbs: by accident thus, = accidentally; of itself thus, = naturally, for certain.

Ex. 10. *Obs.* unobserved; *pei*, the back, is here used as a verb signifying to do acts behind another; the addition of *cho* makes it construe as a participle.

Ex. 12. *Obs.* 1. every direction; *hsia-li*, in the sense of place or direction; properly, the four points of the compass. The Chinese say similarly the four faces, four seas, &c.

Ex. 13. *Obs.* is said to be; *lit.* [men] *wei chih*, style him, or, esteem him, lazy.

Ex. 15. *Obs.* 1. large staff; notice the difference of the Numerative, according as the staff is large or small. *Obs.* 2. so engaged; *lit.* wildly striking. In Chinese such repetitions are more common than with us. *Obs.* 3. made haste; *lit.* pursuing, viz. his purpose; he was not in chase of the thief. *Obs.* 4. loaded; as elsewhere, the *shang* does not indicate the direction of the movement, but the completion of the act. *Obs.* 5. fired; *lit.* hastening loaded; *chiu*, then fired. The verb *ta* does not here mean that he struck, but that he fired intending to strike, the thief. *Obs.* 6. probably; *lit.* I fear, but constantly used to express uncertainty.

Ex. 16. *Obs.* 1. turn out; *lit.* he is not a making-man one. *Obs.* 2. energy; *lit.* vigour of mind, specially used of laudable ambition.

EXERCISE XXII.

Ex. 1. *Obs.* most probably; *yo*, originally to bind; hence league, contract, agreement; *ta yo* general agreement, viz. of the grounds on which the estimate is based.

Ex. 6. *Obs.* the line; *kuei* is *lit.* a pair of compasses; hence a rule laid down; *ting*, may be here the active verb to determine, or its past participle.

Ex. 7. *Obs.* 1. administering; *pan*, is to despatch, *li*, to attend to; *pan-li*, to attend to with a view to the despatch of. *Obs.* 2. method; also means, resources, *moyens*; the common expression for a condition in which there is no alternative, no help, is *mei fa-tzū*.

Ex. 8. *Obs.* outbreak; *hu* is used with various verbs to denote a wild random manner of acting or speaking. The dictionaries do not justify this meaning. The character is very possibly a corrupt one.

Ex. 10. *Obs.* invariably; *lit.* whenever [man] does things, in every case, *tei*, must he have, or, must there be, a determined direction, = a direction determined.

Ex. 11. *Obs.* 1. imagine, *ch'uai-mo*; see Single Words 2 and 3. *Obs.* 2. Chang; *lit.* the surnamed Chang one.

Ex. 12. *Obs.* alteration; *lit.* the regulations [one] must alter; *yeh*, still does [one] not know [if] *Li*, the great man, sanctions or the reverse. The *kai*, to alter, would as often as not be repeated; *kai-kai*. *Obs.* 2. take place; the *liao* at the close of the sentence is simply expletive.

Ex. 13. *Obs.* 1. nor must one; *lit.* also it is not right too much to hurry. *Obs.* 2. consequences; *lit.* [if one] dispatches business too hastily, *chiu*, then is there *ts'ên tz'ü*, unevenness.

Ex. 14. *Obs.* 1. fairly settled; *lit.* [when one] has *li*, planted, *chun*, with true aim, one's *chu-i*, guiding or dominant idea. *Obs.* 2. one is said; then [men] style it, (the having so done,) *ting hsiang*, the having

PART III. THE FORTY EXERCISES. Notes.

determined one's direction. *Obs.* 3. the character *chun* is identical in meaning with the 17th character given in the Single Words of Exerc. XL; the form of the latter is much more common when *chun* is used as in this example.

Ex. 15. *Obs.* somewhere else; *lit.* [when the thought] in the mind is not present, that then [men] call *shih shên*.

Ex. 16. *Obs.* way in which; *lit.* the having settled securely the method of disposing of any matter, [men] *chiu*, proceed to, call *ting kuei*. Observe that *chiu* is fully represented, in the free English translation in the text, by a comma after the word *done*; that is after the clause which is, in the English, the subject of the verb *is called*, but, in Chinese, one of the objects of the transitive verb *chiao*; the other object being *ting-kuei*.

Ex. 17. *Obs.* 1. acting with him; *t'ung jên*, = *t'ung shih ti jên*. *Obs.* 2. not listen; *lit.* he would not hear; taking a staff he wildly whirled it; *'hun lün* is here a verb having for its object the staff, but without an object it is adverbially used to mean wantonly, at random.

Ex. 18. *Obs.* 1. as general; *lit.* [when one] speaking of matters does not, *lit.* cannot, point to [details so as to give] certainty, that [men] proceed to term *fan lun*, generalisation. *Obs.* 2. general way; the *ta* in *ta-fan*, means comprehensively, on the whole; so in *ta-chia*, the whole party, and other combinations.

Ex. 19. *Obs.* foregoing; *i shang*, up-wards; see Exerc. XVIII. *ex.* 12.

Ex. 20. *Obs.* irregularity; *lit.* whatsoever business that man administers, *tou*, all administering he attains to no *t'o-tang*, security or completeness; *to*, in excess, or for the more part, is there *ts'ên-tz'ü*, jaggedness, and *pu-ch'i*, unevenness.

EXERCISE XXIII.

Ex. 5. *Obs.* constitution; *lit.* breath and blood.

Ex. 9. *Obs.* 1. first place; *tsê* is an illative particle; it may indicate that what follows is a logical consequence of what goes before, as in *jan tsê*, (see Exerc. XXI. 21,) such being the case, then—&c.; but, in this example, it has much the force of *chiu*; firstly, then so-and-so; secondly, then so-and-so; implying sequence rather than consequence. *Obs.* 2. moreover; *lit.* additionally also.

Ex. 10. *Obs.* make out; *t'ing-tê-ch'u* does not mean to hear but to understand; the *ch'u* out, or, to go out, is an auxiliary joined to several verbs implying, like *ex* in Latin and Greek compounds, completion. *Obs.* 3. the moment; *q. d.* at one and the same time that I open my mouth. *Obs.* 3. trouble; *lit.* besides too, those local sounds of his, I listening to much expend exertion.

En. 11. *Obs.* opposite directions; the coming and going carts and horses are numerous.

Ex. 12. *Obs.* 1. old fellow; *lit.* old head. *Obs.* 2. constitution; *lit.* breath and blood. *Obs.* 3. tired; *lit.* his body's fatigue being extreme.

Ex. 14. *Obs.* 1. rage; *ch'i*, air, breath, in Chinese physiology often untranslatable; best taken as matter; here *nu-ch'i*, wrath-matter; the vulgar boy begot or generated wrath-matter. *Obs.* 2. smashed; taking a tea-cup dashed it down into fragments; *pa* marking the object. *Obs.* 3. found fault; *shuo*, to speak, followed by a personal noun or pronoun, means to blame; but when the same nouns or pronouns are so circumstanced as to be in what we call the dative case, *shuo* means to speak to. *Obs.* 4. frightened; *'hai* to hurt, merely intensifies the expression of fear in *p'a*; compare our *sore* afraid; so in *'hai lêng*, said of a sick person who feels chilly.

EXERCISE XXIV.

Ex. 2. *Obs.* proceeding; literally *shun*, obedient to, *tang*, what is proper.

Ex. 8. *Obs.* present; *lit.* under the eye.

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Ex. 9. *Obs.* observe the construction of the sentence, which will equally well construe, Things, [we will] not discuss their good or ill luck, in every case have a presage; or, As to things, we will not discuss their good luck or ill luck; in all cases is there a presage.

Ex. 10. *Obs.* 1. when before; *lit.* things-not-come—'s before; the word *chih* here like *ti*, forming a number of words preceding it into a predicate of the word following it. See Exerc. XX. 25. *Obs.* 2. that is called; *lit.* that [men] then call it.

Ex. 11. *Obs.* when there is; the second *ti*, stands for the noun condition; *q.d.* [the condition described in the words preceding *ti*, namely] house-within—'s-money-equalling-expenditure—'s [condition], is *k'uan-cho*.

Ex. 12. *Obs.* regular income; *lit.* certainly incoming; on *chun*, see Exerc. XXII. *ex.* 14.

Ex. 15. *Obs.* 1. rained; *lit.* there descended rain for a succession of dark [days]. *Obs.* 2. harvest; *shou* to ingather; *ch'êng*, [the grain] full grown. *Obs.* 3. prevented; *lit.* taking the-about-to-be-fly—ing people, all kept fast; *pa* governing the object of the verb *liu chu*. *Obs.* 4. *tou* in this position should never be translated; it merely pluralises the noun it immediately follows. *Obs.* 5. the *chu* merely completes the action of *liu*; it does not imply compulsory detention.

Ex. 17. *Obs.* 1. as you know; this clause is introduced to bring out the force of the *na*; *lit.* in the beginning we had *that* little money [you know of]. *Obs.* 2. bread; *lit.* even, or, also, I myself have not-a-to-eat *ti*, anything.

EXERCISE XXV.

Ex. 12. *Obs.* 1. addressing; *nin*, or *ni-na*, is an abbreviation of *ni lao jên chia*. *Obs.* 2. *lit.* [when one] accosts any one as *nin*, it is [that one] has a somewhat to respect the person—'s intention. *Obs.* 3. somewhat; *tien*, a particle of such an intention.

Ex. 14. *Obs.* 1. third person; *lit.* side person; though the term is one of respect, you do not use it when speaking to the son of the person spoken of. *Obs.* 2. *ch'êng*, here, to speak of; translated in example 12 by *addressing*, because its object is there in the second person.

Ex. 15. *Obs.* Notice the interrogative, *a*.

Ex. 18. *Obs.* but; still is [it the fact that] men saying *ti-hsia-jên*—'s [fashion is the] more frequent.

Ex. 19. *Obs.* 1. signifies; *lit.* [when] the master calls and the servant makes the sound *dja*, [the meaning of this] is an obediently-hearing command—'s meaning; not the man's meaning, but that of his cry. *Obs.* 2. cries out; *té* verbalising *cha*, or as it is pronounced *dja*; the servant by *dja* achieves a sound, *dja*—s a sound.

Ex. 20. *Obs.* 1. respects; *lit.* I go to welcome and receive, receive with welcome. *Obs.* 2. buried; *lit.* the day after to-morrow their father [they] bury; I must to help them go. *Obs.* 3. to bury; *hsia-tsang*, are two verbs compounded; not a verb and its object. *Obs.* 4. here, as in many places, the object *lao wêng* preceding the verb, may be made in our idiom the subject of a passive verb. *Obs.* 5. though *wêng* is properly an old man, it is applied to any one's father without reference to his age.

Ex. 21. *Obs.* one of those; *lit.* of those two balls silk, one is a coarse one, one is a fine one; the *ti* in each clause representing *t'uan*, a ball.

Ex. 22. *Obs.* 1. silk; *na*, indicating silk in general; not translateable in English; compare the French *la soie*. *Obs.* 2. country here; *lit.* of your this place's native merchandise. *Obs.* 3. to be sure; *lit.* can it not be; *k'o* morally right or possible. *Obs.* 4. but velvet; *lit.* velvet, on the other hand, (*'huan* pronounced *'hai*,) is not, &c. *Obs.* 5. some; *ti* standing for *jung*; *q.d.* for me choose a little good velvet.

PART III. THE FORTY EXERCISES. Notes.

EXERCISE XXVI.

Ex. 14. *Obs.* 1. in bed; *shui-chiao* does not necessarily imply sleep; *shui-chao* does; for *chao* see Exerc. XL. 16. *Obs.* 2. have been; the *liao* shews that some time has elapsed; *q. d.* in bed all this time, while the others, &c. Were the phrase *shui chiao liao*, it would mean, how is it that you are gone to bed &c.; *shui chao liao* that you are asleep, or went to sleep; the *liao* in the latter not marking the time.

Ex. 15. *Obs.* 1. just think; so translated to bring out the force of *ch'io*, or *ch'üeh*; *lit.* think, this money, were it not, he who stole it, *ch'io*, on the other part, who was it?

Ex. 17. *Obs.* 1. dreadful; see *li-hai* Exerc. XVI. *ex.* 7. *Obs.* 2. too niggardly; *lit.* both are exceeding in parsimony.

Ex. 19. *Obs.* 1. qualities; *lit.* when distinguishing beef and mutton's good and ill. *Obs.* 2. as well as; *lit.* also is there *lao nên*—'s expression. *Obs.* 3. *chih*, as before in Exerc. XXIV. *ex.* 10.

Ex. 20. *Obs.* 1. generic; *lit.* all including name. *Obs.* 2. grows as; *lit.* grass-stem—'s things. *Obs.* 3. comes up; *lit.* once it issues from the ground.

Ex. 21. *Obs.* wild; *lit.* unripe and ripe, reclaimed and unreclaimed.

Ex. 24. *Obs.* 1. to dry; *nung*, here, and often elsewhere, pronounced *nou*, verbalises the adjective *han*, dry. *Obs.* 2. sunny place; *lit.* you must spread them on a sun place. *Obs.* 3. folded; *lit.* [when the sun] has warmed them dry, then fold them up. *Obs.* 4. fold them up; *ch'i-lai* the auxiliary verb of *tieh*, not necessarily implying movement upwards.

EXERCISE XXVII.

Ex. 4. *Obs.* behaviour; *tai*, towards; *hsiang*, though properly implying reciprocity in relations, is here, and very frequently in other combinations, onesided; the *ad* in *admoneo* rather than the *con* in *communis*.

Ex. 6. *Obs.* true; *tsai*, to be; true it is.

Ex. 11. *Obs.* 1. advantages; *'hao-êrh* for *'hao-ch'u*, good places, points. *Obs.* 2. unhandsomely; *k'e-po* is, literally, cutting thin, paring down; here used, as the following clause explains, as a verb of injurious speaking; *q. d.* censures, disparages me infinitely. Notice the *'hên* preceding the verb which is followed by *liao-pu-tê*, a double intensive common enough; also the *wo-ti*, so pronounced, but properly *wo-tê*. *Obs.* 3. but as a sentiment; *lit.* *k'ê-po* in the mind, *ch'io*, on the other part, is generosity's opposite. Notice the disjunctive *ch'io* between the subject, and the verb.

Ex. 12. *Obs.* 1. the sight; *lit.* *cha chien* is the beginning, the first moment, of *chien*, a seeing. *Obs.* 2. when I say; *lit.* [the phrase I have] *cha chien* a certain person is [this; there is] a person whom heretofore [I] have not seen; [I] for the first time see him; of a man that for a long time [one] has not seen also can [one] say *cha chien*. *Obs.* 3. first time; Chinese teachers differ much as to the correct application of *cha chien*; it is not strictly confined to the first sight of the object; the *cha* points to suddenness, unpreparedness, in meeting with persons or things; but if they be not met with for the first time, a certain interval must have elapsed since they were last seen.

Ex. 13. *Obs.* 1. this other; notice *t'a* before *chê-ko*; *celui-ci*; the latter person not being necessarily present. *Obs.* 2. ashamed of; *lit.* truly is there not [such a state of things that he] is *k'o*, by rights, ashamed.

Ex. 14. *Obs.* 1. of late; notice the *lai* similarly implying progress of time in *chin-lai*, of late, *'hou-lai*, hereafter, *ku-lai*, anciently, *hsiang-lai*, and *ts'ung-lai*, heretofore; but not so in *ch'ien-lai*, which is to advance, to come to the front. *Obs.* 2. discontinued; *lit.* they have severed intercourse; the second *liao*, or *la*, is merely expletive.

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Ex. 15. *Obs.* 1. no doubt; *yüan-lai*, to come down from the source, may be rendered in various ways; in the first place, as in Exerc. XXVIII. *ex.* 13; or, as here, in fact, the fact is, &c.: it is a strong affirmative which here authorises this disjunctive in the second clause; *q. d.* he *has* rank, it is true, but &c. *Obs.* 2. either; *lit.* in his talk, also is there not a sentence [on which men] can by rights depend. *Obs.* 3. nevertheless; *'huan*, *'hai*; notice *pai t'a ch'ü*; it would be equally correct to say *ch'ü pai t'a*. *Obs.* 4. as he pleases; *lit.* it depends on him, *q. d.* I leave it to him. *Obs.* 5. you, Sir; *lit.* what language, what manner of language; a common form of deprecation; the Sir being taken in English, for symmetry's sake, from the *nin* which begins the clause following. *Obs.* 6. of course; *lit.* if you go, Sir, in accordance with reason there will be a reception (or an interview.) *Obs.* 7. uncivil; *lit.* [I] leave it to him to be uncivil to, uncivilly treat, me; [I] cannot speak of it, or take it into consideration.

Ex. 16. *Obs.* independent; *chuan*, sole, undivided; *lit.* the undivided master, = independent authority; one is *chêng*, properly the upright, as contrasted with the deflected; the true, or *bonâ-fide* one.

EXERCISE XXVIII.

Ex. 4. *Obs.* 1. the new; *sc.* rugs. *Obs.* 2. dyed; *lit.* if the colour of the old ones be greatly faded, a dyed red [colour], a dyed blue [colour] will both do.

Ex. 8. *Obs.* to crack and break; where the fissure is produced, not by violence, but, as in paper, wood, or rocks, under the action of heat, &c. You do not use *lieh* of cracks in crockery; these are *wên*, streaks, Radical 67; which word will be joined to a different verb according to the cause of the damage, fire, water, or collision.

Ex. 9. *Obs.* 1. paper-hanger; *lit.* a pasting artisan. *Obs.* 2. mend it; *lit.* to paste it up; *shang* indicating completion of the act, not upward movement.

Ex. 10. *Obs.* 1. trades; *'hang*, is not a character recognised by the dictionaries; from the original meanings of the character without the dot, namely to move, the way or course of movement, the order of proceeding, it comes to mean class, calling, &c. *Obs.* 2. *lit.* of the several trades' handicrafts-men, the called *chiang-jên* ones [are the more] numerous.

Ex. 11. *Obs.* shirtings; the word *pu* includes of course many fabrics besides those of our manufacture.

Ex. 12. *Obs.* 1. faded; *lit.* the colour has oldened. *Obs.* 2. some other; *lit.* [men] must dye other kind of colour; *ti* representing *yang* kind or sort. *Obs.* 3. old colour; *lit.* original old. *Obs.* 4. interested; *lit.* all depending on [the] person's, or, on one's, idea.

Ex. 13. *Obs.* 1. first place; *yüan-lai*; see above Exerc. XXVII. *ex.* 14. 15. *Obs.* 2. besides . . . dyed; *lit.* the colour [men] dying it achieved, = the colour it is dyed, also is good to see. *Obs.* 3. not used only; *lit.* does not halt in the speaking of crape; to speak of some other [things] also it suits; *yü*, in the case of; see Exerc. XIII. 23.

Ex. 15. *Obs.* bump against; *p'êng* implies that the movement that occasions the shock is either lateral, or from below.

Ex. 16. *Obs.* desperately; *'huai* here implies ruin past recovery.

EXERCISE XXIX.

Ex. 7. *Obs.* assemble; *lit.* to bring together to one piece.

Ex. 11. *Obs.* one stone; see Exerc. XIV.

Ex. 14. *Obs.* 1. talking over; *lun-ch'i*, the latter being auxiliary of the former verb, not in the sense of raising but beginning; so also *lai*, which is not to be construed in the sense of to come. *Obs.* 2. this affair; notice the object of the verb between its two auxiliaries *ch'i* and *lai*; a common construction. *Obs.* 3. ever so long; *lit.* we waited half a day, he did not reply; [I] doubt, &c.

PART III. THE FORTY EXERCISES. Notes.

Ex. 15. *Obs.* never more; to eternity will not, or, can not, be changed. The Chinese who added *liao* maintains that the force of the phrase = that of *kai-pu-liao*.

Ex. 16. *Obs.* 1. again; the *ti* adverbial, standing for fashion; *q. d.* three times, four times, fashion. *Obs.* 2. had to go; *lit.* in the end, 'hai, still, was it my going to his side or place; the *ti* representing a word for the cause or circumstance which made him come.

Ex. 17. *Obs.* 1. agreed; *ting tê*; most Pekinese would say and write *ti*. *Obs.* 2. first instance; *lit.* from before, *q. d.* starting from an earlier date. In citing dates some way back, the words used in Chinese will generally translate *from*, where we should use *at*. *Obs.* 3. to put money; *ts'ou* properly written with Radical 159, means to converge as spokes to the nave of a wheel; to contribute money to do trade. *Obs.* 4. withdrew; *lit.* there dropped out two men. *Obs.* 5. and others; *lit.* yet more there were laying-hand-on capital took [it] back ones. *Obs.* 6. did not choose; *pu k'ên* translates very well as decline or refuse, where there is evidence that a proposal has been made.

Ex. 18. *Obs.* because; *lit.* [I, or, man] tell you to move apart the box; [this being so], why move [it] thus far?

Ex. 19. *Obs.* 1. one-horse cart; *lit.* single halter cart. *Obs.* 2. so little as; *lit.* in my opinion the piculs' number is not simply five piculs; [if the cart brought] be not a two halter cart, [I] fear [the single beast] will not be able to draw [it]. Notice *liao*, as *to be able* in both clauses; *la liao* and *la pu liao*.

Ex. 20. *Obs.* 1. the moment; *lit.* the carter having arrived in, = at, the inn, *chiu*, immediately thereon, wanted, or demanded money; *chiu*, proceeded to, ask for. *Obs.* 2. the; *na*, that carter belonging to the cart just spoken of. *Obs.* 3. not the rule; *lit.* suspected that theretofore there was not this *li*, a principle or rule that should obtain because it was just. The carter would plead that to pay at once was *li*, justice; the traveller suspects that this never had been the principle in accordance with which action ought to be taken.

EXERCISE XXX.

Ex. 8. *Obs.* 1. very mountainous; *lit.* the heights both numerous and large. *Obs.* 2. elevation; were they not lofty as well as extensive, they would be *ch'ang*, long, but not *ta*, great,

Ex. 11. *Obs.* rather fine; *lit.* those mountains and waters will do; see *k'o-i* above in Exerc. VI. 10; VIII. 20.

Ex. 12. *Obs.* also a height; the construction is somewhat elliptical, *q. d.* a *shan ling* is also high [like a *shan fêng*; but when it is a *shan ling*,] *chiu*, then there is not that point-ed form.

Ex. 13. *Obs.* 1. term; *lit.* characters' eye, *q. d.* characters seen together; it is not applied to single characters; compare *ming-mu*, in note on Exerc. XX. *ex.* 11. *Obs.* 2. the like; understand *chê tsung yang-tzû ti*, this kind of ones, after *pi chien*; because there are many things to the point of which the term might apply; and were these two kinds not specified, the indefinite *shên-mo*, here meaning *quot* or *quæcumque*, would still stand.

Ex. 16. *Obs.* 1. where; *lit.* outside the walls a-not-having-any-houses-to-live-in's [place, men] *chiu*, consequently call a *yeh ti*. *Obs.* 2. regarded; *lit.* even let there be a cemetery's [place, that place men] also reckon to be [a *yeh ti*].

EXERCISE XXXI.

Ex. 1. *Obs.* the women; *niang-êrh-mên*, pronounced *niarmên*. It is also used as a woman.

Ex. 5. *Obs.* 1. frank; *shuang* is properly the freshness of day-break. *Obs.* 2. dilly-dally; *lit.* to draw out silk.

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Ex. 11. *Obs.* respectable age; *lit.* years high, *q. d.* piled up, as opposed to the lesser burden of years which is *ch'ing*, light.

Ex. 12. *Obs.* 1. contemporary; *lit.* the with [a man's] father and grandfather one and the same generation's ones are the senior generation, &c. *Obs.* 2. grandfather; see Exerc. XXV. *ex.* 10, where *tsu-fu* combined make one word; they are here separate.

Ex. 13. *Obs.* 1. anything; *lit.* any plaything; the *érh* making the concrete noun when added to *wan-i*, trifling intention, purpose of play. *Obs.* 2. accomplishment; see above, Exerc. XIX. *ex.* 15, on *pên-shih*. *Obs.* 3. fence; *lit.* whirling the sword to play.

Ex. 16. *Obs.* reverse of; *lit.* in speaking and acting not to know to draw silk, [that] consequently is *shuang-h'uai*, briskness; *hui*, to know, = as in French or Italian, to be able to do.

Ex. 18. *Obs.* equally correct; *lit.* also [do men] term it *pu shu-fu*.

Ex. 20. *Obs.* disreputable; see Exerc. XVIII. *ex.* 5. *lit.* [when,] from one's own disrepute inviting men's disgust, [one] has been the subject of bad language; [men] call it, (that is, the application of such language for such a cause), *hsiu-ju*, putting to shame.

EXERCISE XXXII.

Ex. 5. *Obs.* to encourage; the combination is of classical origin; *ku* and *wu* were originally both parts of a sacrificial bell; latterly, *ku*, a drum, or to drum; *wu*, to dance, or make postures, to music; hence to set people dancing, to stimulate to action.

Ex. 12. *Obs.* the sovereign; *chu-tzŭ-chia*, the master, a phrase in vogue more among the Manchus than the Chinese. See Exerc. XIX., note 10.

Ex. 13. *Obs.* is guided; *lit.* following, acting according to, place, considering circumstances, establishes officers [for the government] of the locality. The phrase does not include judicial or fiscal authorities, nor, in the capital, the departments of the central government, unless these be executive.

Ex. 16. *Obs.* always forbidden; *lit.* heretofore, the law has by prohibitions stopped the people; has not authorised them to go out and come in.

Ex. 17. *Obs.* 1. used to be; *lit.* in the beginning greatly was unquiet. *Obs.* 2. falling out; *lit.* constantly were there violent [persons] on the two sides fighting.

Ex. 19. *Obs.* 1. words of command; *lit.* the *'hao-ling* are the *k'ou-'hao*, oral signals, and *fa-ling*, law-commands, issued by the officers, &c. *Obs.* 2. serious offence; *lit.* a soldier disobeying commands is [in this case, that he] has consequently run against, incurred, great punishment.

Ex. 20. *Obs.* graciously; notice the construction; receive-grace-remit-punishment—'s after, again-being-a-doing-evil-one, that [man] in truth with difficulty avoids death punishment.

EXERCISE XXXIII.

Ex. 3. *Obs.* Buddhist priest; *lit.* a *sêng* person; *sêng* represents the first syllable of a Sanscrit word the meaning of which is Buddhist, or follower of Buddha.

Ex. 5. *Obs.* *'ho-shang* is also a foreign word, the sound, not the meaning of which is represented by the two characters employed.

Ex. 12. *Obs.* 1. most honored; *ti* representing *chiao*; it is the China-most-honors-one. *Obs.* 2. also called; other name. *Obs.* 3. collectively; *lit.* the three doctrines' all-including term is *sêng-tao-ju*; notice *ch'iu* after the subject *tsung-ming*; it emphasises, but is untranslatable in English.

Ex. 13. *Obs.* 1. sounds as if; *lit.* the in that place reciting book—'s sound is with men singing songs, one, or the same, fashion. *Obs.* 2. *nien*, to recite, see above Exerc. VI.

PART III. THE FORTY EXERCISES. Notes.

Ex. 14. *Obs.* even less; *lit.* that grass character more [men] use not can, = still less to be used. *Obs.* 2. thicker ink; *lit.* [one] writing *ch'iai shu*, as compared with [one] writing *hsing shu*, ink requires thick.

Ex. 15. *Obs.* under; *lit.* on, but it must have been under, or at the back of, the other which is covered with writing.

Ex. 16. *Obs.* 1. Sir; *lit.* old younger brother, *q. d.* *signor giovane*. *Obs.* 2. to mount; see *piao*, Exerc. XXVIII.

EXERCISE XXXIV.

Ex. 8. *Obs.* gentlemen; see *wei* Exerc. XIX.

Ex. 16. *Obs.* 1. great mess; *lit.* confusion and no rule; *tso-luan* would stand alone, *wu chang* could not. *Obs.* 2. subordinate; *lit.* the here mentioned ones are [the superior's] hand beneath—'s small officials.

Ex. 18. *Obs.* 1. absent friend; *lit.* ocean's corner, sky's bound, is a '*hua-t'ou-rh*, phrase, meaning that that [person] and this, = the speaker and his friend, are mutually separated exceedingly far. *Obs.* 2. expression; *lit.* an end of talk; compare the French *bout*.

Ex. 19. *Obs.* 1. hardly help; *lit.* it is hard to avoid. *Obs.* 2. unwillingness; *lit.* not able to let go, or part with. *Obs.* 3. signify; *lit.* [the meaning of] those [words], *i-lüan*, is [a man's] inability-to-part-with's meaning.

Ex. 20. *Obs.* one side; *lit.* a man, if he *k'ua* a horse, is specially on a horse's one side seated, or, sitting.

EXERCISE XXXV.

Ex. 15. *Obs.* 1. proclamation; a noun formed of two verbs *kao*, Exerc. V. 19, and *shih*, Radical 113. *Obs.* 2. to pass as; *tso-wei*², both verbs, and both here meaning to play a part, to act as. *Obs.* 3. issued; *ch'u*, to issue, here an active verb, of which *kuan*, officer, or, the government, is the subject; *lit.* to act as an-authorities-issue one, = one that is issued by the authorities.

Ex. 16. *Obs.* 1. being detected; *chiao*, *lit.* to cause; *q. d.* [some agent or incident] caused [the police of] the *k'a-lun* to find out [the truth]; = the truth was discovered by the *k'a-lun*. *Obs.* 2. was confiscated; construction as before, that of the active verb; *q. d.* [they, the people of the *k'a-lun*] the whole *shou*, put away, *ju*, that it might revert to government. *Obs.* 3. There is not in Chinese any verb properly passive, but the passive construction is effected, as in the two clauses here cited, by a verb like *shou*, to receive, or *pei*, to suffer; or by statement of the action that caused what was received or suffered; the action being indicated by an active verb the subject of which, whether agent or incident, is understood.

Ex. 17. *Obs.* sprinkle; *lit.* disperse and separate.

Ex. 20. *Obs.* all about; *lit.* the full, or whole, place.

Ex. 21. *Obs.* off; *ta*, literally, to strike; corruptly used for one of many words, it is not known which, signifying *from* a place.

Ex. 22. *Obs.* 1. something the matter; *mao-ping*, literally, an ailment small or trivial as a hair. *Obs.* 2. get hold of, but often to be rendered find; see Exerc. V. *ex.* 13.

Ex. 23. *Obs.* as regards; *lit.* if [one would] consider *yüan* and *pien*'s un-sameness.

Ex. 24. *Obs.* 1. then whoever; observe that *chiu*, then, does not occur till the second clause; *lit.* let it be that a person for me speaks plainly, or explains, that then is [this, that] he for me *fên p'ou*.

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EXERCISE XXXVI.

- Ex. 5. *Obs.* suited; be careful not to confound this *pien⁴-i²* suitable, with *p'ien²-i²* cheap; see Exerc. XIII. *ex.* 5.
- Ex. 6. *Obs.* one's liking; *lit.* to correspond to one's nerve or muscle.
- Ex. 9. *Obs.* pity; *q. d.* [the person or case referred to, men] *k'o*, ought to, by rights do, pity; = the person or case is justly deserving of pity.
- Ex. 12. *Obs.* how old; see *to* above, Exerc. I. 16.
- Ex. 16. *Obs.* exceedingly; *lit.* exceeds in the matter of stupidity; on *yü* see Exerc. XIII. 23.
- Ex. 18. *Obs.* 1. great cheat; *lit.* is very competent, well knows how, to cheat people. *Obs.* 2. an instance; *lit.* for instance, that day. *Obs.* 3. the purport; more literally, a writing [which the reader would] reckon to be, = to mean, that his father wanted, &c. *Obs.* 4. and when; *lit.* subsequently he sold it for [him]; the *kei* being almost in his stead. The Chinese say similarly that a thing has been lost *for* a person; see *t'i*, for, Exerc. XXV.
- Ex. 20. *Obs.* push in; or shut to; *shang* as above Exerc. III. *ex.* 24.

EXERCISE XXXVII.

- Ex. 7. *Obs.* may I request; *lit.* I commit or entrust to you, Sir.
- Ex. 13. *Obs.* 1. meteors; observe *na*, that, = *the* meteor. *Obs.* 2. common enough; *lit.* also is a constantly being thing; *yeh*, also; *q. d.* although not so common as other celestial phenomena, still it is by no means uncommon; *ti* representing any such noun as phenomenon.
- Ex. 14. *Obs.* 1. means; the construction will be apparent if the reader ask the question to which the whole example is an answer; viz. What is a man's meaning when he says that such a thing is common or frequent? Construe the answer thus; [the meaning of a man who] says that a thing is common &c., is the meaning [of a man] who says that it, [the meteor, he] constantly sees. *Obs.* 2. the *t'a* = it, the object, not man the subject.
- Ex. 15. *Obs.* 1. community; *ta chung*, the multitude in its greatest extent. *Obs.* 2. distinguished; *lit.* thus is it that family affairs all can [men] divide into *hung* and *ssü*.
- Ex. 16. *Obs.* nothing to do; *hsien-chu*, is similarly to be living without an occupation.
- Ex. 17. *Obs.* 1. trouble; *lit.* although your public business is *fan-tsa*, troublesome and irregular. *Obs.* 2. embarrasses; *lit.* I have an important matter; true it is that it embarrasses intensely. *Obs.* 3. obliged; *lit.* I prefer a prayer to you, Sir, in my behalf to cast a calculation.
- Ex. 18. *Obs.* 1. a friend; observe *na*, as in *na i t'ien*, see Exerc. XXI. *ex.* 15. *Obs.* 2. in the afternoon; *tao*, when the time came to be afternoon. *Obs.* 3. find the place; see note on *chao* at the end of Exerc. XL.
- Ex. 19. *Obs.* 1. to buy; *ti* representing the word goods, or any like word; *lit.* [when men] at a great price sell [they] at a small price bought *ti*, goods, articles, = the goods bought by them, *na chiu*, that then, = such a transaction, is making money. *Obs.* 2. such goods; *na*, as in *ex.* 18, indefinite; *ti*, again as above; *lit.* those goods, any goods you please, are for one tael a catty [a dealer] bought ones; yet are they for one tael [the dealer] sold ones; *so-i*, wherefore, [the dealer was] not able to make money.

EXERCISE XXXVIII.

- Ex. 9. *Obs.* 1. absent on duty; *lit.* on public [service] gone forth. *Obs.* 2. as distinct from; *lit.* that then is [an] acting post [s] with a real post [s] unsameness. *Obs.* 3. will depute; *lit.* [when] the post from which [the incumbent] goes out is not great, the superior *mei*, on every occasion, = usually, deposes, &c.

PART III. THE FORTY EXERCISES. Notes.

Ex. 10. *Obs.* 1. noviciate; *lit.* is, or acts as [one who] to learn by practice moves [therein].
Obs. 2. expectant; *lit.* waiting to fill; 'hou being here the verb *to wait*.

Ex. 11. *Obs.* 1. China; *lit.* the within and the without; or the central [state and the states] without.
Obs. 2. document; *lit.* [when a man] from his inferior position to a superior represents matters, he ought to use [the paper styled] *ping-t'ieh*. *Obs.* 3. corresponding; *lit.* going and coming.

Ex. 12. *Obs.* employés; *lit.* officers' people, government persons, but not applied to officers.
Obs. 2. however; *lit.* still, [though wearing the insignia mentioned, their duties] are the same duties.

Ex. 13. *Obs.* 1. understrappers; *lit.* the persons serving and undertaking the execution of miscellaneous official duties in a *yamên*. *Obs.* 2. lictors; the *tsao-li* are, in law, the lictors charged with the infliction of corporal punishments, but, in practice, there is no distinction between them and the *ya-yi*.

EXERCISE XXXIX.

Ex. 5. *Obs.* power; *lit.* strength-measure, used morally and materially; also as means, resources, whether financial or intellectual.

Ex. 13. *Obs.* pretty sure; [you will find it] *lit.* hard to avoid.

Ex. 14. *Obs.* 1. not attribute; in my saying, = opinion, it is not connected with luck; see *kuan* Exerc. III. 14, to concern. *Obs.* 2. all due; *lit.* wholly is it that he has resolution-and-willingness-to-use-exertion—'s good points or advantage.

Ex. 15. *Obs.* 1. regularity; *lit.* good places and bitter places, = advantages and disadvantages, *ho*, severally, have non-assortment. *Obs.* 2. may say; *lit.* [one] says it is chance's good or evil, = different qualities of chance; yet is it that heaven according to virtuous and vicious [men's] merits and demerits, by decree decides woe and weal's un-sameness.

Ex. 16. *Obs.* length of time; *lit.* length of the measure of the longevity of man's living. Note long and short, = length, as in *ex.* 15 good and evil, = quality.

Ex. 17. *Obs.* 1. hurt at *Li*; *lit.* the surname Li one has made him thus chill-hearted. [Why?] It is that Li, &c. *Obs.* 2. kindness; note 'hao-ch'u, as in *ex.* 15, objectively. *Obs.* 3. serious loss; *ling*, caused him, greatly to eat, = suffer, loss. *Obs.* 4. sorry for it; *lit.* now Li has 'hou'iao, given after effect to, 'hui repentance; the words 'hou-'hui, combined, are a very common equivalent of the verb *repent*, and might stand here without the *iao*. *Obs.* 5. prefers; *lit.* he however willingly desires to eat loss [and] not to use Li's resources.

Ex. 18. *Obs.* deathlike; *ssü-yang* is used of persons only; when opposed as here to 'huo-tung, the two terms may well be rendered animate and inanimate.

EXERCISE XL.

Ex. 10. *Obs.* sent for; if there be a pressing matter, [some one shall] going to call you go. Note the *ch'ü*, to go, repeated.

Ex. 11. *Obs.* turned out; *lit.* by you prepared those carts all greatly conform to [the proper] fashion; *ti* properly *tê*.

Ex. 12. *Obs.* 1. just looks; *lit.* truly it resembles; observe the object resembled between *hsiang* and *shih*, the two words which combine to produce our verb *resemble*; the latter had better be construed as a noun; *q. d.* truly like a horse-shed's likeness. *Obs.* 2. *hsiang-shih*; the latter character is always pronounced *shih* when with its present adjunct, or when it is followed by *ti*; but when with *hsiang*, mutual, (XXIV. 19,) it makes *hsiang-ssü*, resembling each other, it is always pronounced *ssü*; and so in various combinations in which it is the first word or syllable. *Obs.* 3. to live in; *lit.* [for a person] inhabiting very improper.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

Ex. 13. *Obs.* over and above; *lit.* having excluded the persons inhabiting ones, below-remaining, still are there forty or fifty apartments.

Ex. 14. *Obs.* after paying; read 'huan not 'han, or 'hai.

Ex. 15. *Obs.* perplexed; *lit.* [how] to get through, = subsist myself through, this, = the, day, truly wounds my heart.

Ex. 16. *Obs.* very badly; *chung* heavy, grave.

Ex. 17. *Obs.* 1. conditionally; *lit.* of a thing laid flat on the ground the saying 'hêng and the saying *shu* are an according-to-the-case-and-considering-the-circumstances 'huo-tung 'hua, moveable expressions. *Obs.* 2. end on; if that before [one's] face, *chih*, in a right line, confronting, be *shu*, [whoever] *tsai*, may be, a side facing man, then will regard it as 'hêng. *Obs.* 3. held to be; *wei*, to make of, as before in *tso-wei*; see Exerc. XXXV. ex. 15. *Obs.* 4. regarded; the same verb *wei* preceded by *i*, to use, here acting as the sign of the objective case of a noun, the object of *wei*, understood; *q. d.* of the direction specified, the side-facing man makes horizontal, = he regards it as horizontal. Treat *i-wei* as the verb to regard, remembering that the object may either precede the combination or come between its two parts. It is equally correct to say *chê-ko i-wei shih 'hêng*, and *i chê-ko wei 'hêng*.

NOTE that *cho*², or *chao*², is written in the two different forms given in EXERC. III. 5, but that the second is that more commonly employed except when *cho* signifies to command. It is especially used in this latter sense in Imperial Decrees, to express the WE WILL of the Emperor. When preceding adjectives or adverbs, it is read both *cho* and *chao*; we have, for instance, *cho-shih*, of that which is real and true, *bonâ-fide*; *cho-lo*, of the settlement of a doubt, claim, enquiry, &c., but *chao-chi*, anxious, duly eager, or over eager, and, from the latter, impatient. After verbs, when nothing intervenes, it is most commonly, almost universally, *cho*; as in *tsou-cho*, going, *p'ao-cho*, running; but if the auxiliary *tê*, or *pu* representing *pu tê*, come between it and the verb, it is invariably *chao*, as in *chao-tê-chao*, has found or can find, *chao pu chao*, cannot find. In either case, whether *chao* or *cho*, after a verb its meaning is almost identical with that of *tê*, which, again, as has been before observed, is often corruptly supplanted by *ti*. The probability is that the *ti* used now to produce what we call the inflection of the possessive case, was originally *tê*, and it is reducible to an equivalent of *tê* in almost every construction in which we find it, except perhaps those which we should term adverbial; those, that is, where *ti* may be rendered by our terminations *like*, as in *sailorlike*, or *wise* in *cross-wise*. Even in these *tê* would do their duty, but as the parallel constructions in classical written Chinese are formed by *jan*, thus, and there is between the primitive meaning of *jan* and that of *ti*, a certain affinity, it may be safer to infer that, in these, *ti* figures in its earlier and uncorrupted sense. This was brightness, manifestness, like the white part of a target; hence, that which is evident. The word *jan*, originally the flashing of fire, came to mean *thus* by apparently a similar process.

END OF KEY TO PART III.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang. I.

DIALOGUE I.

1. What part of the country are you from, Sir?
2. I am a T'ien-ching (T'ien-tsin) man. May I ask your country?
3. I am a Chih Li man too.
4. Ha! We are fellow-provincials then.
5. Who is that gentleman?
6. He is a foreigner.
7. Do you know what brings him here?
8. I do not. You had better ask him yourself.
9. May I ask what brings you to our country, Sir?
10. I am in business.
11. What have you brought with you, Sir?
12. Small things in the Japanese lacquer-ware way.
13. Oh! You are from Japan, Sir?
14. Yes. I am a Japanese.
15. Indeed! I had been told that no one could get into Japan or out of it.
16. That difficulty did exist once; but of late the restrictions have been relaxed, and intercourse is an easier matter than it used to be.

2. 敝 <i>pi</i> ⁴	2. 領 <i>ling</i> ³	9. 駕 <i>chia</i> ⁴	12. 漆 <i>ch'i</i> ¹ , <i>ch'ü</i> ⁴
2. 津 <i>chin</i> ¹ , <i>ching</i> ¹	4. 鄉 <i>hsiang</i> ¹	12. 洋 <i>yang</i> ²	16. 解 <i>chieh</i> ³

1. *Obs.* what part; *kuei*, honorable, for the possessive pronoun of the second person.
2. *Obs.* 1. I am; *pi*⁴, vile, in ill condition, for the possessive of the first pronoun; my humble place is T'ien-chin¹, or T'ien-ching¹. *Obs.* 2. may I ask; *lit.* I have not *ling*³, received your instruction; you have not said whence you come.
4. *Obs.* fellow-provincials; *hsiang*¹, properly village; both the speakers are men of the province of Chih Li.
8. *Obs.* yourself; *tzü-chi* does not agree with *t'a*.
9. *Obs.* Sir; *tsun chia*⁴, literally honored chariot.
12. *Obs.* 1. Japanese; *yang*², literally the eastern sea; the sea. *Obs.* 2. lacquer-ware; *ch'i*¹, the gum with which lacquer-ware is covered.
15. *Obs.* no one; *nan*, difficult is as often as not used for impossible.
16. *Obs.* 1. did exist; *t'ou-li*, formerly, *ch'io*, [however easy now, it was] nevertheless difficult. *Obs.* 2. relaxed; *chieh*³, to loosen, *chin*, the prohibitions; hence the state of things is *'hao hsieh-rh*, somewhat better.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

17. Have any of our merchants gone over there yet?
18. There are some Chinese there.
19. From what province of China do the majority of them go?
20. The greater part are from the provinces of Kuang Tung and Fu Chien.
21. Do they do a large business?
22. Not very large I should imagine.
23. Why not? Have n't they money?
24. Well, I should say not much.
25. Why do they go to Japan, then, if they have n't money?
26. Most of them have accompanied Europeans.
27. What do Europeans carry them with them for?
28. It is to take charge of their hong's and to act as brokers for them.
29. Do they get on well with the Japanese?
30. Neither has much confidence in the other I imagine.

19. 省 *shêng*³ 20. 廣 *kuang*³ 28. 行 *'hang*² 28. 作 *tso*⁴ 30. 異 *i*⁴

19. *Obs.* province; *shêng*³, of which there are eighteen in China.
20. *Obs.* Kuang Tung; *kuang*³, broad.
23. *Obs.* money; *pên ch'ien*, one's own money, capital.
26. *Obs.* Europeans; *t'ai hsi kuo*, nations of the west; *t'ai* acting as a sort of collective.
28. *Obs.* 1. hong's; *'hang*², a vulgar form of *'hang* the 114th Radical. *Obs.* 2. act as; *tso*⁴-*wei*, both verbs signify to do; *tso* is but another form of *tso*, Exerc. III, 23. *Obs.* 3. brokers; *ching*, in the sense of to pass through, *shou*, the hand.
30. *Obs.* confidence; *i*⁴ *hsin*, estranged minds, hearts not well affected.

DIALOGUE II.

1. Is not the horse you are riding, Sir, a horse of our country here?
2. It was bought in your country.
3. Who bought it for you?
4. The people in the horse-yard chose it for me.
5. How much did they ask you for him?
6. They asked 30 taels.
7. Did you give it?
8. I did not. I thought they asked too much.
9. And how much did you give?
10. I closed with them for 22 taels.
11. The horse was mine once.
12. Was he really? Why did you sell him?
13. I sold him because I wanted money.
14. It was not on account of any defect, was it?
15. Not at all. He had no defect whatever.

1. 納 *na*⁴

1. *Obs.* Sir; *ni na*⁴; see *nin* Exerc. XXV, 1.
9. *Obs.* And how much; *q. d.*, [though you did not give what they asked], *tao*, yet, how much &c.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang. II.

16. What did you pay for him in the first instance?
17. A good deal. I had money then.
18. Ah! You had something in the public service had you not?
19. I was in a public office until my father died. I gave up my employment then, and returned home to look after my family.
20. Dear me! Was your father long ill?
21. Oh yes! Pretty near ten years.
22. And during his illness who took charge of his family?
23. He was able to attend to his affairs in-doors, though he could not go out.
24. Should you have remained in office had you not lost your father?
25. I might have remained or I might not, I am not sure.
26. How not sure?
27. I would have staid in the place if there had been more to be made out of it.
28. Did your salary in it not cover your expenses?
29. Well it did. Still a little addition was required to make one comfortable.
30. Don't think it odd if I say that you were wrong to give up your place.
31. Why, what do you think I ought to have done?
32. Is not His Excellency Wang your connection by marriage?
33. More; he is my blood relation.
34. Better still. Was not he made governor of a province the other day?
35. He was; Governor of Ho Nan. But what do you imply by your question, Sir?
36. My idea is that were you still in public employ, His Excellency Wang would beyond doubt be willing to give you a lift.

20. 哎 <i>ai</i> ¹	27. 項 <i>hsiang</i> ⁴	31. 依 <i>i</i> ¹	34. 放 <i>fang</i> ⁴
20. 呀 <i>ya</i> ¹	28. 賠 <i>p'ei</i> ²	32. 王 <i>wang</i> ²	34. 撫 <i>fu</i> ³
20. 久 <i>chiu</i> ³	28. 墊 <i>tien</i> ⁴	32. 戚 <i>ch'i</i> ⁴	

16. *Obs.* first instance; *kên-'rh-li*, literally at the root.
19. *Obs.* 1. father died; *hsien fu*, my late father, *ch'ü* departed from, *shih*, the world. *Obs.* 2. gave up; *ko hsia*, laid down, the appointment. *Obs.* 3. look after; *liao-li*, the first word signifying, here, the calculation, the second the administration, required in *chia wu*, household business.
20. *Obs.* 1. dear me! *ai¹-ya¹*. *Obs.* 2. your father; *ling tsun*; both words signifying honorable. *Obs.* 3. long; *jih-tzū chiu³*, days long enduring.
22. *Obs.* 1. his illness; *t'a na*, like *ni na*; a respectful form. *Obs.* 2. took charge; *chao-ying*, looked to every thing, and met every requirement.
24. *Obs.* remained in office; *tang*, here to bear.
27. *Obs.* more to be made; *hsiang⁴*, properly the neck; items, subdivisions; *tê hsiang*, the items, sums, obtained; specially used of the profits of an office.
28. *Obs.* cover expenses; *p'ei²*, to make up a deficiency; *tien⁴*, to fill up a hollow space.
29. *Obs.* well; [though I could have wished more], *tao*, yet, I had not to *p'ei-tien*.
30. *Obs.* 1. don't; *pieh*, short for *pu yao*. *Obs.* 2. think it odd; *kuai*, to be angry with. *Obs.* 3. were wrong; in laying down your office you were *pu-tang*, not right.
31. *Obs.* you think; *i¹*, to follow; to lean against; according to; *lit.* in that case according to your idea, [you would have] *chiao*, caused me to do what?
32. *Obs.* 1. his excellency; *Wang² ta-jên*; the two last words make an honorable appellative proper to a large number of officials whom we should not style excellency. *Obs.* 2. connection; *ch'in-ch'i¹*, related by marriage.
34. *Obs.* made governor; *fang⁴*, to let go; in the higher grades to appoint; *hsün-fu³*, the former character signifying to go rounds as a watch, the latter, to soothe, conciliate.
35. *Obs.* imply by your question; *lit.* what is your lofty view, the view of your superior intelligence?

KEY TO THE TZŪ ERH CHI. Colloquial Series.

37. You are wrong. He never liked me.
38. That's all imagination. What evidence have you that he did not?
39. The last time he left home, I asked him to take me with him.
40. And what answer did he make?
41. He said. If there were not another man in the world, I would n't have you.
42. Dear me! Was there any reason for such sternness?
43. He can't bear me because I was idle and extravagant when I was young.
44. Oh! Be easy about that. Bygones are bygones. His Excellency surely doesn't bear you ill will now.
45. You don't know. He said more than what I have told you.
46. But not that he would never forgive you?
47. He said that no matter what luck he might have, he would never shew me any favor.
48. What a pity, that with such an opportunity as this you shouldn't be able to avail yourself of it.
49. There is no help for it. It's no one's fault but mine that I did not make better use of my time long ago.
50. Did your father's property all come to you, or was it divided?
51. Not all to me; my two brothers elder and younger have each a share.
52. Has your elder brother a larger share than the rest?
53. No. It is equally divided amongst the three of us.
54. What sort of property was it? Money?
55. There was some ready money, and some house property; and business as well.
56. How came the house to you when you were not the eldest son?
57. While my father was alive, my eldest brother always looked after the shop.
58. Oh? And you live in the house to take care of your mother.

37. 歡 'huan ¹	43. 儉 chien ³	46. 宥 yu ⁴	53. 均 chün ¹
38. 證 chêng ⁴	44. 唉 ai ¹	48. 由 yu ²	54. 哪 na ⁴
43. 恨 'hên ⁴	44. 既 chi ⁴	49. 息 hsi ²	54. 業 yeh ⁴
43. 勤 ch'in ²	44. 咎 chiu ¹	50. 歸 kuei ¹	58. 伺 tz'ü ⁴

37. *Obs.* never liked; he heretofore has not hsi-'huan¹, rejoiced in me.
38. *Obs.* evidence; *lit.* what is a tui-chêng⁴; the latter word, chêng, signifying witness, that tui, accords with, what you advance.
39. *Obs.* 1. last time; shang tz'ü, the time or turn last above the present. *Obs.* 2. left home; *lit.* went outside; said of any one going to some distance to trade, on duty, &c.
43. *Obs.* 1. can't bear; 'hên⁴, to hate, be wrath with. *Obs.* 2. idle; was not ch'in², diligent, and chien³ economical.
44. *Obs.* 1. Oh! ai¹, an interjection. *Obs.* 2. bygones; chi⁴, of time that is past; since; chi wang, as to what is past, or, since the thing is past, pu chiu¹, there is no fault [imputed].
46. *Obs.* forgive; yu⁴, to forgive; k'uan-yu, to have the liberality to forgive.
47. *Obs.* luck; *lit.* no matter what share of promotion, wealth, &c., he might reach.
48. *Obs.* opportunity; yu², from, proceeding from; shih-yu-êrh, that from which any thing proceeds, its occasion.
49. *Obs.* better use; hsi², properly, rest; the profit, interest, accruing on money put out; ch'u-hsi, to make profit, or, the profit made.
50. *Obs.* all come; chuan, exclusively, kuei¹, to revert to.
53. *Obs.* equally; chün¹, in even shares.
54. *Obs.* 1. was it; na¹, an interrogative particle. *Obs.* 2. property; ch'an yeh⁴, may mean land, house, or business.
56. *Obs.* the house; *lit.* the dwelling house below your person.
57. *Obs.* alive; tsai, existing.
58. *Obs.* 1. take care of; tz'ü⁴-hou, to wait on; both words meaning to wait, to wait for. *Obs.* 2. your mother; ling-t'ang; the latter word, properly a hall, being elliptically used for hsüan-t'ang, a poetical term for mother.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang II & III.

59. Exactly; my younger brother being also away from home. He has got a private secretary's place somewhere or other.

59. 幕 *mu*⁴

59. *Obs.* private secretary; *mu*⁴, properly a curtain or screen, behind which the secretary would sit, his employer being in court. The allusion is classical.

DIALOGUE III.

1. Come here somebody.
2. Here, Sir. What did you want, Sir?
3. Who are you?
4. My name is Lai-fu.
5. What is your surname?
6. My surname is Chang.
7. What do you do here?
8. I came to do my elder brother's work?
9. Who is your elder brother?
10. My brother's name is Lai-shun.
11. What, the Lai-shun who looks after the library?
12. Yes the same.
13. How came he to go away without asking leave?
14. He thought he oughtn't to trouble you about leave, Sir, when you were unwell.
15. Why couldn't he wait till I was well again?
16. He was wanted at home on very particular business.
17. What particular business?
18. His mother was very ill.
19. If so, why should you and he have changed places?
20. He went because his father desired it, and I came for fear your work might not be done, Sir.
21. Well, be all that as it may, servants should never leave the house without asking leave.
22. Don't be hard on my brother, Sir, pray; he will be back soon.

8. 哥 *ko*¹

18. 母 *mu*³

21. 勿 *wu*⁴

13. 假 *chia*⁴

19. 著 *chê*

22. 恕 *shu*⁴

4. *Obs.* my name; *hsiao ti*, the little one; servants so style themselves to their masters; in a court, prisoners and witnesses do the same; differently used in Part VI, Lesson LXXXVII.
8. *Obs.* elder brother; *ko*¹-*ko*¹, borrowed from the Manchu language; notice *t'i* first as the preposition instead of, and then as the verb to replace, or do instead of.
13. *Obs.* ask leave; *chia*⁴, to rest, take a holiday; not to be confounded with *chia*³, false; *kao chia*, to give notice of leave.
14. *Obs.* he oughtn't; *pu pien*, it was not expedient that he should.
18. *Obs.* his mother; *mu*³ being also the mother of the speaker, she is spoken of as the mother of the family; compare Dial. II, 58.
19. *Obs.* if so; since it is *chê-mo-cho*, thus; the *cho*² at the end of this combination is sometimes written as *cho*, Exerc. III, 5; sometimes as *chê*, the classical relative; see Part V, Section XII, 24.
21. *Obs.* be all that; *wu*⁴, a negative imperative particle; *lit.* of other matters, before [I speak of this most essential matter], do not speak.
22. *Obs.* don't be hard; *k'uan-shu*⁴; *shu*, properly, to forbear doing to others what one does not wish done to oneself; hence, to shew mercy.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

23. Is your house far from this?
24. I should not call it very far.
25. What do you mean by not very far?
26. It's not more than four *li* at the most. It's in the Eastern Division too.
27. Well you can go home. I sha'n't want you.
28. Must my brother come back directly?
29. It will do if he is here by to-night.
30. Oh! Here is Lai-shun himself!
31. Ha! Tell him to come here. You can go.
32. You have no farther orders for me, Sir?
33. None whatever. You go. Here, Lai-shun!
34. I have made a sad mistake, Sir, but I hope you will forgive me.
35. It was a mistake indeed. Why did you go out without saying a word to me?
36. You were not well, Sir, and they were pressing me for the money.
37. Who were *they*, and what was *the* money?
38. The shop, Sir, where I bought the table for you the other day, wanted to be paid for it.
39. Isn't that shop in the Western Division?
40. No Sir; outside the walls.
41. Outside the walls! Near which gate?
42. I don't know much about the town outside the walls, Sir.
43. But you know whether the shop was north or south of this, don't you?
44. Oh! I remember. It's outside the An-ting Gate.
45. There's something I don't quite understand in all this.
46. What is it you don't understand, Sir?
47. You have got to speak the truth, mind.
48. I shouldn't venture to tell you a lie, Sir.
49. Halloa! Who is it that's making such a noise in the court?
50. Shall I go out and see, Sir?
51. No, you needn't go. Shut the window.
52. Dear me! What can the matter be? There's some one coming rushing into the house.
53. Why you are a waggoner are you not? What do you mean by rushing in in this way?
54. O Sir! My humble service to you. I want you to stand my friend, Sir.
55. What do you mean?
56. O Sir! Justice, if you please. I've been thrashed and I've lost my money.

23. 離 *li*²

49. 院 *yüan*⁴

54. 噯 *ai*¹

56. 挨 *ai*², *ng ai*²

48. 敢 *kan*³

52. 闖 *ch'uang*³

54. 磕 *k'o*¹

56. 伸 *shên*¹

23. *Obs.* far from; *li*², to separate; hence, from; is your house from this far or near?

28. *Obs.* directly; *li-k'ê*, the moment now present; *q. d.* now standing before us.

48. *Obs.* venture; *kan*³, to dare.

49. *Obs.* court; *yüan*⁴, an enclosure surrounded by walls; the open spaces between the buildings in a Chinese house are so called.

52. *Obs.* rushing in; *ch'uang*³, to burst a way into; said of man or beast.

54. *Obs.* 1. oh Sir; *ai*¹, a mere exclamation. *Obs.* 2. humble service; *k'o*¹, to knock, *t'ou*, the head, perform a kotow.

Obs. 3. stand my friend; *lit.* I pray you, Sir, to *tso chu*, to play the master, to manage my business for me.

56. *Obs.* 1. have been thrashed; *ng ai*², originally to beat; more commonly, side by side with; in northern mandarin, to suffer, be the recipient of; hence, when with other verbs, what we should call a sign of the passive. *Obs.* 2. justice; *lit.* I pray you, Sir, *shên*¹, stretch out so as to straighten, *yüan*, my wrong.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang III.

57. And what have I to do with your thrashing or your losses?
58. If you have nothing to do with it, Sir, your servant has, at any rate.
59. My servant! What, Lai-shun here, perhaps?
60. Ha! Yes indeed! That is the man. I didn't notice him before.
61. What has he had to do with you?
62. He hasn't paid me my fare.
63. Your fare from the Northern Division?
64. Northern Division? No. We belong to an inn at Foal's Bridge.
65. Dear! Dear! This really requires explanation. Take care what you say.
66. You may take my leg off, Sir, if I say a word that's not true.
67. What time did you start from Foal's Bridge this morning?
68. The team was put to at cock-crow.
69. Had you one beast or two?
70. A pair. We were to go quick.
71. Had you no passenger but Lai-shun here?
72. There was a companion of his as well.
73. And which of the two was it that proposed to go so fast?
74. Lai-shun hired the cart, and when he came to hire it, he said that if I made haste he would pay me something extra.
75. What did you and he agree should be the fare?
76. It was settled that I was to have five *tiao*.
77. Including the extra charge for speed.
78. Yes; the extra fare included. I never take in anybody.
79. Oh! The fare is fair enough. Was it about this you came to blows?
80. We didn't come to blows at all.
81. What! Didn't you say just now that you had had a thrashing?
82. Yes, but it was not Lai-shun that thrashed me.
83. Who then?
84. A number of people; I don't know any one of them.
85. What, a lot of people headed by Lai-shun?
86. No, no. Lai-shun did not bring any one.
87. They were thieves then?

57. 與 *yü*³

64. 駒 *chü*¹

65. 詳 *hsiang*²

74. 加 *chia*¹

57. 何 *ho*²

65. 咳 *'hai*¹

72. 伴 *pan*⁴

79. 架 *chia*⁴

57. *Obs.* to do with; *yü*⁴, with; your loss of money &c. has with me, *'ho*² *kan*, what connection, or concern?

64. *Obs.* Foal's Bridge; *chü*¹, horse, ass, or mule, not full grown. *Ma-chü Ch'iao* is a village a few miles east of Peking.

65. *Obs.* 1. dear! dear! *'hai*¹, an interjection. *Obs.* 2. explanation; *lit.* this *shang*, still, requires *hsiang*²-*hsi*, explicitness and minuteness.

72. *Obs.* companion; *pan*⁴, partner, associate.

74. *Obs.* extra; *chia*¹, to add to; *lit.* he said if I made haste he could add some cash.

78. *Obs.* take in; *ngo*, in Exerc. XXIII, 10, as erroneous; here, as inducing error, deceiving.

79. *Obs.* came to blows; *chia*⁴, properly a frame; to ward off blows; with *ta*, to fight, with arms or without.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

88. No not thieves either. Oh dear it's a long story to tell.
 89. Well, but you have got to tell it, whether it be long or short.
 90. Oh Sir, please pay me the fare that's due to me, and I'll go about my business.
 91. Not so fast. I want to understand all this.
 92. It's not worth taking up your time, Sir.
 93. Don't you trouble yourself about that. All you've got to do is to answer my questions.
 94. Well, Sir, what do you want me to tell you?
 95. Is Chang Lai-shun here a Foal's Bridge man?
 96. His father is a market-gardener outside the town there.
 97. Oh! Then of course Lai-shun is an old acquaintance of yours?
 98. I used to see him when he was quite a little fellow playing about the streets.
 99. Was he honest as a boy, or the reverse?
 100. Sir, I had rather not tell tales of anybody.
 101. But I don't want you to tell tales. You can tell me any good you know of him, can't you?
 102. Sir! Please pay me my fare and let me go about my business.
 103. Well, tell me; where did the people come from who fell upon you?
 104. They belonged to a tea-house on the road.
 105. How far from the city?
 106. Not far. Just outside the Sha-wo gate.
 107. And Lai-shun had some tea there?
 108. No, no tea; some spirits and something to eat besides.
 109. Did you breakfast with him?
 110. No. I was away getting my whip mended.
 111. Well, and when it was mended you came back to the house?
 112. Yes, I came back; and when I got back I found that they were off.
 113. Off! Having done you out of your money?
 114. Yes, and not only me, but the tea-house as well.

88. 啲 <i>yo</i> ¹	96. 鎮 <i>chên</i> ⁴	103. 毆 <i>ou</i> ¹	106. 窩 <i>wo</i> ¹
91. 晰 <i>hsi</i> ¹	96. 園 <i>yüan</i> ²	104. 館 <i>kuan</i> ³	110. 鞭 <i>pian</i> ¹
93. 只 <i>chih</i> ³	99. 猾 <i>'hua</i> ²	106. 沙 <i>sha</i> ¹	114. 但 <i>tan</i> ⁴

88. *Obs.* oh dear; *ai yo*¹, an interjection.
 91. *Obs.* to understand; *hsi*¹, bright, clear; I must *fên-hsi*, distinguish one part from another *ming-pai*, clearly.
 93. *Obs.* all you have to do; *chih*³, only; I only require that, when I ask you something, you say that something.
 96. *Obs.* 1. town; *chên*⁴, properly to control; amongst many other meanings it has that of a town, less in importance than a district city; *chên-tien* is a place of trade larger than a village. *Obs.* 2. gardener; *yüan*², a garden; his father keeps, *lit.* opens, a *ts'ai-yüan*, vegetable garden, as distinct from *'hua yüan*, a flower garden, *kuo-mu yuan*, an orchard.
 99. *Obs.* reverse; *'hua*², slippery; *tsei-'hua*, thief-like slippery, dishonest.
 100. *Obs.* tell tales; to tell people's *tuan ch'u*, short places, demerits; *ch'ang-ch'u* is a man's special merit.
 103. *Obs.* fell upon; *ng ou*¹, to beat, with or without a weapon.
 104. *Obs.* tea-house; *kuan*³, a term to be differently translated according to circumstances; a school, an hotel, the temporary residence of an official travelling on duty, &c.
 106. *Obs.* gate; *sha*¹ *wo*¹, popularly pronounced *sha-'huo*; literally dust, or sand, nest; *wo* is the nest or lair of bird or beast.
 110. *Obs.* whip; *pian*¹; mended *shuan*, as before, to tie on to, or round.
 112. *Obs.* 1. when; *kan*, as before, to overtake, come up to. *Obs.* 2. they were off; they had, before the time so described, run away.
 114. *Obs.* not only; *tan*⁴, only; not only the waggon fare, *lien*, also, &c.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang III & IV.

115. Oh! That was it! And the tea-shop wanted you to pay your passengers' bill?
 116. That *was* it; and when I wouldn't pay they set upon me.
 117. Well, so far as the beating you got at the tea-house goes, I don't see that I can do anything for you. Eh?
 118. Oh! The beating doesn't signify, but please, Sir, pay me my fare, and let me go about my business.
 119. There is no difficulty about the fare. I shall stop it out of Lai-shun's wages for you.
 120. Could you give it me at once, Sir, if you please, and let me go home?
 121. Don't disturb yourself about the fare; but have you nothing to say to him about what took place at the tea-shop.
 122. No, no; nothing whatever. Please pay me my fare, Sir, and let me go home.
 123. Well you are a right good fellow to put up with your neighbour's wrong-doing in this way; but when you get back to your village, you may tell Lai-shun's father, that neither of his sons has any honesty in him, and that I will have nothing whatever to do with such servants.

119. 折 *ché²*

123. 擔 *tan¹*

123. 村 *ts'un¹*

123. 決 *chüeh²*

123. 忠 *chung¹*

123. 竟 *ching⁴*

123. 誠 *ch'êng²*

115. *Obs.* wanted you; *wang*, Exerc. XXXIV, 11, to look towards; often used as the prepositions *to*, or *of*, in such phrases as, speaking *to* me, requiring *of* me.
 119. *Obs.* stop it; *ché²*, properly to snap off; here, as elsewhere, to deduct from one account in favor of another.
 123. *Obs.* 1. right good; *chung¹*; honest, loyal; 'hou, thick; morally, sound, liberal, the opposite of mean. *Obs.* 2. put up with; *tan¹*, to bear on the shoulder, but read *tan⁴* when used materially; *tan-tai* to behave towards men as one bearing their *pu-shih*, faults, on one's own shoulder. *Obs.* 3. but when; *ching⁴*, a strong disjunctive. *Obs.* 4. village; *ts'un¹*. *Obs.* 5. honesty; *ch'êng²*, true of heart, *shih*, of word. *Obs.* 6. nothing whatever; *chüeh²*, literally to cut; positively, decidedly.

DIALOGUE IV.

1. Lung-t'ien!
 2. Sir!
 3. Who is that in the court?
 4. His name is Hsü.
 5. Oh! A man you know, is it?
 6. Yes Sir; an old acquaintance.
 7. Where did you meet?

4. 徐 *hsü²*

5. 識 *shih²*

6. 陳 *ch'ên²*

7. 遇 *yü⁴*

1. *Obs.* Lung-t'ien; the name of the person addressed, not the surname; this, in familiar intercourse, especially with a junior, is omitted. Were the surname expressed, it would precede the name as above in Dial. III, 95.
 4. *Obs.* Hsü²; a surname. There are in all China but some 540 single syllabled surnames, with perhaps 30 of two syllables.
 5. *Obs.* know; *shih²*, to know, recognise.
 6. *Obs.* old acquaintance; *ch'ên²*, old, of things long in use; also, stale.
 7. *Obs.* meet; *yü⁴*, to meet by accident.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

8. We met at Shanghai.
9. When was that?
10. Many years ago.
11. Were you intimate?
12. Pretty well, Sir. We are distantly connected.
13. Ho! You're distantly connected? Do you know what he wants here?
14. No, Sir, but I can ask him. Shall I?
15. Do. I have no objection.
16. He says he is come to see Your Excellency.
17. Come to see me! What about?
18. His father has sent him to pay his respects he says.
19. His father! What is his father?
20. He was in business once. At present he has no occupation.
21. I don't remember the man at all. What line of business was he in?
22. Surely you remember the large draper's shop in the Western Division, Sir?
23. Oh! Hsü Fu-ch'ing! I do remember him. It's *his* son is it?
24. His son, Sir.
25. Ask him to step in.
26. His Excellency begs you will walk in.
27. I hope Your Excellency is well.
28. Take a seat! Take a seat!
29. When Your Excellency is seated.
30. Take a seat! Take a seat! Here! Somebody!
31. Dja!
32. Some tea! Your name is Hsü, Sir?
33. Hsü, at your service, Sir.
34. The son of Hsü Fu-ch'ing?
35. Hsü Fu-ch'ing is my father.
36. I used to know him years ago. I hope he is well?
37. Very well, thank you Sir. He sent me to enquire after Your Excellency's health.
38. It was very good of him to think of me, I am sure, and very good of you to take so much trouble.

23. 慶 *ch'ing*⁴

32. 沏 *ch'i*¹

38. 惦 *tien*⁴

25. 讓 *jang*⁴

37. 托 *t'o*¹

38. 勞 *lao*²

18. *Obs.* respects; sent to *ch'ing*, for *ch'ing-wên*, to beg to be allowed to enquire after your *an*, health, comfort.
21. *Obs.* the man; *q.d.* this man is one *so*, whom I do not remember; the addition of the *so* is held to emphasise the affirmation.
23. *Obs.* Hsü Fu-ch'ing; *ch'ing*⁴, prosperity, congratulations upon prosperity; here, part of a man's name.
25. *Obs.* ask him; *jang*⁴, properly to concede to, hence, to offer to, invite to benefit by; very commonly used of invitations to eat, drink, smoke, &c.
32. *Obs.* some tea; *ch'i*¹, to pour boiling water on tea.
33. *Obs.* your service; *chien*, cheap, lowly, like *pi* Dial. I, 2, for the pronoun of the first person.
37. *Obs.* thank you; *t'o*¹, the same as *t'o*¹, Exerc. XXXVII, 15; to be beholden to *fu*, the prosperity of the person addressed; his goodness, which Heaven rewards by making him prosper, has a beneficial influence on the speaker.
38. *Obs.* 1. good of him; *chiao*, to cause, as elsewhere puts the verb in the passive; *tien*⁴, to be anxious about persons or things; not recognised by the dictionaries. *Obs.* 2. I am sure; *cho-shih*, in very truth. *Obs.* 3. take trouble; *lao*², trouble, to trouble; *lao chia*, to trouble the chariot, politely for to trouble you.

PART IV. THE TEN DIALOGUES. Wên-Tā Chang IV.

39. Oh! Sir, it was no more than my simple duty.
 40. Your father used to suffer from his eyes if I remember rightly. Do they still give him trouble?
 41. His eyesight is pretty good thank you, Sir, considering his age.
 42. Age! Why he is much the same age as I am I fancy?
 43. He is sixty-nine, Sir.
 44. Then I beat him by two years, for I am seventy-one.
 45. I should be well satisfied if he looked as young as Your Excellency.
 46. Well, I don't understand why he should not. He has not gone through what I have.
 47. As a public man Your Excellency has had great cares no doubt; but my poor father has had his anxieties.
 48. Well but they are over now. I hear he has retired from business.
 49. Yes, Sir, he *has* retired, but that was because he could not help himself.
 50. Oh indeed! He was unfortunate in business?
 51. Not exactly, Sir.
 52. No? Then was he robbed?
 53. Far worse, Sir. He was cheated out of almost all the money he had made.
 54. Dear me! I'm sorry to hear that. How was it? Did some one who owed him money make off with it?
 55. No, Sir, a friend he went security for —
 56. Absconded! How abominable! And the loss has told on your father's health, has it?
 57. Naturally Sir. He has a large family and nothing to give them.

40. 模 <i>mo</i> ¹	52. 莫 <i>mo</i> ⁴	53. 惡 <i>wu</i> ⁴	55. 保 <i>pao</i> ³
45. 康 <i>k'ang</i> ¹	52. 被 <i>pei</i> ⁴	53. 掙 <i>chêng</i> ⁴	56. 精 <i>ching</i> ¹
49. 奈 <i>nai</i> ⁴	52. 竊 <i>ch'ieh</i> ⁴	54. 繃 <i>pêng</i> ¹	57. 養 <i>yang</i> ³

40. *Obs.* if I remember; *mo*¹, a word not used separately from 'hu; the combination implying dimness of sight or sense.
 42. *Obs.* much the same; *ch'a*¹, properly, diverging; not to be confounded with the same character read *ch'ai*¹, Exerc. XXXVIII, 2, or *tz'ü*¹, XXII, 15; *ch'a-pu-to*, differing not much, nearly the same as.
 45. *Obs.* 1. as young; *k'ang*¹, free from ailment, *k'ang-chien*, stout and hearty. *Obs.* 2. well satisfied; literally, when I behold your excellency so stout and hearty, [I say if] my father *nêng-hou*, could be thus, that [would be a thing that, though] one asked for it, one could not obtain it; too good a thing to be got.
 49. *Obs.* not help; *nai*⁴, properly, a certain fruit, but, as used in this phrase, untranslatable; *wu nai 'ho*, and *wu k'o nai 'ho*, both mean that the case is without any remedy, there is no help for it.
 52. *Obs.* 1. no?; *mo*⁴, generally, negative imperative; *mo pu*, if it were not; was it not then that he was robbed? *Obs.* 2. robbed; *pei*⁴, to cover; hence to suffer; hence sign of the passive; *ch'ieh*⁴, to steal, pilfer.
 53. *Obs.* 1. worse; *wu*⁴, to hate; *k'o wu*, deserving hate, detestable, abominable. *Obs.* 2. made; *chêng*⁴, to make an effort, as when trying to extricate oneself from bonds; *chêng ch'ien*, to make money by exertion.
 54. *Obs.* make off with; did the *ch'ien chu*, debtor, *pêng*¹, flick it, the money, away? *pêng*, which is not a recognised character, is used of the action of a bow-string, or of a piece of wood so set as to propel anything, upon the missile propelled.
 55. *Obs.* security; *pao*³, to secure, ensure, in any sense.
 56. *Obs.* health; *ching*¹, properly, minute, subtle; *ching*, the spirit within one as distinguished from *shên*, its external manifestation; *ching shên*, animal spirits, health.
 57. *Obs.* nothing to give; *lit.* he has not *li-liang*, resources wherewith to *yang-huo*, to keep them alive; *yang*³, to feed, rear, man or beast.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

58. How many are there of you?
 59. Four sons and three daughters.
 60. But not all at home?
 61. All at home, Sir.
 62. I thought your father's daughters were all married? [campaign in the west.
 63. Two of them were married to officers of the army, but their husbands were killed in that last
 64. And their widows are come home again?
 65. Yes, Sir; one with her two children and the other with six.
 66. That is a large family to keep indeed. And there is another lady unmarried?
 67. She is quite a young thing, and always ailing.
 68. Ah! What does she suffer from?
 69. My mother died while she was a baby at the breast, and she never throve afterwards.
 70. This is very sad, really. But you and your brothers are doing something for the family I suppose.
 71. I should be very glad to do anything, but I can get nothing to do.
 72. Are you the eldest son?
 73. The eldest but one, Sir.
 74. And what is your eldest brother about?
 75. He is a cripple and quite unfit for anything.
 76. Well this is a terrible case. And your younger brothers?
 77. They were quite children when my father failed, and as he couldn't pay for their schooling, they have been very imperfectly educated.

59. 姐 *chieh*³

59. 妹 *mei*⁴

60. 未 *wei*⁴

62. 姑 *ku*¹

62. 嫁 *chia*⁴

63. 陣 *chên*⁴

63. 亡 *wang*²

64. 孀 *shuang*¹

64. 婦 *fu*⁴

70. 憐 *lien*²

73. 排 *p'ai*²

75. 殘 *ts'an*²

75. 疾 *chi*²

76. 景 *ching*³

77. 栽 *tsai*¹

77. 培 *p'ei*²

59. *Obs.* daughters; *chieh*³, elder sisters of the speaker; *mei*⁴, his younger sisters.

60. *Obs.* but not; *wei*⁴, not; not yet; *wei pi*, it does not necessarily follow.

61. *Obs.* all; *ko ko 'rh*, every individual.

62. *Obs.* 1. daughters; *ku¹-niang*, a spinster. *Obs.* 2. married; *chia*⁴, of the woman married, to leave home.

63. *Obs.* 1. married; those they were given to were military officers. *Obs.* 2. killed; *chên*⁴, a rank; the ranks of a force; *wang*², to die; *chên-wang*, died in battle; were killed the last time that in the west, *lit.* on the western road, [beyond the frontier], there was a *ch'u ping*, going forth to war.

64. *Obs.* widows; *shuang*¹, widowed, *fu*⁴, a wife; *fu-jên* is used of any woman.

67. *Obs.* always ailing; *ai*, to love, here and often, in the sense of *to be used to*.

69. *Obs.* 1. while; *ts'ung* proceeding from; hence, at the time when. *Obs.* 2. at the breast; *ch'üeh nai*, she wanted, was deficient in milk. *Obs.* 3. throve; *tsu chuang*, sufficiently vigorous.

70. *Obs.* very sad; *lien*², to compassionate; *k'o lien*, that rightly may be, deserves to be, pitied; but it is used simply as *to pity*.

71. *Obs.* but; *lit.* I, *ch'üeh*, for all that may be argued to the contrary, am very willing; *k'o hsi*, lamentably, there is no *tao-lu*, road.

72. *Obs.* eldest son; *chang fang*, literally, the chamber first in order; the sons, while children, are all in one apartment; as each one marries, he has a room to himself; the eldest will be first married.

73. *Obs.* eldest but one; *p'ai*², to arrange in order; *p'ai êrh*, I stand second among the sons; a daughter might say it of her place among her sisters. [chi², ailments in general.

75. *Obs.* cripple; *ts'an-chi*, dreadfully ailing in the legs and feet; *ts'an*², to destroy, seriously injure; hence cruel;

76. *Obs.* 1. terrible case; *kuang-ching*³, circumstances; the latter word, alone, being more strictly applicable to scenery, features of a landscape. *Obs.* 2. *k'o*, is properly; may properly be said to be *liao-pu-tê*, infinite, *sc.* in its badness.

77. *Obs.* 1. pay for schooling; *tsai-p'ei*, properly of trees; *tsai*¹, to plant, *p'ei*², to pile earth round the roots; could not take care of them [so as to enable them] to read. *Obs.* 2. imperfectly; *lit.* their learning, [though they have some,] *'hai*, or *'han*, for all that, cannot either be considered deep.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang IV & V.

78. Well, I suppose the long and the short of it is that you want me to find you a place, eh?
 79. Oh, Your Excellency, I should be inexpressibly grateful if you would take so much interest in me.
 80. And that was the real object of your visit to-day; wasn't it?
 81. I shouldn't have presumed to mention the subject, Sir, if you had not alluded to it.
 82. Well, I'll see what I can do for you. Be so good as to call again about ten days hence.
 83. I am greatly indebted to you for the preference you are shewing me, Sir. I will wait on Your Excellency again in a few days.
 84. Good bye then for the present.
 85. Good bye to Your Excellency.

79. 感 *kan*³ 79. 澈 *chi*¹ 79. 盡 *chin*⁴ 81. 提 *t'i*² 83. 拔 *pa*²

79. *Obs.* 1. interest; *t'êng ai*, to tenderly love. *Obs.* 2. grateful; *kan-chi*; the character *kan*³ meaning to move the heart, or to have the heart moved; *chi*¹, the out-bursting of the heart so moved. *Obs.* 3. inexpressibly; *chin*⁴, to exhaust; words will hardly exhaust.
 81. *Obs.* 1. allude to; *t'i*², properly to pick up.
 83. *Obs.* preference; *t'i-pa*²; the first word as in 81; the second means, to draw one out of a bundle; *t'i-pa*, to help on any one in preference to others.

DIALOGUE V.

1. Lung-t'ien, when Hsü Yung calls again you tell him I've left town.
 2. Poor fellow! He'll be sadly disappointed. What has he done to offend Your Excellency?
 3. Offend! His whole story was a tissue of falsehoods from beginning to end.
 4. Why isn't he the son of Hsü Fu-ch'ing?
 5. Oh yes, he's Hsü Fu-ch'ing's son.
 6. And didn't his father fail as he said?
 7. He did fail; but not as he said.
 8. How did he fail then?
 9. It was his own extravagance and folly that broke him; nothing else.
 10. Still he has an immense family to support.
 11. Nothing of the sort. In the first place, Hsü Fu-ch'ing himself has been dead some years.
 12. Dead some years! And who maintains all those sons and daughters of his?
 13. His daughters all died before him, and he never had any son but this impostor.
 14. Sir, I think Your Excellency must be misinformed.
 15. Not in the least. I've been making very careful enquiries. Didn't you say that you were connected
 16. I did. [with these people by marriage?
 17. But you have seen nothing of them for four or five years?
 18. Oh, more than that; nine or ten years.
 19. Just so. Now, when old Hsü kept the draper's shop, what was his character?

1. 永 *yung*³ 9. 拋 *p'ao*¹ 15. 查 *ch'a*²

1. *Obs.* Hsü Yung; *yung*³, eternal, here the name of the man surnamed Hsü.
 2. *Obs.* 1. disappointment; *shih wang*, to lose hope. *Obs.* 2. offend; *té tsui*, to get blame of you; before *ni-na* you, understand *yü*, Exerc. XIII, 23, in the sense of *from* or *of*.
 3. *Obs.* beginning to end; *t'ung shên*, entire body.
 9. *Obs.* extravagance; *p'ao*¹, to let go suddenly of what is held in the hand; *p'ao-fei*, to spend without restraint.
 15. *Obs.* careful enquiries; *k'ao-ch'a*², the latter character being identical, in the colloquial language, with *ch'a*, Exerc. XX, 7.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

20. They used to say he was a very proud man. I never heard anything else against him.
21. Wasn't he very much given to smoking?
22. He did smoke certainly; and he was pretty fond of his glass too.
23. Exactly. Now, when you met his son at Shanghai, what was he doing there?
24. He said he had been commissioned to buy produce for exportation.
25. What produce? Tea or silk?
26. Tea, and silk, and medicines.
27. And where were they to have been carried?
28. I forget whether he said north or south.
29. And did he say nothing about purchasing imports?
30. Nothing that I remember.
31. Nothing about opium?
32. Yes, yes! Now you mention it, I recollect that he had some little difficulty about his opium.
33. Why, wasn't there as much as he wanted in the market?
34. Oh yes! The price of the drug was rising every day, but there was plenty of it for sale.
35. What, publicly?
36. Not exactly. It was stowed away snugly in the receiving ships, or in foreign warehouses.
37. And had it to be smoked on foreign premises?
38. No. The divan Hsü Yung used to frequent was in the back of a small house up a narrow street.
39. Ho! He used to frequent a divan did he? Like father like son.
40. Well he didn't smoke so much after all.
41. Only purchased it for others, eh? And what was the difficulty he got into about it?
42. The prohibitions against the trade were still in force, and after he had purchased what he wanted, he couldn't get it away for a long time.
43. And how did he succeed at last?
44. He shipped it in a cargo boat freighted with firewood, and smuggled it out of port.

20. 狂 <i>k'uang</i> ²	25. 葉 <i>yeh</i> ⁴	26. 材 <i>ts'ai</i> ²	36. 棧 <i>chan</i> ⁴
21. 烟 <i>yen</i> ¹	26. 湖 <i>hu</i> ²	32. 微 <i>wei</i> ¹	36. 藏 <i>ts'ang</i> ²
22. 貪 <i>t'an</i> ¹	26. 藥 <i>yao</i> ⁴	36. 躉 <i>tun</i> ³	44. 艇 <i>t'ing</i> ³

20. *Obs.* proud; *k'uang*², of unbridled temper, or passions; *k'uang-ao*, ungovernably proud; contemptuous.
21. *Obs.* smoking; *yen*¹, smoke of any kind; *ch'ih yen*, to eat smoke, to smoke; nowadays more particularly used of opium-smoking.
22. *Obs.* fond of his glass; *t'an*¹, to covet, desire immoderately.
24. *Obs.* produce, *t'u 'huo*, merchandise of the place or country.
25. *Obs.* tea; *yeh*⁴, a leaf; *ch'a yeh*, tea-leaves; tea in the market.
26. *Obs.* silk; *'Hu*² *ssü*, properly silk of 'Hu-chou Fu, in the province of Chê Chiang (Chê Keang), but used generically of the finer silk. *Obs.* 2. medicines; *yao*⁴, drug, *ts'ai*², materials; the latter word used particularly of timber.
27. *Obs.* carried; *yün*, to convey, Exerc. XXXIX, 6.
31. *Obs.* 1. nothing about; *lit.* did he not mention that he was *pan*, managing, engaged in an operation of, (that is, as it is very commonly used,) buying. *Obs.* 2. opium; *yang yao*, foreign drug, drug from the seas.
32. *Obs.* some little; *wei*¹, minute; *hsieh wei i tien*, a very common diminutive.
35. *Obs.* publicly; *kung-jan*; the latter word as in Exerc. XXI, 20.
36. *Obs.* 1. receiving ships; *tun*³ *ch'uan*; the first character meaning to buy wholesale. *Obs.* 2. warehouses; *chan*⁴-*fang*. *Obs.* 3. stored; *ts'ang*², to conceal, put out of sight.
44. *Obs.* 1. cargo-boat; *t'ing*³, not an open boat, but still a smaller vessel than a sea-going junk. *Obs.* 2. smuggled it out; *t'ou*, to steal; *t'ou-cho*, stealthily, went out of port.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang V.

45. I thought firewood all came *to* Shanghai? Where could it be going *to from* the port?
46. To some place in the neighbourhood I suppose. The junk, you may be sure, had more opium than
47. And so he got into a scrape? [firewood on board.]
48. Yes. His junk was dropping down the tide, when a revenue cruiser pounced upon her.
49. And put the cargo under seal?
50. No; but the tide-waiters threatened to search her if Hsü Yung didn't behave liberally.
51. How much did they ask?
52. They named no sum. They only said he must make them a handsome present.
53. And what did he offer?
54. Well, like a fool, he offered a hundred taels.
55. That was pretty liberal. Didn't the Custom House people think so?
56. They thought it much too liberal for a boat loaded with fuel; and they said that unless he paid down three hundred taels, they would seize the whole cargo.
57. And did he pay three hundred taels?
58. He hadn't got it to pay.
59. Then how did he manage?
60. He gave them an order on a foreign house in Shanghai.
61. I wonder they took it. He was in great luck to get away at all.
62. But he didn't get away immediately, that was the best of it.
63. What, did the Customs' people repent of their bargain after they had got the order for the money?
64. No; but while all this negociation had been going on, the Customs' boat and the junk had been dropping down the tide side by side, and ran foul of two other boats, that were lying at anchor.
65. What two other cruisers?
66. No, not cruisers; two boats belonging to the Imperial Commissioner Liu; one for himself and the [other for his suite.]
67. Capital! Was it very late at night?
68. Not very late. About nine o'clock.
69. Still the Commissioner and his people were all asleep I suppose?
70. The Commissioner, I should think, was at his rooms in the city; but his people were laughing, and singing, and keeping it up on board.
71. But his people had no concern with a Customs' question.

49. 封 fēng¹

61. 虎 'hu³

65. 哨 shao⁴

66. 劉 liu²

52. 豐 fēng¹

64. 撞 chuang⁴

66. 欽 ch'in¹

48. *Obs.* formed; *ch'ou lêng-tzū*, an expression indicating unlooked for occurrences; on a sudden *chua-chu*, clapped the paw, or claw, upon, and held or stopped the boat. The word *lêng*, cold, may refer to the shock of any occurrence unlooked for, but *ch'ou*, to draw, is scarcely explicable.
49. *Obs.* under seal; *fēng*¹, properly to stop up an orifice; here to close by pasting certain official papers over a door, hatch, &c.
52. *Obs.* handsome; *fēng*¹, abounding, plenteous; *ts'ung fēng*, in an abounding manner, in the most abounding manner.
60. *Obs.* 1. an order; *lit.* he wrote *ko tzū-erh*, a [paper of] characters; applicable to any note, memorandum, &c.
Obs. 2. on a house; *kên*, commonly, following; in the presence of; here, of or from; of the foreign house *ch'ü ch'ien*, to take the money.
61. *Obs.* get away; 'hu³, the tiger; that he got out of the tiger's mouth was his *p'ien-i*, advantage.
64. *Obs.* 1. ran foul; *chuang*⁴, to run up against; collision of persons or things. *Obs.* 2. at anchor; *wan*, Exerc. XXX, 2; there, a bay; but here, and often, to be at anchor.
65. *Obs.* cruisers; *shao*⁴, properly to whistle, or make the like sound; hence to make it as a signal; *hsün shao ch'uan*, circulating signal-making vessels.
66. *Obs.* 1. not cruisers; *kuan*, here short for 'hai-kuan, maritime customs establishment. *Obs.* 2. commissioners; *ch'in*¹, imperial, *ch'ai*, envoy; *Liu*², a surname.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

72. True; but when his boat ran bump up against them, it frightened them; and then, when they had recovered from their alarm, they came down on him for compensation.
73. Compensation for what?
74. For the fright, and damage done to the Imperial Commissioner's boats, and any thing else you please.
75. I wonder Hsü Yung didn't shew fight.
76. They were too many for him, and besides he had a guilty conscience.
77. As well he might have. But how did it all end?
78. The Customs' boat had hauled off, but his experience in her case had taught him not to be too liberal this time; so he offered the Commissioner's people ten taels only.
79. And they were satisfied.
80. Oh yes. They would have taken anything. They were much too far gone to overhaul his junk.

72. 驚 <i>ching</i> ¹	76. 寡 <i>kua</i> ³	76. 虛 <i>hsü</i> ¹
72. 訝 <i>ya</i> ⁴	76. 敵 <i>ti</i> ²	78. 躲 <i>to</i> ³
74. 損 <i>sun</i> ³	76. 膽 <i>tan</i> ³	80. 酣 <i>'han</i> ¹

72. *Obs.* frightened; *ching*¹ *ya*⁴, both words indicating surprise, but the former also terror.
74. *Obs.* damage; *sun*³, to injure; *sun-huai*, to injure seriously.
76. *Obs.* 1. too many; *kua*³, the few, could not *ti*², stand before, as equal to, *chung*, the many. *Obs.* 2. guilty conscience; *tan*³, the liver, was *hsü*¹, the opposite of *shih*, true, sound, solid. With the Chinese the liver is the seat of courage. Compare our term *white-livered*.
78. *Obs.* 1. had hauled off; *tsao*, early, some time before; *to*³, withdraw; *to-k'ai*, to get out of the way. *Obs.* 2. experience; he *ching kuo*, having passed through that [other affair], *chang*, had added a piece of *chien-shih*, seeing and knowing.
80. *Obs.* 1. oh, yes; *lit.* how should they not consent. *Obs.* 2. too far gone; they had all drunk to a state of *pan 'han*¹, half intoxication.

DIALOGUE VI.

1. Well to return to his fabrications. Did he tell you whom he was buying for?
2. I forget.
3. He didn't tell you it was for his father?
4. I don't remember really.
5. It *was* for his father however, and his father's bankruptcy was due to this very transaction.
6. It was a bad speculation?
7. In one sense, yes. The opium was shipped for T'ien-ching.
8. What and seized there?
9. It never arrived. The junk it was on board of was taken by pirates off the Shan Tung coast.

1. 岔 <i>ch'a</i> ⁴	1. 結 <i>chieh</i> ²	9. 始 <i>shih</i> ³	9. 終 <i>chung</i> ¹	9. 扣 <i>k'ou</i> ⁴
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1. *Obs.* to return; *lit.* that digression let us consider ended; *ch'a*⁴, a forked road; *p'ang-ch'a*, branching off from one side; *chieh*², to tie a knot; to close an affair or a conversation.
5. *Obs.* was due; *yüan-yu*, the cause from which the bankruptcy proceeded.
9. *Obs.* 1. never; *shih*³, beginning, *chung*¹, end; *shih chung*, from first to last. *Obs.* 2. taken by pirates; *lit.* was by sea robbers *k'ou*⁴-*chu*, kept fast; *k'ou* is properly to strike, as one knocking at a door.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang VI.

10. And old Hsü lost all the money he had invested in it?
11. Yes, and not only that, but his button to boot.
12. But I didn't know that he had any rank.
13. He had purchased a grade the year before.
14. Purchased a grade! But how could the piracy affect his rank? It is not alleged that he was in relations with the pirates, surely?
15. The piracy did not affect it, but the smuggling did.
16. What? Did the smuggling come to the knowledge of the authorities?
17. Do you suppose large sums are ever extorted without the knowledge of the authorities?
18. Three hundred taels was not so very large a sum.
19. Quite large enough to be divided, and the cruiser's people kept more than their share, and fought about what they kept.
20. And then one told on the rest?
21. Precisely; and, once the authorities got wind of it, the whole operation was traced to its source, and old Hsü had to pay the heaviest fine that could be inflicted, and was stripped of his rank.
22. Well, one can't wonder at Hsü Yung's desire to keep his father's disgrace quiet.
23. Certainly not. He wasn't obliged to publish such a thing. But that is no reason why he should come here with a long invention about his father being the victim of misplaced confidence.

10. 資 *tzü*¹

14. 涉 *shê*⁴

16. 場 *ch'ang*³

21. 究 *chiu*¹

21. 罰 *fa*²

22. 遮 *chê*¹

22. 掩 *yen*³

23. 揚 *yang*²

23. 編 *pien*¹

10. *Obs.* invested; *tzü*¹, properly, goods; here money; *tzü-pên*, capital.
11. *Obs.* button; *ting-tai*, literally, that which is borne on the crown of the head; but it means, generally, the insignia of office.
12. *Obs.* rank; *kung-ming*, elliptically for the credit one has gained, the name one is leaving; commonly used for official rank, whether obtained by merit or purchase.
14. *Obs.* 1. but; *jan erh*, pronounced *jan 'rh*; the case being *jan*, thus, *érh*, yet —. *Obs.* 2. could affect; *shê*⁴, properly to ford; *kan-shê*, to be affected by prejudicially; *q.d.*, the thing *kan* strikes me; I am *shê*, implicated in it; as a man fording a stream is wet by the water. *Obs.* 3. not alleged; *nan-tao*, see Exerc. III, 22. *Obs.* 4. in relations; *t'ung*, to penetrate; here, to be in communication with, league with.
15. *Obs.* smuggling; *tsou-ssü*; the *ssü* is applied to any act unauthorised by law; a Chinese here understands *'huo*, goods, after it, and treats *tsou* as an active verb.
16. *Obs.* authorities; *ch'ang*³, an arena; *kuan-ch'ang chung*; in the official arena, amongst the authorities.
19. *Obs.* divided; with their *t'ung-shih*, fellows in the business, *chün fên*, in equal parts shared; *t'ung-shih* is as often applied to associates in a lawful undertaking, those one acts with.
21. *Obs.* 1. traced; *chiu*¹, to investigate; they carefully investigated [in such wise that there was] a water-descending-stone-appearing, a discovery of the truth. *Obs.* 2. heaviest; *ts'ung chung*; see *ts'ung fêng*, Dial. V, 52. *Obs.* 3. fine; *fa*², properly, to punish, but, colloquially, to fine. *Obs.* 4. stripped; *kê*, Rad. 177, *lit.* to skin.
22. *Obs.* 1. father's disgrace; *tiu lien*, to lose, throw away, face. *Obs.* 2. to keep quiet; *chê*¹, to screen wholly; *yen*³ to half-screen; *chê-yen* may be used literally, but is oftener figurative.
23. *Obs.* 1. publish; *chang-yang*², the first word meaning to spread wide, the second to raise high. *Obs.* 2. invention; *pien*¹, to weave; *pien-tsao*, to fabricate a story.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

24. That was too bad I admit.
25. I half mistrusted him at the time, and I resolved to ask Li Yung-ch'êng about him. I knew that he used to be very intimate with his father.
26. And his account of him was not satisfactory, I suppose?
27. Not at all. He knows Hsü Yung very well. He was weak enough to get him a place once without examining him.
28. As what?
29. As an office copyist, but he didn't keep the place a month.
30. Why not? Was he ill-conducted or incompetent?
31. Both. He could not write round hand at all, so he was of no use as a copyist; and they never could believe a word that he said.
32. I wonder how he contrives to dress as well as he does, with nothing to live on.
33. The coat he had on the other day was no great things I am sure.
34. Great things or not, it was a coat that must have cost something; and so must that mule he was on.
35. I thought he came in a cart.
36. No; he rode here; on a stout mule in very good case.
37. And yet, with all you know of his dishonesty and extravagance, you seem inclined to take his part.
38. I can't help pitying people that have known better days, when I see them in extremity.
39. Pity him as much as you will, but don't ask me to get him employment, for I wo'n't do it.
40. He'll be on the streets before long, poor fellow.
41. Well when he comes to want a meal I'll give it him, but recommend him for any place I will not.

24. 逾 <i>yü</i> ⁴	31. 靠 <i>k'ao</i> ⁴	36. 驢 <i>piao</i> ¹	38. 享 <i>hsiang</i> ³
24. 詐 <i>cha</i> ⁴	35. 估 <i>ku</i> ¹	37. 徇 <i>hsün</i> ²	38. 恤 <i>hsü</i> ¹
27. 舉 <i>chü</i> ³	35. 摸 <i>mo</i> ¹	37. 庇 <i>p'i</i> ¹	41. 頓 <i>tun</i> ⁴

24. *Obs.* too bad; *yü*⁴, to overpass, exceed; *cha*⁴, falsehood; *kuo-yü*, to exceed in, *hsü-cha*, what is empty and false.
25. *Obs.* 1. intimate; *shou*, ripe. *Obs.* 2. resolved; *ta-cho*. *Obs.* 3. to ask; *ta-t'ing*, to enquire.
26. *Obs.* 1. I suppose; *ta kai*, in all probability. *Obs.* 2. account; *shuo*, not here to blame, but to talk of.
27. *Obs.* get him a place; *chü*⁴, classically to raise; *pao-chü*, to recommend, guarantee the goodness of, a person. That man formerly besought him *kei'chao*, for him to seek, something; he being in heart *juan*, soft, consented; not having examined him, *chiu*, yet proceeded, to recommend him.
29. *Obs.* office copyist; *t'ieh hsieh*, literally, to write memoranda that are *t'ieh*, appended, to the document; see Exerc. XXXVIII, 17, for another form of the same character.
30. *Obs.* ill-conducted; *hsing-chih*, moving and being stationary, = conduct under all conditions, not good.
31. *Obs.* 1. not write round hand at all; *lit.* as *ch'iai shu*, round hand, *so*, it was what, he could not write; the *so*, as before observed, is sometimes regarded by a Chinese however, as intensive or emphasising, not as relative pronoun. *Obs.* 2. believe; *k'ao*⁴, to lean against, rely upon; *k'ao-pu-chu*, not be relied on.
32. *Obs.* wonder; *lit.* that man is strange; being without money, how is it that what he wears is so respectable?
33. *Obs.* no great things; also not anything.
35. *Obs.* I thought; *ku*¹-*mo*¹, from *ku*, to estimate as number or value, *mo*, to feel with the fingers.
36. *Obs.* good case; *piao*¹-*chuang*, sleek and stout; *piao* not used except of beasts.
37. *Obs.* take his part; *hsün*²-*p'i*¹; from *hsün*, to follow his lead, acquiesce in the line he takes, and *p'i* to give shelter to; *hsün-p'i* is only used where the party upheld is undeserving support.
38. *Obs.* 1. better days; having formerly *hsiang*³, enjoyed, *fu* happiness. *Obs.* 2. pitying; *lien*, to pity, as in Dialogue IV, 17; *hsü*¹, means the same as *lien*.
40. *Obs.* 1. poor fellow; *k'o-hsi-liao-rh-ti*, one deserving of pity. *Obs.* 2. before long; *yen-k'an-cho*, while the eye is beholding. *Obs.* 3. on the streets; he will, or is about to, want rice.
41. *Obs.* 1. a meal; *tun*⁴, originally to bow the head a time or turn; hence, one time of eating. *Obs.* 2. recommend; *pao*, to guarantee; see above *pao-chü*.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang VI & VII.

42. He was to be here the day after to-morrow.
43. Then tell him what I told you.
44. That you will have nothing to say to him Sir?
45. No; that I am gone out of town.
46. And if he asks when he may call again?
47. You can't say. You don't know how long I shall be away.
48. But he'll be calling every day to find out.
49. Let him call as often as he likes, he is not to be admitted.
50. Wouldn't it be better to tell him plainly that he mustn't count on Your Excellency's support?
51. No, no! That will involve explanations into which I am still less inclined to enter with him.
52. If I don't mistake I hear his voice in the yard.
53. Then you may just put him off in the best way you can; for see him I wo'n't.
54. I was only joking. It's the block-cutter come for his money.
55. Let him come at the end of the month.
56. The man has been here twice already, Sir.
57. So he has, and I promised to pay him; so he must be paid.
58. I'll pay him Sir. Don't trouble yourself.

49. 許 *hsü*³ 50. 簡 *chien*³ 50. 轉 *chuan*³ 50. 倚 *i*³ 53. 推 *t'ui*¹

42. *Obs.* was to be here; according to what was that day agreed to, you *yo*, engaged, him to come the day after to-morrow.
43. *Obs.* what I told you; *ch'i-hsien*, at the beginning.
49. *Obs.* he is not to be; *hsü*³, to permit; I do not permit you to make him come in.
50. *Obs.* 1. better; *pu ju*, nothing so good as; interrogatively, would it not be best? *Obs.* 2. plainly; *chien-chih*, from *chien*³, concise, summary, and *chih*, straight. *Obs.* 3. mustn't count; *lit.* if you are *ta suan*, speculating on any thing, do you *chuan*³, turning round, commission some one else; *chuan*, as here, constantly used as a disjunctive; *q. d.* so far from commissioning you, *chuan*, on the contrary, commission some one else. *Obs.* 4. Your Excellency's support; it is of no use *i*³-*k'ao*, to lean against Your Excellency; *i* and *k'ao* are nearly identical in meaning.
51. *Obs.* 1. no, no; note the force of *ch'io*. *Obs.* 2. explanations; *lit.* it will be necessary to tell him minutely and plainly *so i jan ti 'hua*, words stating the *so i jan*, wherefore thus, the reason why.
52. *Obs.* if I don't mistake; *êng*², here, an interrogative word; ha? what? See Exerc. XXIII, 6.
53. *Obs.* 1. put him off; *t'ui*¹ *tz'ü*, to push or put forward excuses; the latter word meaning originally language; *kao tz'ü*, to make one's excuses, is to take leave; as a verb *tz'ü*, means to decline, also to dismiss from one's employ. *Obs.* 2. see him I won't; *chüeh chi*, it is my fixed design, positively my plan. [a type-cutter.
54. *Obs.* block-cutter; *k'o*¹, to engrave, not to be confounded with the same character read *k'o*⁴, Exerc. IX, 16; *k'o tzü Chiang*,
57. *Obs.* promised; *ying-hsü*, both words in the sense of responding favorably to what is proposed, promising to perform.
58. *Obs.* I'll pay him; *lit.* I for you, Sir, will *k'ai-fa*, distributively issue; *k'ai-fa* in strictness applying to the settlement of a number of accounts.

DIALOGUE VII.

1. Was it you who were knocking at the door?
2. It was I.
3. Where are you from?
4. I am from outside the city.
5. Who are you looking for?
6. A person named Mêng.

6. 孟 *mêng*⁴

1. *Obs.* knocking; *lit.* calling, *sc.* some one to come out.
6. *Obs.* Mêng⁴, a family name; the surname of the philosopher known to us as Mencius.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

7. Well, that's my name.
8. Oh! You are Mr. Mêng?
9. Yes. I am Mêng. What do you want of me?
10. I was sent from the Kuang Wên Chai.
11. Is not the Kuang Wên Chai a bookseller's?
12. Yes, a bookseller's.
13. What book is it you were told to bring?
14. I have not brought any book.
15. What? Isn't that a book you have in your hand?
16. No. It's a book-cover, not a book.
17. If you had no books to bring, why bring an empty book-cover?
18. The book-cover is not empty.
19. If it isn't, what has it got inside?
20. A few drawings.
21. Drawings! You've come to the wrong house I suspect.
22. No, it's all right; I was to bring them here.
23. How so? I've bought no drawings.
24. No; I know that it was not you who bought them.
25. Well then, why bring them to me?
26. Some one bought them for your house.
27. What could any one have meant by buying drawings for me?
28. Oh, Sir, you needn't ask what his motive was.
29. Well but who was it that bought them for me?
30. Do you know Mr. Chang who lives in the T'ang-tzŭ 'Hu-t'ung?
31. I do know him; and it was he was it?
32. No it was not he.
33. Not he! Then why mention him?
34. I have a reason for mentioning him.
35. If you have why don't you state it?
36. You're in a great hurry, Sir. You will understand more about it presently.
37. Come, I won't stand this. You're quizzing me.

10. 齋 *chai*¹

37. 戲 *hsi*⁴

10. *Obs.* Kuang Wên Chai; *chai*¹, properly, a swallow's nest; a pavilion in which to repose; elegantly used of certain shops. See below Part VI, Lesson LXXX, 2.
16. *Obs.* book-cover; *t'ao*, see Exerc. XXIX, 12; here the cover of pasteboard and cloth, in which Chinese volumes are wrapped.
30. *Obs.* T'ang-tzŭ 'Hu-t'ung; see above Exerc. XXX, 12; *t'ang*², properly a hall; *t'ang-tzŭ* may also mean a bathing establishment, but is, specially, the name of the chapel in which the emperor sacrifices to his ancestors.
36. *Obs.* presently; *hui-lai*, in a turn of time; not, when you return.
37. *Obs.* quizzing; *hsi*⁴, to play, dramatically or otherwise; this is *shua-hsi*, joking language; I *pu fu*, will not submit to it.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang VII.

38. Quizzing! I shouldn't think of such a thing.
39. But why not speak, if you have got anything serious to say?
40. It's a long story to tell.
41. Well if you can't tell it me, I'll go in. Be off with you.
42. Stop, stop! Don't be in such a hurry. I've got something more to say.
43. Be quick about it then; I've no time to waste.
44. You say you know Mr. Chang, Sir?
45. Yes, I told you so before.
46. Do you know his nephew, Sir?
47. Not much. I've seen him once.
48. Well, it is he that ordered these drawings to be sent to you.
49. He ordered them? When did he return?
50. Return? Has he been absent?
51. Wasn't he away with some officer?
52. I don't know. How many years ago was it?
53. I recollect his going to Chiang Hsi the year before last.
54. Indeed! I've seen him in Peking ever since last year.
55. Never mind. What did he send me the drawings for?
56. It was not for you that he bought them.
57. Then what have you brought them here for? I am not going to buy them I can assure you.
58. Buy them! No. He has paid for them.
59. Well, I do not understand one word of all these contradictions.
60. But you will if you let me say a few words more.
61. Quick then; don't keep me here all day.
62. Isn't your son employed in the Board of Revenue?
63. You do nothing but ask questions. My son is under the Board of Revenue.
64. He doesn't live with you, does he?
65. He has a separate establishment at present.
66. May I ask where his house is?
67. He lives at the west end of Chiao Min Hsiang on the north side of the way.
68. Lives in Chiao Min Hsiang?

46. 姪 *chih*²

47. 悉 *hsi*²

65. 搬 *pan*¹

39. *Obs.* serious; *chêng-ching*, literally, upright and straight; often used as we vulgarly use the word regular; here, the opposite of *shua-hsi*, fun.
46. *Obs.* nephew; *chih*², the son of a brother, not of a sister.
47. *Obs.* not much; *hsi*², properly, exhaustive; hence, to explore exhaustively; hence, to know; *shu-hsi*, to know well, persons [or things].
61. *Obs.* all day; *chin-tzŭ*, completely, utterly.
62. *Obs.* 1. your son; see *shao*, Exerc. XXXI, Ex. 2; his junior worship. *Obs.* 2. Board of Revenue; 'Hu Pu, *lit.* the Department of the Population, = of the Census.
64. *Obs.* does not live with you; *tan chu*, to live alone, apart from parents, or brothers.
65. *Obs.* separate establishment; *pan*¹, to remove from one place to another; not used of small things; specially used of a change of residence; he at this time has in singleness removed [his establishment] out, *sc.* of his father's house.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

69. To be sure he does. What makes you doubt it?
70. I thought he lived in the Chinese town.
71. What all that way from the Board's Office? That would never do. What made you think he lived in the Chinese town?
72. I met his cart yesterday at sunset in the Liu Li Ch'ang.
73. How could that be? He was here with me last night.
74. The cart was his, but he wasn't in it.
75. How did you know then that the cart was his?
76. An old woman in the cart said that it was Mr. Mêng's cart.
77. An old woman with a child in her arms?
78. Exactly; a child some seven or eight years old.
79. Dear me! It must have been my grandson. Where could he have been going so late?
80. Don't be alarmed, Sir. They had met with a little accident.
81. What was it pray? Had the mule taken fright?
82. No the fact is that the roads were in a sad state.
83. Oh! And the cart had been upset?
84. No; not that either; it and another cart had run against each other.
85. Well, and were they still discussing the collision at that hour?
86. It wasn't that any discussion they might have had wasn't over.
87. Then the little boy was hurt?
88. Not severely; he jumped out of the cart, and in jumping out he sprained himself.
89. Confound that other cart! Do you know whose it was?
90. It belonged to Mr. Chang's nephew.
91. Mr. Chang's nephew! And the drawings that he has sent —?
92. Are for your grandson, Sir.
93. But why should he buy drawings of all things in the world to pacify the child?
94. He had bought the drawings; he didn't buy them on purpose for the child.
95. And he had them with him in his hand I suppose?
96. Yes he had; he had just bought them at our shop.
97. And did the child ask him for them?

72. 琉 *liu*²

76. 婆 *p'o*²

88. 扭 *niu*³

72. 廠 *ch'ang*³

83. 翻 *fan*¹

93. 壓 *ya*¹

72. *Obs.* 1. sunset; *jih-t'ou lao*. *Obs.* 2. Liu-li Ch'ang; literally, Glass Ware Manufactory; the name of a street in the Chinese city; *liu*², glass-ware; *li* as in *po-li*; *ch'ang*³, properly a large booth.
76. *Obs.* old woman; *p'o*², any married woman.
79. *Obs.* so late; *na tsao wan*, = such a time of day.
83. *Obs.* upset; *fan*¹; originally, flight or other movement backwards and forwards.
84. *Obs.* run against each other; the cart had with a *tui-t'ou-rh ch'é*, an opposing cart, made collision.
85. *Obs.* still discussing; *lit.* the collision having taken place, had they *lao*, in so long a time, not *shuo-k'ai*, talked it out, thoroughly explained it.
88. *Obs.* sprained; *niu*³, to twist; here twisted, or sprained, the leg.
93. *Obs.* to pacify; *ya*¹, properly to press down, to suppress; *ching*, fright.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang VII & VIII.

98. No; your grandson cried, and he said. "Don't cry and I'll send you something to play with."
 99. Oh! And these drawings are for him to play with; but why didn't you take them to his house instead of bringing them here?
 100. Mr. Chang's nephew came to our shop this morning to find out where your son lived, Sir; we said we couldn't say, but that we knew your house; and then he told us to bring the drawings here. He'll call himself in a day or two.

98. 哭 *k'u*¹

100. 郎 *lang*²

100. 府 *fu*³

98. *Obs.* cried; *k'u*¹, to cry as a human being.

100. *Obs.* 1. your son; *lang*², properly a male, a man; *ling lang*, your son's, *chu-ch'u*, abiding place. *Obs.* 2. Sir; this word is introduced here to give the force of *ling*, honored. *Obs.* 3. here; *fu*³, properly a treasury, a palace; politely, *fu-shang*, your residence; the *shang* also indicating the superiority of the person addressed. *Obs.* 4. himself; *ch'in-tzũ*, his own self.

DIALOGUE VIII.

1. Your servant, Sir.
2. Thank you. Who are you?
3. I have been sent by the Ying-shun Hong to shew you the way to Peking, Sir. When do you propose going, Sir?
4. I want to be off to-morrow.
5. Do you intend to go by land or by water, Sir?
6. Which is the best way?
7. I should say by land. The river will be so high with the heavy rains we have had these last few days, that it will be hard work tracking the boat up stream; and if you were to come in for a northerly wind, I don't think you could fetch T'ung Chou in five or six days.
8. Dear me! It won't do to go by water then. How about going by land?
9. If you were off to-morrow morning, Sir, and pushed on, you ought to be at Peking by the following evening. If you took your time you would be well able to reach it on the third day.
10. Do you know the land road well? [and more.]
11. Know it well? I should think I did. I've been travelling it back and forward for these ten years
12. Then can you tell me enough about it to enable me to dispense with a guide, supposing I don't take one?
13. Yes; there is no difficulty about that. Do you know the floating bridge to the east as you leave this
14. Yes, I know the bridge. [city, Sir?
15. When you are on the other side of it, Sir, you will be in a street where there is a good deal going on. You must enquire there for another bridge; and when you are across the second bridge, you will be in a road going north-west which is the high-road to Peking.
16. I have heard that one has to cross a river somewhere. Is there one?

3. 英 *ying*¹

5. 旱 *'han*⁴

9. 州 *chou*¹

3. *Obs.* Ying-shun 'Hong; *ying*¹, properly bursting into flower; hence gallant, heroic; *shun*, obedient, that flows without check; *ying-shun* might translate as the Prosperous; the hong, mercantile firm, whose sign is Prosperity.

5. *Obs.* by land; *'han*⁴, dry.

9. *Obs.* 1. were off; *tung-shên*, to move the person, specially, to start on a journey. *Obs.* 2. T'ung Chou; *chou*¹, one of the minor jurisdictions into which a *fu*, prefecture, is ordinarily divided; see *hsien*, Dial. IX. 47.

13. *Obs.* floating bridge; *fou ch'iao*, or *fu*² *ch'iao*.

15. *Obs.* good deal going on; *jê-nao chieh-'rh*, a bustling street.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

17. That's the ferry. There is a ferry.
18. There is a ferry! And how do the carts and horses manage?
19. There is no trouble with them; they can be ferried over.
20. Well, and after the ferry what then?
21. When you leave the ferry station, you keep along the high-road for thirty odd *li* from T'ien-ching, when you come to a market town called P'u-k'ou. That is the first stage.
22. What? The first stage is Ho-si-wu, is it not?
23. No, Sir; Ho-si-wu is a long way on. It's the end of the first day's journey. When you have passed through P'u-k'ou, you come next to Yang-ts'un, and after that to Nan Ts'ai-ts'un, and you may then reach Ho-si-wu towards night-fall. These places are all something over thirty *li* from each other.
24. And how much of the road to Peking are you supposed to have done when you get to Ho-si-wu?
25. It's about half way. You spend the night there, and you may be in Peking next day.
26. And where does one pass the night?
27. Some of your countrymen stop at the inns, Sir; some in the temples.
28. Which are the best; the inns or the temples?
29. I think the inns more convenient myself. At the temples, strangers are taken in only now and then; and it is not certain, in the first place, whether there is accommodation to be had in them or not. Then, if there is a large number of carters, the priests do not like it. And besides, if anything is missing there is no one to make responsible.
30. Ha! Then the inn-keeper has to look to it, if things are lost at an inn, has he?
31. Yes, Sir. That's the way of it. And there is another consideration. The inns have everything you want to eat or drink at hand. In the temples there is not even a kitchen.
32. No kitchen! Then where do the people cook?
33. The people in the temples cook nothing but *maigre*; they may not cook meat.
34. Humph! One will be best off in an inn then. Which is the best inn in Ho-si-wu?
35. There is the Fu Hsing and the Shun Lai both of them large inns. One stands at the south end of the street, and the other at the north.

17. 擺 *pai*³

17. 渡 *tu*⁴

21. 浦 *p'u*³

21. 段 *tuan*⁴

23. 楊 *yang*²

23. 蔡 *ts'ai*⁴

23. 隔 *ko*²

29. 格 *ko*²

33. 葷 *'hun*¹

35. 富 *fu*⁴

35. 興 *hsing*¹

17. *Obs.* ferry; *pai-tu*, from *pai*³, to shake, as the ferryman must the boat, and *tu*⁴, to cross water.
21. *Obs.* 1. ferry-station; *k'ou*, mouth; on the sea-coast, a port; here specially of the hollow in the banks where they are touched by the ferry-boat going and returning. *Obs.* 2. P'u-k'ou; *p'u*³, a bend in the bank of a river. *Obs.* 3. stage; *tuan*⁴, properly a piece, a section.
23. *Obs.* 1. Yang Ts'un; *lit.* the village of the family of Yang². *Obs.* 2. Nan Ts'ai Tsun; the southern village of the family of Ts'ai⁴. *Obs.* 3. from each other; *hsiang k'ê*², or *ko*², mutually separated.
24. *Obs.* much of the road; *lit.* speaking according to, with reference to, the length of the road.
25. *Obs.* about half way; *lit.* it may be reckoned to be *chung-chien*, in the middle.
29. *Obs.* now and then; *k'ê*², or *ko*², from various other meanings comes to signify a bound or rule; *ko-wai*, beyond rule; in the temples *liu k'o*, the keeping strangers, is an extraordinary thing, a thing not usual.
33. *Obs.* 1. *maigre*; *su*, see Exerc. XXVII; but here used of food which is not meat; *'hun*¹, properly that which has a relish, but simply meat or fish when opposed to *su*, *maigre*.
35. *Obs.* 1. Fu-shing; *fu*⁴, rich; *fu-hsing*, wealth and prosperity; say, the sign of the Well-to-do. *Obs.* 2. Shun-lai; the inn to which guests come *shun*, in an uninterrupted stream; say, the Ever-going.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang VIII.

36. And which will it suit me best to go to?
37. It must be for you to decide, Sir, whether it suits you best to stop at a south end inn, or an inn at the north end. The fare and accommodation are pretty much the same at both.
38. What does it signify whether I stop at the inns north or the inns south? Are the two a great way apart?
39. No great way apart. Ho-si-wu is not large place like our city here. It is only a market-town; one long street with some shops on either side of it.
40. Very well; then what difference is there between the north end and the south?
41. There is no difference; but the gentlemen I have shewn the road to, have in most instances put up at the inn nearest at hand after they had got into the town.
42. You mean, put up at the south end, if they were coming from T'ien-ching, and at the north, coming from Peking, don't you?
43. Exactly so, Sir.
44. All right. Now, when I get to my inn, what had I best tell them to get ready for me?
45. I don't suppose you have tried our Chinese fare, have you, Sir?
46. No, I have not.
47. Well, if you have not, Sir, you had best have something that will carry got ready at T'ien-ching, and take it with you.
48. Take it with me! But if I don't feed at the inns, they won't like it, will they?
49. It doesn't signify. The inn-people will charge you for your accommodation.
50. Is there any fixed sum that one pays for one's lodging?
51. We pay much the same under any circumstances, but the man-in-charge will probably make a foreign traveller pay a little more than we do.
52. Is the man-in-charge the proprietor of the inn?
53. There is no rule. In some cases the proprietor takes charge himself; sometimes he engages a man-in-charge to look after the business for him.
54. I understand. And how much is it likely that I shall be asked to pay for my lodging?
55. I can hardly tell; but you speak Chinese, Sir, and so you can have a talk with them about that before you take your rooms. If their charge is too high, there's no harm in objecting to it, and offering something less.
56. Yes, that will do very well. Now, to get to Peking next day, which way am I to go?
57. After leaving Ho-si-wu in the morning, you still keep north-west, and, at twenty odd *li* on, you come to An-p'ing, and at some twenty *li* more, to Ma-t'ou; and then, twenty *li* from Ma-t'ou, you come to the old walled town of Chang-Chia Wan.
58. Isn't there a small stream somewhere before you reach Chang-Chia Wan.

55. 妨 *fang*¹

55. 駁 *po*²

37. *Obs.* fare; *ch'ih-shih*.

39. *Obs.* some shops; *p'u-tzŭ*, shops, *shên-mo-ti*, and anything you like.

41. *Obs.* nearest at hand; *i chin chieh*, once they entered the street.

47. *Obs.* with you; *pu ju*, there is nothing so good as that *ts'ung*, at, T'ien-ching, [the place from which you are moving,] you should *tso*, having prepared, a little good-to-carry victuals, *tai-cho*, carry them with you.

55. *Obs.* 1. no harm; *pu fang*¹, no hurt, no objection. *Obs.* 2. objecting; *po*², properly, to turn sharp round; to contradict.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

59. No, Sir. The town is on the river, part north of it, and part south. You will go in at the south gate, up the main street, across the river, and out by the north gate. Outside the north gate there is a forked road; the road north takes you to T'ung Chou; the other, which is nearly west, takes you to Peking.
60. How far is it from that to Peking?
61. That depends on the gate you go in by, Sir. If you stop at an inn in the Chinese city, you will go in by the Sha-wo Gate, and that is some fifty *li* from Chang-Chia Wan. If you are going into the city by the East Wicket, you must keep north two or three *li*; no great distance farther.
62. Which gate should one go in by to get to the Foreign Legations?
63. They are all inside the 'Ha-ta Gate in the neighbourhood of the Imperial Canal Bridge. I should say the best way would be by the East Wicket.
64. Very good; I understand perfectly. There is another question I want to ask. If I am to go so fast, what am I to do with my baggage?
65. How much baggage have you, Sir?
66. Those things lying outside the door.
67. What? Are all those large cases yours too, Sir?
68. To be sure they are.
69. If you intend to be in Peking in two days, I am afraid you must leave some of the baggage behind, Sir. You would have to pay a good deal for the hire of so many large carts, and, not only that, it would be impossible for you to go any pace.
70. Well, then what do you recommend me to do?
71. I think, Sir, you might hire a small cart to carry your bedding and all that sort of thing with you, and ship the rest of the baggage for T'ung Chou.
72. In that case do I ride in the cart with the baggage I take with me?
73. Better hire another small cart to ride in, Sir. Don't you think so?
74. Will they be carts with one beast or two?
75. If you want to get on, Sir, you must have two beasts; indeed you might as well have three; for there will be a good deal of water on the roads after the rain, and they will be heavy.
76. Ah! But if the roads are so heavy I don't much fancy riding in a cart. Can I hire a horse here?
77. Yes, Sir, or a mule; but I am afraid our saddles will not do for you.
78. I've got English sadlery, and all that sort of thing, with me.
79. I don't think that will do, all the same. The saddle might be put on one of our horses, but I don't think he would stand the *lung-t'ou*.

63. 岱 *tai*⁴

63. 御 *yü*⁴

69. 恐 *k'ung*³

77. 鞍 *an*¹

79. 籠 *lung*¹

59. *Obs.* 1. on the river; *ch'i-cho*, bestriding the river face. *Obs.* 2. forked road; two *ku*, literally limbs, of a diverging road. *Obs.* 3. nearly west; *p'ien*¹, swerving from a right line, leaning off the perpendicular; *lit.* going west swerving slightly.
63. *Obs.* 1. 'Ha-ta Gate; properly 'Hai Tai; the name given the gate by the late dynasty; *tai*⁴, classically a hill. *Obs.* 2. Imperial Canal Bridge; *yü*⁴, properly, to drive a chariot; prefixed to certain words, imperial.
69. *Obs.* afraid; *k'ung*³, the same in meaning as *p'a* with which it is joined.
71. *Obs.* all that sort; *têng hsiang*, such items; *têng*, a class, here, and often, pluralising the word which follows it.
77. *Obs.* 1. afraid; *chih p'a*, I only fear. *Obs.* 2. saddles; *an*¹.
79. *Obs.* 1. he put on; *lit.* our horses 'han, after all, can *pei*, take on the back. *Obs.* 2. *lung-t'ou*; *lung*², properly, a basket such as poultry are carried in.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang VIII & IX.

80. What is the *lung-t'ou*?
 81. The bit and the reins. What I am afraid of is, that, as the horse is not used to carrying the like, you might have trouble with him, Sir. I should say you would do better to buy a foreign horse.
 82. But how am I to buy a foreign horse here at T'ien-ching?
 83. There's a horse in our hong that one of the partners wants to sell. He is a very good horse; quiet and fast; and he has been to Peking and back three or four times.
 84. Good. I'll go to the hong and have a talk about it. And now, when these boxes go up to T'ung Chou, whom can I hire to go with them to Peking?
 85. Would it do to hire me, Sir?
 86. It would do very well, but I doubt whether the house will let you go. I don't think they could spare you for so many days.
 87. They can spare me, Sir. What did they send me here to-day for but to take your orders?

81. 嚼 <i>chiao</i> ²	81. 慣 <i>kuan</i> ⁴	87. 吩 <i>fên</i> ¹
81. 扯 <i>ch'é</i> ³	83. 夥 <i>'huo</i> ³	87. 附 <i>fu</i> ⁴

81. *Obs.* 1. bit; *chiao*², properly to bite, whether of man or beast. *Obs.* 2. reins; *ch'é*³, to draw; *ch'é-shou*, the bridle used by a rider. *Obs.* 3. not used; *kuan*⁴, accustomed to.
 83. *Obs.* 1. partners; *'huo*³, originally, a number of persons or things; thence, the same with, associated with; *'huo-chi*, one who is associated with one in a place &c.; partner, associate. *Obs.* 2. quiet; *lao-shih*, honest; hence, simple; when applied to animals, inoffensive.
 86. *Obs.* let you go; *jung*², the same character as that read *yung* in Exerc. XXXVI, but here meaning to allow, to tolerate; I fear [the people] in your hong *li-pu-k'ai*, unable to separate from you, to part with you, will not let you go.
 87. *Obs.* orders; *fên*¹-*fu*⁴, to give orders to; the combination is not well explained by the dictionaries; by some teachers the two words are said to mean no more than they would without the Radical *k'ou*, namely, to allot to different persons their several functions.

DIALOGUE IX.

1. (*Servant.*) There's a teacher who wishes to see you, Sir.
 2. (*Master.*) Ask him to walk in.
 3. The teacher, Sir.
 4. (*Master to the Teacher.*) Take a seat, Sir.
 5. (*Teacher.*) Thank you, Sir. Pray be seated.
 6. May I ask your name, Sir?
 7. My name is Su.
 8. And your business with me is—?
 9. I heard that you wanted to engage a teacher, Sir. A friend of mine mentioned it yesterday.
 10. Ah! It must have been Chang *hsien-shêng* who was speaking of it.
 11. It was Chang *hsien-shêng*.
 12. Did he tell you that I was looking out for a teacher for myself, or for some one else, Sir?

7. 蘇 <i>su</i> ¹	9. 閣 <i>ko</i> ²
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7. *Obs.* Su; *su*¹, properly, reviving; here a surname.
 9. *Obs.* sir; *ko*², properly an upper story; *ko-hsia*, in ancient times, applied only to certain ministers; now, as used in the text, Sir.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

13. He did not specify whether it was for yourself or not, Sir. Is it not for yourself?
14. It is not. I do not want a teacher myself; but a friend of mine has commissioned me to engage one for him.
15. Is your friend a countryman of your own, Sir?
16. He is. He has not been in China long.
17. Then he does not understand Chinese I suppose?
18. He does not speak a word of Chinese, nor does he know a character.
19. How am I to read with him then?
20. You will have to teach him to talk first, Sir. When he begins to speak, we shall see what can be done in the written language.
21. But how am I to begin if he doesn't know a character?
22. Oh! Sir, a teacher of your experience who has had so many pupils among your own countrymen will not find it impossible to teach him, surely?
23. Teaching as we are taught is another affair. We become able to speak Chinese without learning it, and we acquire the written language by learning books off by heart when we are very young. But I don't think it likely that your friend will put himself to the trouble of keeping to the same order of proceeding as our Chinese boys, Sir.
24. That of course not. Still we may hit upon something. How old were you when you began to read, Sir?
25. I began at seven.
26. Did you begin with the Three Character Classic, and the Poem in a Thousand Characters, Sir?
27. Yes; they were my first studies.
28. The Chinese all begin with those little books. What is the real advantage of their so doing?
29. The Three Character Classic is in sentences of three characters each, and this makes it easy for little children to commit it to memory. The Poem in a Thousand Characters has no character twice repeated, and, therefore, when they have learned this, they know a thousand characters.
30. And what do they learn after these?
31. As a rule, the Four Books, and, after these, the Five Canons.
32. How many years did it take you, Sir, to learn them all; from the time you began the Four Books until you knew the Five Canons?
33. Some six or seven years from the beginning of the course to the end of it.
34. Ha! Then, by the time you had learned the Five Canons, you were fourteen Sir?
35. Yes; in my fourteenth year.
36. And how old were you, Sir, when you began to have them explained to you?
37. I was twelve years of age.

18. 漢 *'han*⁴

36. 講 *chiang*³

13. *Obs.* specify; he did not tell me *hsiang-hsi*, explicitly.
18. *Obs.* Chinese; *'han*⁴, the name of the dynasty in which the Christian era commenced; now applied generally to all men and things Chinese.
19. *Obs.* read with; *chiao hei*; the *hei* being untranslatable in English. Grammatically, we should say that it puts *'a* in the dative case.
22. *Obs.* 1. experience; *lao-shou*, an old hand. *Obs.* 2. pupils; *mên-shêng*, the word *shêng* being construed as man; those who come to the *mên*, gate or door, of the *hsien-shêng*, teacher.
23. *Obs.* without learning; *êrh*, and yet; we do not learn, and yet we are able.
31. *Obs.* five canons; *ching*, Exerc. XXXIII, 13; here specially of the five great classical books of China.
36. *Obs.* explained; *chiang*³, properly to tell; specially to explain the meaning of a character or a text; *k'ai chiang*, to begin explaining.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang IX.

38. Did you study the commentary, or did you have the text explained to you orally by your teacher?
 39. At first, by my teacher; but, after listening to his explanations a year or so, I began to read the commentary myself. Then I worked at prose composition some two years or more, and then I
 40. At sixteen! That was early. You must be a first-rate man, Sir. [graduated.
 41. Nothing of the kind indeed. It was all luck. I had to stand several examinations for my licentiate's degree, and I didn't get it for seven or eight years after.
 42. May I ask your age, Sir?
 43. I am thirty, Sir.
 44. And what has been your occupation, Sir, in the six years since you took your licentiate's degree?
 45. I have been doing nothing to speak of. I took pupils at home for the first two years, and for some time after that I acted as private secretary to a friend.
 46. What office did your friend hold, Sir?
 47. He was magistrate of a district in Shan Tung. He died last year, and I came home again.
 48. Your having acted as a private secretary is an additional recommendation, Sir.
 49. How an additional recommendation?
 50. In this respect. My friend who wishes to engage you, will want to study official correspondence when he has learned the spoken language.
 51. It's a pity that one can't see one's way to beginning the spoken language. [it over with me?
 52. I have a plan, but I am too busy to-day to explain it. Could you come and see me to-morrow, and talk
 53. By all means. I'll wait on you to-morrow as you desire, Sir. At what o'clock?
 54. Shall we say between three and four?
 55. Very good, Sir; then I take my leave.
 56. Good day, Sir.
 57. Good day.

38. 註 <i>chu</i> ⁴	41. 徼 <i>chiao</i> ³	42. 庚 <i>kêng</i> ¹	51. 緒 <i>hsü</i> ⁴
40. 中 <i>chung</i> ⁴	41. 倖 <i>hsing</i> ⁴	46. 榮 <i>jung</i> ²	53. 遵 <i>tsun</i> ¹
40. 秀 <i>hsiu</i> ⁴	41. 試 <i>shih</i> ⁴	47. 縣 <i>hsien</i> ⁴	54. 申 <i>shên</i> ¹

38. *Obs.* commentary; *chu*⁴, properly, to make a note of; thence, to annotate.
 39. *Obs.* 1. prose composition; *wên-chang*, literally, forms of literature, literature which conforms to the rules of composition; poetry is not included in the term. *Obs.* 2. graduated; *chin hsio*, to enter *hsio*, the colleges, or literary establishments, of which the graduates who have taken the first degree are members.
 40. *Obs.* 1. early; what, at sixteen, *chung*⁴ (not to be confounded with the same character read *chung*¹), you obtained the degree of *hsiu-ts'ai*, fine talent, your B. A. *Obs.* 2. *chung*⁴, properly to hit a mark; *hsiu*⁴, fair, elegant. *Obs.* 3. first-rate man; your *t'ien fên*, share of ability assigned you by heaven, is *kao*, of high degree.
 41. *Obs.* 1. all luck; *chiao*³, amongst many meanings, has that of a bye-way; *hsing*⁴, properly, fortunate; *chiao-hsing*, generally, of success beyond merit. *Obs.* 2. licentiate; *hsiang shih*⁴, literally, village trial; see Dial. I; 4; an allusion to ancient competitive examination in one's native district; but, now, technically signifying the examination for the second degree held in the capital of the province.
 42. *Obs.* your age; *kêng*¹, one of the characters used in the Chinese time-cycle; colloquially, as here, the years of one's age.
 46. *Obs.* what office; *jung*², properly, of vegetation, flourishing; used, as here, complementarily; *jung jên*, your post.
 47. *Obs.* district; *hsien*⁴, one of the minor jurisdictions into which a prefecture is divided; somewhat less important than a *chou*; the magistrate governing it is called a *chih-hsien*, as in the *chou*, a *chih-chou*.
 50. *Obs.* correspondence; *wên-shu*, generic of all official documents.
 51. *Obs.* see one's way; *hsü*⁴, a skein of silk; *t'ou-hsü*, the clue to unravel a skein.
 53. *Obs.* as you desire; *tsun*¹, to obey; I will just obey your commands.
 54. *Obs.* three and four; *shên*¹, the ninth of the twelve two-hour periods into which the twenty-four hours are divided; it extends from 3 to 5 P. M.; *shên ch'u*, the first part of the period *shên*.
 55. *Obs.* take leave; *shih*, to lose, deprive oneself of [the pleasure of] *p'ei*, bearing you company.

DIALOGUE X.

1. The teacher Su, who came yesterday is here, Sir.
2. Shew him in. Ha! You've come as you said you would, Sir.
3. It was agreed yesterday, I believe, that we should meet again to-day.
4. It was, Sir; it was. Have you hit upon any means of beginning with my friend who wants to learn the language of you?
5. Our people have a sort of phrase-book for studying Manchu with. Have you any elementary works of this kind in England?
6. We have, but when the phrases are in English only, the students have no means of putting them into Chinese; and, on the other hand, if they are in Chinese without English, it is impossible they should understand them.
7. Of course, without a dictionary. They must have a dictionary in the two languages and look the words out.
8. True; they *must* look the words out; but they must learn the Radicals first, must they not?
9. In our country, we never make a special study of the Radicals.
10. No, because when you learn to read you learn to know the characters without analysing them, and so you have no occasion to bore yourselves with distinguishing the Radicals to which they belong, or with the number of strokes of the pen in them.
11. You are right, Sir. Still, when we meet with a character we don't know, we have to look it out by its Radical, even without a special study of the Radicals. This is not very difficult, however. There are only some two hundred of them altogether; and it requires no great effort to become familiar with them.
12. No great effort. Now, I referred yesterday to a method of my own for learning the language. I have divided the Radicals into three sections; the first containing all such characters as *jên*, man, *k'ou*, mouth, *niu*, oxen, *ma*, horses; 136 in number, and all in constant use colloquially. The second section contains 30 characters such as *yäeh*, to speak, *ch'üan*, the dog, *chiu*, a mortar, *yi*, a city, which are found in writing but not in conversation. The remaining 48 characters act simply as Radical Indices of other characters; they are not found in books, nor are they used in the spoken language. These form the third section. Do you understand the principle of this
13. Oh! yes. [distribution, Sir?

5. 洲 *chou*¹7. 璧 *pi*⁴10. 贅 *chui*⁴6. 繙 *fan*¹10. 整 *chéng*³11. 習 *hsi*²

5. *Obs.* 1. Manchu; *chou*¹, properly a river-shoal; also an island; not used colloquially; here merely as a sound to represent the second syllable of the word Manchu, the name of the original territory of the present dynasty. *Obs.* 2. elementary; *ju shou*, to introduce the hand.
6. *Obs.* putting into; *fan*¹, to translate; see *fan-yi* below in 38.
7. *Obs.* in two languages; *pi*⁴, properly, a round piece of jade worn for ornament on the person; it is now called by other names; *'ho-pi* is a *pi* in two parts which may be *'ho*, put together, so that the back cannot be distinguished from the front. The expression is applied to the form in which Chinese and other texts are printed side by side.
8. *Obs.* radicals; *pu shou*, literally, heads of categories; the characters we call radicals, 214 in number, under which as *shou*, heads, the characters of which they are the indices are ranged.
10. *Obs.* 1. analysing; *chéng*³, formed, completed; *chéng tzü*, characters in their integrity. *Obs.* 2. bore; *lei*², much the same in meaning with the same character read *lei*⁴, Exerc. XV, 21; embarrassing, restricting; *chui*⁴, properly, to trouble with excess of talk; *lei-chui*, whether of words or things, is boring, troublesome.
11. *Obs.* familiar; *hsi*², to practise; *shou-hsi*, or *shu-hsi*, thoroughly versed in, well acquainted with.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang X.

14. Well then, my three sections being definitively settled, an exercise was composed for the use of the student, consisting of phrases formed out of the Radical characters that are available in conversation. While studying these, he will acquire a certain number of colloquial phrases, and he is at the same time acquainting himself with the Radical characters employed. What's your opinion of this method, Sir? Will it do, think you?
15. It will do very well, Sir; you attain two ends by the one means. But what is your plan, will you tell me, for teaching the Radicals in the second and third sections?
16. I was just going to speak of them. The second and third sections contain in all 78 Radicals; which, as these were unavailable colloquially, could not of course be made into colloquial phrases; and I was obliged, therefore, to choose some of the characters most in colloquial use that are ranged under these Radicals. Of these a separate exercise was composed, which, like the other, has the advantage of teaching the student to talk at the same time that he is learning the Radicals. Do I make myself clear to you, Sir?
17. Not quite, Sir, though I do understand to a certain extent. I should like to look at these two exercises* if you could lay your hand on them.
18. These are they. Will you have the goodness to look at them?
19. I see. The first set of phrases is made out of those Radicals only which belong to the first section. In the second there are some Radicals belonging to the first Section, and the characters not Radicals, are characters that you have selected [in the General Table] to illustrate the Radicals of the second and third Sections.
20. That's too great praise; however, besides these two exercises which the student will have to study, there is another in which the Radicals are classed according to their meanings. By occasional reference to this, when he is nearly perfect in the other two, he will be able to refresh his memory.

16. 選 *hsüan*³

16. 屬 *shu*³

19. 妙 *miao*⁴

20. 類 *lei*⁴

16. 擇 *tsé*²

19. 榜 *pang*³

20. 義 *i*⁴

14. *Obs.* phrases; *tzŭ yén*, characters which, when placed together, the eye takes in as forming one phrase; taking the *pu-shou*, radicals, that in talk may be used, *tso-ch'êng*, to form a *chang*, chapter or section, of phrases.
15. *Obs.* two ends; *chŭ*, see above Dialogue IX, 41; here, to make a move; by one move or enterprise, *liang té*, two things are attained.
16. *Obs.* 1. just going; *chêng tsai*, exactly at the being about to speak. *Obs.* 2. of course not; note the interrogative clause; a very common form of affirmation. *Obs.* 3. obliged; *chih 'hao*, the only course that was, or seemed to me, good. *Obs.* 4. to choose; *hsüan*³-*tsé*², both words meaning to choose, and both used separately. *Obs.* 5. ranged under; *shu*³, belonging to, under the authority of; *lit.* I was obliged to choose some of the characters that are ranged under the Radical: of such as are commonly used in talk, I additionally made a section &c. *Obs.* 6. clear to you; *lit.* I do not know whether you, the teacher, understand the *li-i*, established purpose, of this.
17. *Obs.* not quite; although I do *ming-pai*, understand, yet, for all that, my intelligence is not quite *liao jan*, in a state of completeness; *liao jan* is not used except in connection with the act of the understanding.
19. *Obs.* 1. examples; *pang*³, amongst other meanings, the list *posted up* to shew the order in which successful graduates stand; *pang-yang*, a kind or fashion, *q. d.* posted up, for example's sake; an example. *Obs.* 2. very good; *miao*⁴, excellent as shewing ability.
20. *Obs.* 1. too great praise; *lit.* what language is this? *Obs.* 2. classed according to meanings; *i*⁴, originally right principle, justice, public spirit; as here, the true spirit or signification; *lei*⁴, class, species; the radicals in the table referred to are *an i*, according to their meanings, *fên lei*, class-divided, classified. *Obs.* 3. occasional; *sui shih*, from time to time. *Obs.* 4. refresh memory; *t'i pu*, to lift up and supply what is wanting. *Obs.* 5. nearly perfect; *k'uai shou*, soon ripe.

* The first of these Exercises is that in the Colloquial Radicals, Part II, page 28; the second has been suppressed.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

21. Really, Sir, your system provides for every contingency. And how long do you suppose it will take an English student with all these approaches to the question at his command, to get the Radicals well into his head?
22. That must depend on the memory of the individual. A sharp fellow will have them off by heart in a fortnight, and even for a stupid man it would not be an impossibility in a month.
23. Very few would know them all in a fortnight, I suspect. And what do they go on to, pray, when they are well up in the Radicals?
24. When they are up in the Radicals there are forty sheets of detached sentences for them, which I have made with the help of my teacher.
25. I have heard of them. They are of words classed according to subjects, are they not?
26. To a certain extent they are, but it has not been possible to adhere in all cases to this principle of classification.
27. Not quite possible? Why so?
28. It was my original intention to have the words belonging to any category of subjects, such as the numbers, the pronouns, articles of furniture, man's actions, &c., so classed that each category should have a sheet to itself; but, on trial, I found this to be impracticable.
29. How impracticable?
30. It was impossible to construct phrases on the subjects of the categories, so long as no words were employed but those proper to any particular category. It was absolutely necessary, therefore, to add to the stock of words some that were not within the limits of the category.
31. Can you let me have a look at those sheets of phrases, Sir?
32. Certainly. I have them here. This the first sheet. You will observe, if you please, that the words in the first column are the subjects [of the phrases formed in the adjoining columns]. It contains all the numbers.
33. Not all surely. Where are the characters for one, two, eight, and ten?
34. Those are Radicals. The student will have learned the Radicals, and there is consequently no occasion to re-introduce them among the words treated of as subjects.
35. I see. Yes; including the Radicals, the numbers are all there.
36. They are all there. Well then, following the numbers, you see the words *chi*, *shu*, *ling*, *lai*, and the like. These are words to which the numbers had to be linked in order to make short clauses, and this accomplished, the short clauses were connected, as you will see if you look, so as to form longer sentences. Do you understand this, Sir?

21. 導 *tao*⁴ 21. 周 *chou*¹ 21. 密 *mi*⁴ 32. 題 *ti*² 36. 絡 *lo*⁴

21. *Obs.* 1. system; *sc.* [system of] instruction; *tao*⁴, to guide; *chiao-tao*, to instruct; often, to admonish. *Obs.* 2. every contingency; *chou*¹, surrounding, all round; *mi*⁴, close, so that nothing can pass. *Obs.* 3. approaches; *mén-lu*, doors and ways, by which they may *k'ai shou*, commence.
22. *Obs.* memory; *chi-hsing*, natural power of remembering.
24. *Obs.* detached sentences; *san*³, meaning the same as the same character read *san*⁴, Exerc. XXI, 7; *san 'hua*, scattered talk or phrases.
28. *Obs.* man's actions; *tung-tso*, movements and doings.
32. *Obs.* 1. column; *'hang*, the 144th Radical, here used as a column of characters. *Obs.* 2. subjects; *ti*², originally, the forehead; that which is put forward; a theme, proposition; *ti-mu*, a subject.
36. *Obs.* 1. all there; *k'o tzŭ-jan-ti*, a strong affirmative, translation of which may be varied at pleasure; *lit.* [what you say] *k'o*, by rights, *tzŭ-jan-ti* is absolutely, or, naturally the fact. *Obs.* 2. following; *lo*⁴, amongst other things a net; *lien-lo*, linked like the cordage of a net.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang X.

37. Perfectly. But there is one thing I don't see; if the student cannot read Chinese, how is he to know the sound or the meaning of the characters?
38. When we print our book, one page will be in Chinese and the other in English. The words to be illustrated in any exercise will have each one its sound opposite it, and their meaning will be explained by English translations of the several sections of the exercise, each following the other in the order of the sections.
39. When you write down Chinese sounds with English characters, do you employ our method of spelling, Sir?
40. Our method differs in some regards from yours, Sir. It is more elaborate. Chinese spelling is simply a sound above for the initial, and another below for the final, and the union of the two does not produce [the sound to be represented] with any great exactness. We have an alphabet of twenty odd characters for the representation of sound, which we do not regard as words. When written separately, our characters have properly no meaning; they are simply available for the determination of sounds, and when four or five of them are combined to give the sound of a Chinese character, though the syllable they make does not, in every case, exactly correspond to that sound, it is a nearer approximation to it than can be effected by the *fan-ch'ieh* method of China. Do you happen to know the actual number of sounds in the Peking dialect, Sir?
41. I do not. It's a calculation we have never any occasion for, so we have never made it.
42. It would be of no use to a Chinese certainly. I have reckoned up the sounds, and they amount in all to something over four hundred and ten.
43. That includes the tones as well as the syllabic sounds, does it?
44. No; not the tones; only the sounds; the tonic distinctions would nearly treble the number.
45. I should not have supposed there was so large a number, had you not counted them, Sir.
46. The number is correct, Sir. If you will look at this sheet of characters you will see that the sounds are all in it.
47. There seem to be some repetitions.

38. 印 *yin*⁴

38. 譯 *yi*⁴

40. 較 *chiao*⁴

38. 篇 *p'ien*¹

39. 切 *ch'ieh*⁴

44. 倍 *pei*⁴

38. 序 *hsü*⁴

40. 並 *ping*⁴

47. 乎 *'hu*¹

38. *Obs.* 1. print; *yin*⁴, a seal, to seal; hence, to print; *shua*, to brush the sheets against the block of characters; *ch'u-lai* completes the action of the verbs *shua* and *yin*, which must be taken separately, not treated as a dissyllable. *Obs.* 2. one page; *p'ien*¹, a page; *lit.* half the page Chinese &c.; the Chinese regarding as a page the two sides of a sheet which they bend back till its edges meet. *Obs.* 3. order; *hsü*⁴, series, order; *tz'ü-hsü*, proper order. Construe, *ch'i yü*, the remaining, *chieh-fa*, explanations, all according to the proper order of the *fên tuan*, several sections, are, translated clearly.
39. *Obs.* spelling; *fan-ch'ieh*; the latter word more commonly read *ch'ieh*¹, here *ch'ieh*⁴; properly, to cut; here, possibly, to decide; but this is not certain. The rude process styled *fan-ch'ieh* consists in placing together two characters one of which shall guide the reader to the initial, and the other to the terminal, sound; thus *mei* and *ping* will give *ming*.
40. *Obs.* 1. alphabet; *yin-mu*, sound-mothers, twenty odd. *Obs.* 2. regard as words; *ping*⁴, together; *ping mei*, have not at all, *shih i*, real meanings. *Obs.* 3. nearer; *chiao*⁴, to compare; *chiao chin*, comparatively near.
44. *Obs.* treble; *pei*⁴, a multiple; *san pei*, three-fold.
47. *Obs.* 1. seem to be; *'hu*¹, classically, the preposition *in* or *at*; here, scarcely more than an expletive; on *ssü*, see Exerc. XL, Ex. 12. *Obs.* 2. repetitions; *ch'ung*², repeated; not to be confounded with the same character read *chung*⁴, meaning heavy, Exerc. XIII, 17.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

48. That was unavoidable. It sometimes happens that there are two or three sounds to but one character. The character *lio*, for instance, is read with more sounds than one.
49. That's true. In the combination *mou-lio*, strategical ability, it is read *lio*; in *ta-lüeh*, a summary, or general outline, it is read *lüeh*.
50. Just so, and therefore in this sound-table it was impossible to avoid repetitions.
51. I observe that all the words set down in the sound-table are words in common use.
52. They are; all words constantly used in conversation; and, in the exercises in colloquial phraseology, they have been inserted among the characters treated of in the different exercises.
53. What is it that makes you so particular about this sound-table, Sir?
54. Well this: the sounds in the Chinese and English languages differ in many particulars, and my reason for interweaving the sounds proper to the Peking dialect in the phrases made for students was that, while studying these, they might practise themselves in the sounds, and that there might be no sound that they should not have met with.
55. You said, Sir, I think, that there were forty exercises in all?
56. Forty exercises.
57. And that the Radicals were to be learned first, and the exercises after?
58. That is not an absolute rule. A student may be learning the Radicals and reading the forty exercises at one and the same time.
59. And when he has got up the forty exercises is there any progressive work for him to read?
60. There are two works; one is ready, and the other is in course of preparation.
61. What is the name of the one that is ready?
62. Have you ever seen the Ch'ing Wên Chih Yao, (Guide to the Essential in Manchu), Sir?
63. I think I have. It is a book of a few chapters containing phrases in Manchu and Chinese in parallel columns, is it not?

48. 畧 <i>lio</i> ⁴ , <i>lüeh</i> ⁴	52. 羅 <i>lo</i> ²	54. 閱 <i>yüeh</i> ⁴	62. 清 <i>ch'ing</i> ¹
48. 僅 <i>chin</i> ³	52. 織 <i>chih</i> ¹	54. 歷 <i>li</i> ⁴	63. 卷 <i>chüan</i> ⁴
50. 複 or 復 <i>fu</i> ⁴	54. 練 <i>lien</i> ⁴	58. 拘 <i>chü</i> ¹	

48. *Obs.* 1. unavoidable; that *k'o*, it may be said, is not to be avoided. *Obs.* 2. more than one; *chin*³, only; is not only in possession of one *nien-fa*, way of being read.
50. *Obs.* repetitions; *fu*⁴, properly, one coat over another; *ch'ung-fu*, repeated. Note that *fu* is correctly written with the 145th Radical, but commonly with the 60th. [good and evil.]
52. *Obs.* inserted; *lo*², a net, *chih*¹, to weave; *lo-chih*, to interweave, to work into; used only figuratively, and both of
53. *Obs.* 1. so particular; *chiang-chiu*, in the consideration or treatment of a subject, to enquire; to be particular in one's researches, or in one's attention to anything; also, as an adjective, curious, particular; that to which much attention has been paid. *Obs.* 2. what makes you; 'ho so *ch'ü* i, = so *ch'ü* i *tsai* 'ho, what, or wherein, is the principle which you get hold of in being so particular?
54. *Obs.* 1. my reason.....was; my interweaving the sounds in the exercises [was] *wei té*, in order to obtain, that *shih*, there should be,.....what follows. *Obs.* 2. practise themselves; *lien*⁴, originally, to boil meat until it was done; hence, among other meanings, to practise. *Obs.* 3. met with; *yüeh*⁴, to see, to pass in review; *li*⁴, to pass through in succession, as years, events, places.
58. *Obs.* 1. absolute; *chü*¹, to lay hold of, hold on to tenaciously; *pu chü*, it is of consequence. *Obs.* 2. same time; *i mien*, one and the same face or front.
59. *Obs.* progressive; *chin yi*, advancing and adding to.
62. *Obs.* Manchu; *ch'ing*¹, pure; the style by which the Manchu dynasty is distinguished, just as that preceding it was by the style *ming*, bright, glorious; *ch'ing wên*, Manchu literature; *chih*, to point out, *yao*, the requisite.
63. *Obs.* 1. I think; *fang-fu*, to seem like; see Exerc. XXXV, 21; also Exerc. in the Radicals, III, 21. *Obs.* 2. chapters; *chüan*⁴, books or sections of a work.

PART IV. THE TEN DIALOGUES. Wên-Ta Chang X.

64. That's the book.
65. It's an old work, that. There is a good deal of the Chinese of it that doesn't run as it should.
66. You're right, Sir; there is; and for that reason I got a teacher to remodel it some time ago, and, after a good deal of deliberation, it has been corrected throughout so as to accord with the forms of the language as it is now spoken. It is now called the T'an-Lun P'ien, the Book of Conversation.
67. That is very satisfactory. You mentioned just now another work that was in course of preparation. Is that also taken from an extant Chinese work?
68. No. It is a work I have been engaged on with my teacher at intervals for several months past.
69. Does it resemble the T'an-Lun P'ien, or the exercises in phraseology?
70. Neither. The work is not merely to enable the English student to learn Chinese, but one which will also be useful to Chinese if they want to learn English.
71. Is it in the style of a vocabulary or dictionary?
72. No, not that either. I doubt whether there is any work of the kind in China unless it be the Manchu Accidence, and even in that the points of resemblance require to be carefully particularised.
73. From what you say of your work, Sir. I take it to be a grammar explaining the spirit and construction of our language.
74. It is something in that way. However, the first thing is to get out all these works; when they are off my hands, I may have some others to form a supplement to them. My grand object is that the student may be enabled to advance progressively; and, with these books, if he be not interrupted, he will not fail to become an abler scholar every month.
75. That of course he will. The water dripping off a roof will go through a stone in time.

66. 刪 <i>shan</i> ¹	72. 啟 <i>ch'i</i> ³	74. 斷 <i>tuan</i> ⁴
66. 談 <i>t'an</i> ²	72. 蒙 <i>mêng</i> ²	75. 簷 <i>yen</i> ²
71. 彙 <i>hui</i> ⁴	74. 續 <i>hsü</i> ⁴	75. 溜 <i>liu</i> ⁴

66. *Obs.* 1. some time ago; *tsao*, early; *i*, past, already. *Obs.* 2. remodel; *shan*¹, to cut out; *ts'ung-hsin*, anew; *shan-kai*, to cut out and alter. *Obs.* 3. conversation; *t'an*², to chat together; *t'an-lun*, to discourse together.
67. *Obs.* extant; is it *pên-cho*, at root, a *ch'êng shu*, a book existing.
71. *Obs.* vocabulary; *hui*⁴, properly a collection; *tzü-hui*, a dictionary the explanations in which are something less copious than in a *tzü-tien*.
72. *Obs.* 1. unless; *ch'u*, to exclude. *Obs.* 2. Accidence; *ch'i*³, to open, to commence; *mêng*², concealed, covered up; *ch'i mêng*, the letting light into darkness, said of elementary studies. The Ch'ing Wên Ch'i Mêng is the title of the Manchu Primer or Accidence.
73. *Obs.* 1. I take it; *hsiang-lai*, I am thinking. *Obs.* 2. spirit; *shên-ch'i*, the spirit, or character shewn by a man in his actions; also, the spirit of language or writings. *Obs.* 3. construction; *ts'êng-tz'ü*, order of stratification or succession.
74. *Obs.* 1. supplement; *hsü*⁴, originally, to add a piece of thread, *sc.* to one too short, or broken. *Obs.* 2. not interrupted; *chien*⁴, to make a vacancy, not to be confounded with the same character read *chien*¹, Exerc. XXX, 9; *tuan*⁴, to cut with a knife. *Obs.* 3. *tzü-jan*, as a matter of course. *Obs.* 4. abler; *ch'iang*, Exerc. XXXII, 7; here, strong; *chien ch'iang*, will be seen to be stronger; the comparative being formed by the *pi* in the clause preceding. Note that *chien* is used with various adjectives where gradual increase, or diminution, of the property they describe is implied.
75. *Obs.* 1. of course; *pi jan*, certainly thus it must be. *Obs.* 2. dripping; *yen*², the eaves of a house; *liu*⁴, of water running smoothly and rapidly.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

76. Just so; and, for that reason, I am sure you will not laugh at these simple things I have been shewing you, Sir.
 77. Laugh indeed! [The Book of Odes says] "To rise high you must begin low; to go far you must start from what is near;" and the English and Chinese must both begin in their depth if they want to learn about each others' countries.

76. 貽 *i*²

77. 卑 *pei*¹

77. 互 *'hu*⁴

77. 登 *têng*¹

77. 邇 *êrh*³

77. 及 *chi*²

76. *Obs.* 1. simple things; *ch'ien*, shallow, *chin*, within easy reach. *Obs.* 2. not laugh; *i*², to leave behind one; *ta-fang*, an expression complimentary to the intelligence of the person addressed; I am not afraid of giving a laugh to so superior a person as you.
 77. *Obs.* 1. to rise; *têng*¹, to ascend, not common in ordinary conversation. *Obs.* 2. low; *pei*¹, low, lowly. *Obs.* 3. near; *êrh*³, not colloquial. *Obs.* 4. learn about each other; *'hu*⁴, mutually; mutually receive instruction. *Obs.* 5. must both; *tou wu fei*, both cannot but adopt this *li*, principle. *Obs.* 6. begin in their depth; *yu ch'ien*, from shoal [water], *chi*², to, *shên*, deep.

END OF KEY TO PART IV.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* I.

SECTION I.

- | | |
|---|---|
| <p>1. He struck me; [that is with a sword or similar weapon; not with a spear, a stick, the hand &c].</p> <p>2. I imagine that it is thus, or in this way.
猜 <i>ts'ai</i>³
<i>Obs.</i> imagine; <i>ts'ai</i>³, to guess.</p> <p>3. This is right.</p> <p>4. You want to kill yourself.</p> <p>5. This is of no use.</p> <p>6. That does not suit; or, will not agree with some other question already attended to.</p> <p>7. Who says so?</p> <p>8. You must speak out.
<i>Obs.</i> speak out; <i>p'o</i>, breaking, as it were, the outer casing in which the matter lies hid.</p> <p>9. To put on, or have on, a short <i>ao</i>³, lined or wadded under-coat.
襖 <i>ao</i>³</p> <p>10. Bring him here.
<i>Obs.</i> bring; if the speaker meant, He has been brought, another <i>liao</i> would follow <i>lai</i>.</p> <p>11. Go and do it directly.</p> <p>12. Call the children here.</p> <p>13. When will you be able to do it?
<i>Obs.</i> <i>ts'ai</i>, just after; then; <i>lit.</i> you at what time then will be able to do it?</p> <p>14. I am giving you trouble; (a form of apology).</p> <p>15. I am hungry.
餓 <i>ng</i>⁴
<i>Obs.</i> hungry; <i>ng</i>⁴.</p> <p>16. Are your things all ready?
截 <i>chieh</i>²
<i>Obs.</i> ready; <i>chieh</i>², to cut off; hence, to bring to an end; <i>ch'i-chieh</i>, to bring into a state of completeness or order; to be in such a state.</p> | <p>17. Have you got them all ready?</p> <p>18. Go with me.
<i>Obs.</i> <i>kên</i>, as with.</p> <p>19. Is your father well again?
痊 <i>ch'üan</i>²
<i>Obs.</i> 1. your; <i>tsun</i>, honored. <i>Obs.</i> 2. <i>ch'üan</i>², to be recovered, <i>yü</i>, to get the better of.</p> <p>20. Come here and play.</p> <p>21. What is this made of?</p> <p>22. If you are thinking of going, just go; or, All you have got to do is to go.
<i>Obs.</i> just go; <i>ching</i>, is to pass through; often signifying past time; here corruptly used as <i>simply</i>; <i>lit.</i> simply attend to going.</p> <p>23. You can't catch me up.</p> <p>24. Don't keep on worrying him.
搓 <i>ts'o</i>¹ 磨 <i>mo</i>²
<i>Obs.</i> 2. keep on; <i>ts'o</i>¹, to rub between the hands; <i>mo</i>², to grind; used of continuous annoyance.</p> <p>25. My finger is in pain.
痛 <i>t'ung</i>⁴
<i>Obs.</i> pain; <i>t'ung</i>⁴, sore, suffering; morally used as an intensive of feelings; oftenest of anger, hate, &c.</p> <p>26. Get up and let me pass.
<i>Obs.</i> <i>jang</i>⁴, to yield, concede; hence also to invite, specially of eating and drinking.</p> <p>27. I have not a farthing.
板 <i>pan</i>³
<i>Obs.</i> 1. farthing; <i>pan</i>³, properly a board, which is a flat thing, hence used of cash which are also flat things. <i>Obs.</i> 2. <i>kuan-pan</i>, government money, in contradistinction to base coin.</p> |
|---|---|

KEY TO THE TZŪ ERH CHI. Colloquial Series.

28. What do you want? or What are you looking for?
尋 *hsin*² or *hsün*²
Obs. want, *hsin*²; looking for, *hsün*²; like our verb *seek*, the word has two meanings.
29. Don't be too long about it.
30. Nearly the same; differing but a fraction.
差 *ch'a*¹
Obs. *ch'a*¹, to deviate from the right line.
31. A little too short; or, a little shorter, viz. than some other.
32. Do not dawdle.
Obs. dawdle; *to*³, to withdraw from, *lan*³, idle; *q. d.* separating oneself from one's work to idle.
33. Do not disturb, or, bother me.
攪 *chiao*³
Obs. disturb; *chiao*³, to stir up, throw into disorder.
34. Go and help him.
35. He has gone to Su-chou.
36. His father lives at Hsiang-shan; [the district in which Macao lies].
37. Why do you act in this way?
38. Where have you been?
Obs. been; *q. d.* you having been, *tsai*, in what place, are now come?
39. What wind has blown you here to-day?
40. Don't be importunate.
賴 *lai*⁴
Obs. importunate; *sa*¹, to cast as a net; *lai*⁴, to lean against; *q. d.* besiegingly to rely on, to pin down, fasten on, some man one wants to oblige one.
41. Come another day.
42. All but this one have been taken away.
Obs. *ch'u*², to exclude; *lit.* excluding this one, all have [men] taken away.
43. This one ought to be put here.
Obs. literally, this one is the [men]-ought-to-put-here one.
44. This is the proper place for this one.
45. The cat has got a mouse in her mouth.
叨 *tiao*¹ 耗 *'hao*⁴
Obs. got; *tiao*¹, to hold in the mouth *'hao*⁴, rat or mouse.
46. You may go home to-day.
47. [The person spoken of] has pricked his finger with a knife.
刺 *tz'ü*⁴ or *la*²
Obs. *tz'ü*⁴, to wound with the point of; also read *la*²; *p'o*, to break.
48. On that side of the tree, or trees.
49. Tell the coolie to bring some water.
Obs. coolie, *ta-tsa-'rh-ti*, the one who does the dirty, miscellaneous, work.
50. To carry a note to so-and-so.
稍 *shao*¹
Obs. carry; *shao*¹, properly, the tip of a branch, &c.; hence, (rather circuitously,) to take a note for another, *q. d.* in excess of one's own business.
51. The right thing is to give your whole mind to it.
Obs. mind; *lit.* heart and breast.
52. What day of the moon is to-day?
53. Near night time.
Obs. night; *lit.* soon the lamps, or lanterns, will have been handled.
54. Are you a stranger, pray?
Obs. stranger; *lit.* are you made a stranger; said when a man is standing on ceremony.
55. Are you not ashamed?
臊 *sao*⁴
Obs. ashamed; *sao*⁴, *lit.* fat; but here, the face; *'hai* intensive, as in *'hai-p'a*.

SECTION II.

1. Without a sense of shame.
2. That's my view too.
3. Don't play in the sun.
Obs. sun; *lao ye'rh*, a popular name for the sun.
4. He has got a bran-new over-coat.
湛 *chan*⁴
Obs. bran-new; *chan*⁴, the brightness of fresh dew.
5. Near dark.
6. Will my teacher let me go?
Obs. 1. let; *hsü*³, to permit. *Obs.* 2. *mo*, expressive of doubt.
7. I like this the best of them all.
Obs. like best; *ting*, the crown or top; *hsi-'huan*, to rejoice in.
8. You mind your own business.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* II.

9. I suspect it is not.
Obs. suspect; *ku*¹, to estimate, *mo*¹, as in *ch'uai-mo*, Exerc. XXII, 11.
10. I don't believe that.
11. Is this lot mine?
 份 *fên*⁴
Obs. lot; *fên*⁴, a portion, allotment.
12. What is there to laugh at?
13. Isn't it properly settled?
14. All are equally good.
 拘 *chü*¹
Obs. equally; *chü*¹, to lay fast hold of; *lit.* not laying fast hold of any, = no matter which, all are good.
15. Lock that door.
 鎖 *so*³
Obs. lock; *so*³, verb and noun.
16. Take up that child and carry it in.
Obs. take up; *pao*⁴, to hold in the bosom; *lit.* laying hand on that child, put it in the bosom, and entering go.
17. He is as bad as ever.
 仍 *jên*² or *jêng*²
Obs. as ever; *jên*², or *jêng*², still as before; *jêng-chiu*, still in the old way.
18. I have never seen him; or, I have never seen him before.
19. Nor are there many left; or, There are but a few left.
Obs. nor, — but; *lit.* also not many.
20. He was here just now.
21. To judge from appearances he, or it, will do well enough.
Obs. enough; *lit.* [one may] indeed say there's an end of it.
22. Put it a little way off.
23. To have done all over again from the beginning.
Obs. all over; *chieh*, properly to receive is corruptly used for *tzü*, Radical 132, in its sense of from; *lit.* to have done from the head or beginning,..... additionally or afresh.
24. It has long been so.
25. He has a feverish cold.
Obs. feverish; the transposition of *shang*, to wound, and *'han*, cold, is not to be explained.
26. He coughs a good deal.
 咳 *k'é*² 嗽 *sou*⁴
Obs. coughs; *k'é*²-*sou*⁴; both words mean to cough; the latter is used with other words besides *k'é*, or *k'o*.
27. Do you wish me to help you or not?
28. My eyes are dim.
 糢 *mo*¹
Obs. dim; *mo*¹ not used without *'hu*, rice-paste; confused, jumbled.
29. The sun dazzles the eyes.
 晃 *'huang*³
Obs. dazzles; *'huang*³, the action of any strong light on the eyes.
30. Whose business do you do (or, are you doing)?
31. Don't bother me just now.
32. Properly you ought not to be doing this, acting thus.
33. Come with me for a stroll.
 溜 *liu*¹
Obs. stroll; *liu*¹, the flowing of water; *ta* is not to be explained by any of its known meanings.
34. I am afraid of what will be said about it.
35. The horse is frisking about.
Obs. frisking; *sa-'huan*, flinging about in joy; of course without a rider.
36. How do you rate him? or, What sort of a man is he?
Obs. 1. rate; superior, middle or lower.
Obs. 2. class; calling, station.
37. He is a very clever child.
 伶 *ling*² 俐 *li*⁴
Obs. clever; *ling*²-*li*⁴; the combination is colloquial; see Sec. XI, 23.
38. It is as hot as it can be to-day.
Obs. as it can; *ting*, the crown, top; see above ex. 7.
39. It is of no great use.
40. Wait here till I return.
41. He comes at odd times.
 悞 *'huang*⁴
Obs. odd; *'huang*⁴, classically, of uncertainty of mind.
42. When does he sail?
Obs. sail; *lit.* open; *k'ai*, in the sense of moving apart, as in *no-k'ai*. The *tsan* used here is the same as that in Exerc. X, 12.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

43. Don't be so careless.

Obs. careless; *mao*⁴, properly to protrude, so as to disturb a series, disorder a set; *q.d.* by such action to cause *shih*, for *shih tang*, breach of propriety.

44. How many days do you require?

Obs. require; your *yao*, requirement, *tei*, must require &c., to accomplish the matter in hand.

45. How long will you be away?

Obs. long; within the present day; *lit.* how many half days; *'hao pan t'ien*, a good while, but always within the present day's limit.

46. Let him talk.

Obs. let; *kuan* for *pu kuan*, don't mind.

47. How many days must you be away?

48. Is it not settled yet?

停 *t'ing*²

Obs. settled; *t'ing*², to stop, cause to cease; *tang*¹, as it ought to be.

49. Act in all things, (or, exactly) as I desire you.

50. Won't that one do better than the other?

Obs. 1. do; *lit.* to take that one is it not better? *Obs.* 2. *ch'iang*, properly of brute force, is often used, as here, in the sense of good, superior; as we say the *stronger* man, with reference to mental or moral power.

SECTION III.

1. I take medicine every day.

Obs. medicine; *yao*⁴, drugs.

2. To lend a hand every now and then.

羅 *lo*²

Obs. lend a hand; *chang lo*², *lit.* to spread a fowler's net, *q.d.* to take all and sundry things into one's net for some one else.

3. Have you seen my ink-slab?

硯 *yen*⁴

Obs. ink-slab; *yen*⁴-*t'ai*, the latter character being identical with *t'ai*, Exerc. XXX, 1.

4. His difficulty in getting along is *bonâ fide*.

粧 *chuang*⁴

Obs. 1. getting along; understand *jih-tzŭ* after *huo*. *Obs.* 2. *bonâ fide*; not *chia chuang*¹, *lit.* false colour, or decoration, such as Chinese females put on.

5. His doing it was perfectly intentional.

Obs. 1. perfectly; *chin*⁴, exhaustively. *Obs.* 2. intentional; *ku*, properly, cause. Cf. the French *motivé*.

6. What do two added to five make? *

搭 *ta*¹

Obs. add to; *ta*¹, to add to a number; hence, to take a passage in a ship.

7. He is very careful to keep himself respectable and to hold his own.

揚 *yang*²

Obs. hold his own; *yang*² *ch'i*, to hold up his spirit, not to be overridden.

8. He gives, or, has given, his horse a full feed.

飽 *pao*³

Obs. full feed; *pao*³, to eat to fulness.

9. He has got every thing ready to feed his horse.

Obs. 1. got ready; *an p'ai*², *lit.* to put down and to distribute. *Obs.* 2. to feed; the *'hao* indicates completion of the act described by *wei*.

10. Whose is otherwise; or, It is the same as every one's, is it not?

11. This can't go on long.

12. That child cares for nothing but play.

Obs. cares for; *t'an*¹, to covet.

13. All he has an eye to is to get some advantage for himself (his own interest).

顧 *ku*⁴ 佔 *chan*⁴

Obs. 1. an eye to; *ku*⁴, *lit.* to look over the shoulder. *Obs.* 2. to get; *chan*⁴, to encroach upon.

14. Take out these eggs one by one.

蛋 *tan*⁴

Obs. eggs; *tan*⁴.

15. He pays attention to nothing whatever.

16. Don't be officious; *lit.* out of three nostrils (one more than is natural), there comes more air than out of two.

17. Have you built your new house?

18. I shall go a month hence.

19. He has property worth more than ten thousand taels.

Obs. *tang*¹, here meaning true, *bonâ fide*.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* III & IV.

20. I had a pretty piece of work to understand it.
Obs. pretty piece of work; ironically, It was very easy.
21. What do you do all day?
Obs. *chia* is a corruption.
22. Women wear the *tsuan*.
纂 *tsuan*³
Obs. wear; *lit.* comb, their top knots; *tsuan*³, including various methods of gathering up the back hair.
23. Men wear a queue.
Obs. wear; *ta*, make, or prepare, *pien*, the queue.
24. I have no help for it.
Obs. help; *lit.* I have nothing that by rights, or that can be, *nai*⁴ 'ho²; the latter character meaning how? what? The former, in its present position, has no assignable signification.
25. I am not master in the matter.
26. I don't venture to give an opinion.
Obs. venture; *kan*³.
27. He is used to delicacy, or luxury.
嬌 *chiao*¹ **慣** *kuan*⁴
Obs. *chiao*¹-*yang*³, delicately to rear; *kuan*⁴, to be used to.
28. He has been here several times.
29. I should consider your coming in that time (the time named) expeditious.
30. He is an honest fellow enough.
31. Are you fond of pomegranate?
榴 *liu*²
Obs. pomegranate; *shih-liu*².
32. What dialect is that?
Obs. dialect; *lit.* the sounds of what *hsiang*, village, country, quarter, district, province.
33. He is gone on board ship.
34. There is nothing clearer, more intelligible, than this.
35. What had we best attend to?
幹 *kan*⁴
Obs. attend to; *kan*⁴, to dispatch business.
36. Is he gone ashore?
岸 *ngan*⁴
Obs. ashore; has he ascended *ngan*⁴, the beach or shore?
37. The sun is set.
陽 *yang*²
Obs. 1. the sun; *t'ai yang*², the great male principle of nature, light or heat. *Obs.* 2. has set; *lit.* is level with the west.
38. The sun will soon be up.
39. Come very early to-morrow.
40. A fresh smelling rose.
玫 *mei*² **瑰** *kuei*⁴
Obs. 1. fresh; *ch'ing*, pure. *Obs.* 2. rose; the *mei*²-*kuei*⁴, a red and very sweet rose.
41. When shall you go?
Obs. when; *wan* here only means after-time, *q. d.* how much later.
42. All you have to do is to arrest him.
Obs. all; *chih* only; you only attend to arresting, then will it be well.

SECTION IV.

1. Whose little girl are you?
妞 *niu*¹
Obs. 1. whose; *chia* for person. *Obs.* 2. girl; *niu*¹, a Korean surname; not a classical character in this sense.
2. Don't keep on fiddling with the things.
攪 *fan*¹ **騰** *t'eng*²
Obs. fiddling; *'hun*, wildly, disorderly; *fan*¹-*t'eng*², upsettingly lift.
3. I forgot, or have forgotten, to wind my clock up.
弦 *hsien*², properly, *hsüan*²
Obs. wind up; *shang*, to make to ascend the *hsien*², thread or spring, of my clock.
4. As light and little bulky as paper.
5. Who let you do it?
興 *hsing*¹
Obs. let; *hsing*¹, properly, to raise, or to rise; here, to authorize; *lai-cho* puts it in the imperfect tense.

6. Handle it, or, Do it, with a little more care.
7. What put it into your head? or, What made you think of it?
8. It is not so at all.
9. This is very useful.
10. The more the better.

越 *yüeh*⁴

Obs. the more; *yüeh*⁴, to overpass.

11. I can't lift it.
Obs. lift; *t'í*¹-*liu*²; the latter character not to be construed by its proper meaning; *lit.* I lifting do not stir it.
12. Can you swim?
Obs. swim; *lit.* do you know how to *fu*⁴, float on, water?
13. Can you swim?
Obs. swim; *lit.* do you know, are you up to, water?
14. What did you say? or, What were you saying? [namely, on the occasion referred to].
15. [The rain, or the water from a watering-pot,] has come in and has made the whole room so damp.

消 *shao*⁴

Obs. 1. come in; *shao*⁴, of the action of rain blown by the wind, or water thrown by any one holding a watering-pot. *Obs.* 2. so damp; *ching*, properly minute, here, used intensively; as we use fine, nice, &c. *Obs.* 3. *ti* for *tê*.

16. Whose turn will it be to go next?
Obs. turn; *lit.* next turn ought who to go?
17. Who wants to go next time?
18. His shop is next door to ours.

壁 *pi*³, properly, *pi*⁴

Obs. 1. next door; *chich*²-*pi*⁴, or *ho*²-*pi*⁴; the first word meaning to divide, the second, a partition wall. *Obs.* 2. *pi* in *ko-pi-erh* becomes *pi*³.

19. Go and put it back in its old place.
20. He flounced in; or, burst in without any one asking him.

莽 *mang*³

Obs. 1. flounced in; *mang*³, properly, tangled, like brushwood, &c.; *chuang*⁴, to run up against. *Obs.* 2. without asking; *ko-ko-rh*, of, or by, himself, no one inviting him.

21. That does not follow surely? or, That is not so certain, is it?
22. You are certain to be benefited by it.
23. What is absolutely necessary to make it all right?

24. He does not mind so well what is said to him [as some other person alluded to].
25. It cannot but be false (of words or things).
26. There are none but what are false (of words or things).
27. This is your business and no one's else.

Obs. else; *tso*, properly, left; originally, *tso-yu*, left and right; *q.d.* left and right [I thought of people], but it was the business of you alone.

28. Dear me! What is this?

Obs. dear me; *ai*¹, an interjection.

29. Too communicative.
30. The men with the bells are thread-sellers.

搖 *yao*² 鈴 *ling*²

Obs. bells; *yao*², to shake, *ling*², a small bell; here, specially of one of those small plates of brass with knotted cords attached to it, and which the pedlar strikes against it by turning his wrist.

31. The ladies' packman; *lit.* one who shakes the *po-lang* drum; see Exerc. XVIII, 18, and XXX, 6. (The drum is struck by two knots attached one to each end of it).
32. Pour half [out, or, in].
33. Half packed (said either of the receptacle half full, or of the things that the receptacle is to hold).
34. This oil won't light.
35. Whose turn is it to read?
36. Won't you retrench a little?
37. Tied tight.

繫 *hsi*⁴ or *chi*⁴

Obs. tied; properly *hsi*⁴, but colloquially *chi*⁴, to tie.

38. Tied up tight.

紮 *tsa*¹

Obs. tied up; *tsa*¹, of cord tied round and round, as round the tip of a queue, the mouth of a bag, &c.

39. I'm too weak to walk so far.
40. This tea is too weak; *lit.* too pale.

忒 *t'é*⁴

Obs. too; *t'é*⁴, classically to exceed; apparently identical with *t'é*, special, particular. See Exerc. XXI, 17.

41. As hard as stone.
42. Who would meddle with him?

Obs. meddle; *lit.* move the hand, *sc.* to strike him, he being weakly, &c.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* IV & V.

43. Don't be too rough in your romps.
44. Who owns this property?
45. A running knot is the easiest untied.

Obs. 1. running; 'huo, living; k'ou⁴, lit. to deduct, here, a knot. *Obs.* 2. untied; chieh, to loosen, solve.

46. What does that signify to you?

Obs. signify; q.d. as to its interfering with you, what connection is there between you and it; mind your own business.

47. This meat is not boiled enough.

透 t'ou⁴

Obs. enough; t'ou⁴, to penetrate thoroughly.

48. This meat is not roasted enough.

49. Don't come here again.

50. I've got chilblains on my feet.

凍 tung⁴ 瘡 ch'uang¹

Obs. chilblains; lit. I have grown tung⁴ch'uang¹, frost ulcers.

SECTION V.

1. It's hot; let it cool a little.
2. You just do it carelessly [and you'll catch it].

Obs. you just; literally, ni, you, k'o, by rights, = had as well, pieh, (corrupt for pu yao,) not choose, hsiao hsin, carefully, tso, to act or do.

3. Go on! What are you standing staring at?

呆 tai¹

Obs. staring at; tai¹ the same as tai in Exerc. XXXI, 10.

4. He fell down on his back with his legs out.

跌 tieh¹ or tsai¹ 仰 yang³

Obs. 1. fell down; tieh¹, also, in this sense, colloquially read tsai¹, of men to fall. *Obs.* 2. back; yang³, to look upwards. *Obs.* 3. legs out; with the feet like the character pa, eight.

5. Put it back in its old place.
6. Pull back the cart a little way.
7. My wife is his younger sister.

媳 hsi² 婦 fu⁴

Obs. 1. wife; hsi²-fu⁴; each character meaning wife. *Obs.* 2. sister; mei⁴, a sister younger than oneself. Where a number of sisters are so, the eldest is called the ta mei-mei, the second erh mei-mei, and so on.

8. Prop up this window now.

揩 chih¹

Obs. prop; chih¹, to keep from falling by putting a stick under; here, applied to the outer leaf which is hung horizontally from the frame of the Chinese window.

9. My foot is asleep.

Obs. asleep; ma-mu, properly, hemp and wood, is applied to the numbness, stiffness of the limbs of old men.

10. There are some of every kind and sort.
11. He does not pay attention to what he is about.

12. He was born deaf and dumb.

聾 lung² 啞 ya³

Obs. deaf; lung², dumb, ya³.

13. I can't, and how much less can you.

14. There are seven days to a [foreign] week.

禮 li³

Obs. week; li³, moral and ritual observances; pai, see Exerc. XXVII, 22; here, to pay homage to, to worship; lit. in seven days there is one worship with ceremonies. The Chinese have no week.

15. There must be a little of every sort.

16. I want it made to take to pieces.

Obs. to pieces; huo, alive, moveable, pien, convenient; then it will do.

17. He has been here a considerable time.

Obs. time; less than a day.

18. That one can't be sure of.

19. Get up and move away a little; don't come up against me again.

20. This is the deepest well.

21. Take care, or you'll be down.

22. He has no other ability.

Obs. ability; nai, see Exerc. XXXI, 18; here, corruptly used; apparently for wei², Exerc. XXXII, 11.

23. Get up; clear the road.

擋 tang³

Obs. clear; lit. do not tang³, bar, the road.

24. He has no other ability.

25. What makes you so late?

遲 ch'ih²

Obs. late; ch'ih².

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26. Attend to that and to that alone.

Obs. alone; *ching*⁴, properly, after all, notwithstanding; *q. d.* whatever betide, attend, &c.

27. It ought to be done in this interval.

Obs. interval; *chên*⁴, properly a rank of soldiers; used also somewhat in the present sense of a certain duration, with rain, wind, &c.

28. Don't listen to his fibs.

瞎 *hsia*¹

Obs. fibs; *hsia*¹, properly, blind.

29. He tells every thing no matter what.

30. Don't take up so much room.

Obs. take up; *chan*⁴, to encroach on, absorb, so wide a place.

31. Try with all your might.

Obs. might; *liang*⁴ = *li-liang*, Exerc. XXIX.

32. That is just what I think.

33. It is not here at all.

並 *ping*⁴

Obs. at all; *ping*⁴, properly, collected together; *q. d.* all conditions granted, it is not, or, there is none, here.

34. Pluck up this shrub, or, small tree.

棵 *k'o*¹

Obs. 1. pluck, *pa*². *Obs.* 2. shrub; *k'o*¹, Numerative of trees.

35. Don't shake the table.

晃 *'huang*⁴

Obs. shake, *yao-'huang*⁴, to move vibrantly, active or neuter.

36. You lean to, are biassed in favor of, that side.

37. Incline to my side; let your opinion be in my favor.

38. He is a hearty happy fellow.

逍 *hsiao*¹ 遙 *yao*²

Obs. 1. hearty; *hsiao*¹, not used without *yao*², which properly means far distant; the combination of the two characters signifying unconstrained as a bird. *Obs.* 2. happy; *'huai-lo* applies rather to the mind, *hsiao-yao*, to the body.

39. How many acres do you farm?

種 *chung*⁴ 畝 *mu*³ or *mou*³

Obs. 1. farm; *chung*⁴, to plant. *Obs.* 2. acres; *mu*³.

40. Don't mention that subject on any account.

Obs. mention; *ti*², to talk of.

41. To be blind of one eye.

42. He managed that matter with all secrecy.

機 *chi*¹ 密 *mi*⁴

Obs. secrecy; *chi*¹, besides other meanings, the spring of any mechanism; *mi*⁴, close, secret.

43. Help me to twist that cord tight (or, to belay that rope).

擰 *ning*³ 結 *chieh*¹ 繩 *shêng*²

Obs. 1. twist; *ning*³, here, to twist by the leverage of a piece of wood inserted. *Obs.* 2. tight; *chieh*¹-*shih*, solid, secure; the word *chieh*, by itself, signifying to bind together, but not so used colloquially. *Obs.* 3. cord; *shêng*², cords large or small.

44. Help me to tighten this cord round [whatever it may be encircling].

Obs. round; see Exerc. XV, 8.

45. There are thousands and tens of thousands of persons.

整 *chéng*³

Obs. *chéng*³, to constitute; to be entire or complete.

SECTION VI.

1. Somewhat deaf.

Obs. deaf; *pei*, properly the back; *q. d.* turned back.

2. Lest it should fade.

Obs. 1. lest; *p'a*, to fear. *Obs.* 2. to fade; *lao*, see Exerc. XXIX, 7, but here in the sense of to descend or decline.

3. Where was this book printed?

Obs. printed; *lit.* brushed.

4. There are no copies of this book for sale here now.

印 *yin*⁴

Obs. 1. copies; *yin*⁴, a seal or stamp; to seal, take an impression. *Obs.* 2. here; the book was printed elsewhere, as the *lai* shows. *Obs.* 3. now; the *pu* and *liao* shew that copies used to come, but now do not; had none ever come, *mei* would stand for *pu*, and *ti* for *liao*.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* V & VI.

5. This book is not printed now.
Obs. It is not necessarily out of print.
6. Never to have had any other intention (or, idea).
7. Open it out on the grass.
8. This present of yours is very nice.
俏 *ch'iao*⁴
Obs. 1. nice; *ch'iao*⁴-*p'i*, properly, of persons; well-favoured. *Obs.* 2. present; *lit.* this that you have sent as a present.
9. His whole family is utterly ruined.
敗 *pai*⁴
Obs. ruined; *pai*⁴, defeat.
10. Will this suit your fancy?
11. This is the son he is fondest of.
Obs. fondest; *t'eng*², see Exerc. XVII, 23.
12. He has sprained his ankle.
腕 *wan*⁴
Obs. 1. sprained; *niu*³, to twist. *Obs.* 2. ankle; *t'ui wan*⁴-*tzü*, the *wan*-*tzü* of the leg; *wan*-*tzü*, unqualified, is the wrist.
13. Don't throw away even the kernels.
核 *'hé*² or *'hu*²
Obs. kernel; *'hé*² or *'hu*².
14. Just as you please.
15. The fruit is just formed upon that tree.
Obs. formed; see *chieh* above. If it be said of a young tree, it may mean that the tree has just come to be able to bear.
16. The fruit is forming on this tree for the first time.
17. This really differs tremendously; or, this makes a tremendous difference.
Obs. difference; see the character *ch'ai*, Exerc. XXXVIII, 2, but here pronounced *ch'a*¹, to diverge from or differ; *ti* for *té*.
18. Can I, then, manage it?
Obs. 1. then; *'hai*, for all there is against the supposition. *Obs.* 2. manage; *lai* being auxiliary.
19. I can stand it no more.
20. I can bear it no longer.
21. Have you ever seen a bear?
熊 *hsiung*²
Obs. bear; *hsiung*².
22. I had rather not go.
Obs. rather; *ning*; see Exerc. XXIV, 7; but with *k'o*, as here, to prefer; *q.d.* I shall be more at ease under the conditions specified.
23. He is the fattest of men.
胖 *p'ang*⁴
Obs. fat; *p'ang*⁴, fleshly, corpulent.
24. Don't go so fast.
25. I am become his partner.
Obs. 1. become; *lit.* am added to; see *ta* above, Sec. III, 6. *Obs.* 2. his; *kén*, in the sense of in the presence of, by the side of. *Obs.* 3. partner; *'huo*³-*chi*, one who calculates, plans, with his mate.
26. Just fry a little of it, and boil the rest.
煎 *chien*¹
Obs. fry; *chien*¹.
27. Who has got money to pay the amount?
Obs. pay; *fang*, to loosen; compare *solvere*; the phrase would only be used where there was a good deal of money to pay.
28. Set it on the floor of the upper story.
29. At what wages a month?
30. You don't mean to say you would give so much?
Obs. 1. don't mean; see note on *tao*, Exerc. III, ex. 18, so much; *to-shao*, here, not interrogative.
31. He was fined a tael (ounce of silver).
罰 *fa*²
Obs. fined; *fa*², to punish; he received punishment, was punished.
32. Sweep away that spider's web.
蛛 *chu*¹ **網** *wang*³
Obs. 1. spider; *chu*¹*chu*¹. *Obs.* 2. web; *wang*³, properly, a net.
33. Cut it up small.
切 *ch'ieh*¹
Obs. cut; *ch'ieh*¹, to cut with a knife.
34. That we can never do.
Obs. can never; *lit.* that is *ti*, something that, we to all eternity can not do. Note the verb *lai* auxiliary of power.
35. Away quick, or you will be late; or, you will miss it.
Obs. miss; see *wu*, Exerc. XXXVI, 9; *lit.* you look [that you do not] miss, or, cause to miss.
36. He is always losing knives.
37. They are like as two brothers.
Obs. brothers; *ko*¹; *lit.* they much resemble brothers two. Note that *ko-ko* is elder brother, being properly the second syllable of the Manchu word *agé* or *ako*, elder brother, reduplicated.

38. He lets his children run wild.

縱 *tsung*⁴

Obs. 1. lets; *tsung*⁴, to loosen, let go; hence also, pronounced *tsung*³, supposing that. *Obs.* 2. run wild; see *sa*, Exerc. XXXVII, 20, and *yeh*, Exerc. XXX, 15.

39. This is, or is turning out, a fine child.

俊 *chün*⁴

Obs. 1. fine; *chün*⁴, superior in mental and bodily qualifications; applicable only to young persons of either sex, but not much before ten or twelve years of age; classically, the cleverest man in a thousand.

40. There has been, or is, a gradual improvement, [in health or conduct].

漸 *chien*⁴

Obs. 1. gradual; *chien*⁴, properly beginning from the spring or source. *Obs.* 2. improvement; *lit.* 'hao, good; shang, moving onwards; lai auxiliary of shang.

41. Improving more and more every time.

42. Getting worse and worse every time.

濟 *chi*⁴

Obs. 1. worse; *pu chi*⁴, properly, not even, not regular as it should be. *Obs.* 2. the word 'hai is scarcely translateable in our idiom; we should reproduce it by an emphasis; *q. d.* worse and worse.

43. Who is to blame for that?

Obs. to blame; *ting*, the crown of the head, here to bear on it; *pu shih*, not right; *q. d.* that is on what person's head borne fault?

44. Better than it was at the beginning.

45. The older the better.

46. I have been stung by a wasp.

螞 *ma*³ 蜂 *fēng*¹ 螫 *ché*¹

Obs. 1. wasp; *ma*³-*fēng*¹. *Obs.* 2. stung; *ché*¹; of bees, wasps, scorpions; not of centipedes, serpents, &c., which bite.

47. A scorpion has stung my hand.

蝎 *hsieh*¹

Obs. scorpion; *hsieh*¹.

48. Dressed like a man who performs feats in a circus.

獬 *hsieh*⁴ 扮 *pan*⁴

Obs. 1. dress; *ta* gives activity to *pan*⁴, to dress. *Obs.* 2. circus; *hsieh*⁴, a fabulous animal of the unicorn kind, supposed to be very fleet; mountebanks in a circus are said to be *p'ao-hsieh-ma-ti*, unicorn runners or riders.

SECTION VII.

1. Dressed nicely or properly.

Obs. 1. properly; the *chéng* meaning that nothing is broken or torn; *ch'i*, that the whole is complete.

2. The house wants a thorough repair; or, must be rebuilt.

Obs. repair; see *hsiu*, Exerc. XXXV, 10.

3. Is this any business of yours?

4. What is he worth?

財 *ts'ai*²

Obs. worth; *lit.* how largely, to what extent, is he a master of *ts'ai*², wealth.

5. I have not seen him this long time.

Obs. long time; *chéng*, see Exerc. XX, 3.

6. This is not right; do it all over again.

Obs. over; *ch'i t'ou*, *lit.* raising the head; beginning; from the beginning.

7. It is too loose. Tie it tighter.

綁 *pang*³

Obs. tie; *pang*³.

8. You must be more careful; or, all the more careful.

謹 *chin*³ 慎 *shén*⁴

Obs. careful; *chin*³, properly of solemn attentiveness, as in a temple; *shén*⁴, also attentive.

9. It has struck four.

10. Go and look for some one who can make good [supply what is wanting].

11. All he thinks of is making money.

Obs. making; *fa*, to put forth, as a tree its leaves.

12. To set on the dog to worry the pig.

闖 *'hung*⁴ 咬 *yao*³

Obs. 1. set on; *'hung*⁴, used also of exciting men to fight. *Obs.* 2. to worry; *yao*³, to bite, as man, beast, or reptile; not as birds.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* VI & VII.

13. He won't admit at all that it was he who did it.

Obs. at all; *lit.* his mouth is hard.

14. Holding this end uppermost.

Obs. 1. This would be said of a bag, bottle, vase, cup, or other round thing open at one or both ends.

Obs. 2. uppermost; *ch'ao*, see Exerc. XXXII, 3; here meaning *towards*.

15. He is the older traveller; has seen more.

Obs. traveller; *lit.* he is more [than I, or some one,] an old river-and-lake [man]; i.e., speaking as a northern Chinese, He has seen more of the southern provinces than I.

16. I used to sleep in the morning.

Obs. sleep; *lit.* sleeping used early to sleep; see Exerc. XXVI, Single Words, 4, 5.

17. The doctor is not giving him any medicine.

Obs. The case being past help.

18. Has he revived again?

19. He has always been so.

20. Those two men are at feud.

仇 *ch'ou*²

Obs. feud; *ch'ou*², hate, enmity.

21. Those two states are at war.

仗 *chang*⁴

Obs. war; *chang*⁴, properly and very commonly, to lean against, depend on; also, to fight as armies.

22. He lives in our village.

Obs. village; *ts'un*¹.

23. The trees you planted are all budding.

芽 *ya*²

Obs. budding; are all putting forth *ya*², buds.

24. The water is up to one's chin.

25. The mud is up to one's instep.

坭 *ni*²

Obs. mud; *ni*².

26. The setting is of pure gold.

鑲 *hsiang*¹

Obs. 1. setting; *hsiang*¹, a border, to border; *ch'êng*, to be made; *q.d.* the border-making is all of gold.

27. A man's load and this fraction over.

Obs. load; *t'iao*, Exerc. XXV, 23; here, to carry on the shoulder.

28. There are several rats in the room.

29. To delay too long.

30. Are there any figs here?

Obs. figs; *lit.* the fruit without blossom.

31. Where does opium come from?

鴉 *ya*¹

Obs. opium; *ya*¹-*p'ien* *yên*¹, *ya-p'ien* smoke; the first two characters, pronounced in Cantonese *o-pin*, being an attempt to reproduce the word opium.

32. Hang this up.

33. Make a loop and hang it up.

34. That is an old fashioned cap.

35. What a lot of mosquitoes!

蚊 *wên*²

Obs. mosquitoes; *wên*², any gnat.

36. Can you cure this disorder?

37. There is one of those spoons missing.

調 *t'iao*² 羹 *kêng*¹

Obs. spoons; *t'iao*², to stir up. *kêng*¹, broth; the *t'iao-kêng* may be of metal or earthenware. See *shao*, Exerc. VII, 23.

38. Down in the hold.

艙 *ts'ang*¹

Obs. hold; *ts'ang*¹, the interior of the ship between decks.

39. That would not be as much as I gave for it.

Obs. gave; *pên* for *pên ch'ien*, the money originally given.

40. Who was taken in in this?

檔 *tang*⁴

Obs. taken in; *shang*, went into, the *tang*; *tang*⁴, properly, a framework; here, a trap.

41. What was said was beside the question; (did not hit it).

投 *t'ou*²

Obs. hit it; *lit.* the talk did not *t'ou*², when thrown [hit], *chi*, the spring; *t'ou* is used figuratively of tendering, making to be seen, allegiance, enmity, and much more.

42. He took us in.

Obs. took in; *tsuan*, Exerc. XXIII, 21; here, to humbug.

43. He made a good thing by the sale of this.

Obs. good thing; *chuan*⁴, to make profit.

44. [The child] will be well enough once it is in some one else's house.

砌 *k'an*³

Obs. 1. some one else; *lit.* when it shall have passed the *k'an*³, threshold, it will be well; *fig.* = as soon as it shall have been adopted into some other family. *Obs.* 2. the *ho* is not here the Numerative of *k'an*, but of *'hui*, a time, or turn, understood; *q.d.* once it gets a passage across the threshold, it will recover.

SECTION VIII.

1. Somewhat stupid to-day.
2. Turn round [the box] before you pack it.
Obs. before; *lit.* and then.
3. Take a little pains to keep it stirring, so as not to let it burn.
勤 *ch'in*² 糊 *'hu*² 焦 *chiao*¹
Obs. 1. pains; *ch'in*², diligent. *Obs.* 2. stirring; see *chiao*, Sec. I, 33. *Obs.* 3. burn; *'hu*², burning black; *chiao*¹, burning yellow.
4. Not more than just enough for us to use.
Obs. just enough; *chin*³, only.
5. Don't mind about making anything on it; sell it and have done with it.
6. Have not these beans been roasted?
炒 *ch'ao*³
Obs. roasted; *ch'ao*³.
7. I will help you to manage it with all my might.
8. For some time the road went on turning and winding.
曲 *ch'ü*¹
Obs. 1. road; *lit.* [the traveller] went. *Obs.* 2. turning and winding; *ch'ü*¹, crooked; *wan*¹, curved like the sea-shore; a bay.
9. Take good care of this beast.
Obs. 1. take care; *chao*, Exerc. XXXVIII, 22; *ying*, Exerc. XXIX, 22; *chao-ying*, to reflect back the light, to respond to a call; *q. d.* to answer claims on one's attention. *Obs.* 2. beast; *shêng*¹-*k'ou*, horses, cattle, sheep, &c.; not cats or dogs.
10. Wanting to eat a salted chicken.
滷 *lu*³
Obs. 1. salted; *lu*³, brine, pickle. *Obs.* 2. chicken; the *shêng-k'ou* being specially so applied in this combination.
11. To look at one's face in the glass.
鏡 *ching*⁴
Obs. look at; *lit.* laying hold of, = with, *ching*⁴, the mirror, reflect the face.
12. Having no heart to attend to business.
腸 *ch'ang*²
Obs. heart; *lit.* heart and *ch'ang*², bowels.
13. To pay great attention to one's writing.
14. What does he depend on for his subsistence?
餬 *'hu*¹
Obs. 1. depend on; *chang*; see above Sec. VII, 21. *Obs.* 2. subsistence; *'hu*¹ *k'ou*, to put in the mouth, *lit.* soil the mouth.
15. Translate these words.
Obs. translate; *fan*, properly, to translate one's own tongue into another; *yi*, properly, to translate a foreign language; combined, the two words mean merely to translate.
16. That is all vain talking.
Obs. vain; *pai*, white, blank.
17. That is quite superfluous.
饒 *jao*²
Obs. superfluous; *pai*, vainly, *jao*², to superadd; superabundant.
18. Unreasonable, and outrageous.
Obs. To come forth, be produced, in [the region] outside of [man's] feelings [and heaven's] right principle. The phrase is not necessarily applied to questions of great importance.
19. He is but a middle-aged man.
20. The interest of his debt comes to more than the principal.
Obs. interest; *lit.* the profit money; see *li*, Exerc. XVI, 20.
21. Tell me the particulars of the case.
形 *hsing*²
Obs. particulars; *hsing*², the outer form; *ch'ing*, rather of motives or inner causes; *hsing*, of the visible external circumstances.
22. To-morrow will be pay-day.
餉 *hsiang*³
Obs. pay; *kuan*, probably in its original sense of bar or bolt, closing, limiting; *hsiang*³, soldiers' pay; *q. d.* the limiting of pay, giving as much as is due and no more; hence, the receipt of pay.
23. Better than nothing at all.
Obs. better; *lit.* stronger. See Sec. II, 50.
24. Somewhat better so than empty-handed.
25. He is very wealthy now.
26. Living is very dear at this place.
Obs. living; *'huo-shih*, the first character the same as in *chia-huo*; apparently synonymous with *'huo*, fire.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* VIII & IX.

27. I don't belong to this part of the country.
Obs. country; *lit.* I am an outer village man; from another province, department, or district.
28. I will send some one for it.
Obs. 1. will; *chü*, I proceed to, am sending.
Obs. 2. for it; to come and take.
29. Kill that cockroach.
螞 *ch'iang*¹ 螂 *lang*²
Obs. *ch'iang*¹-*lang*², in the north, a certain kind of beetle.
30. They are going to kill an ox.
宰 *tsai*³
Obs. 1. to kill; *tsai*³, to kill with a knife any beast or bird good for eating; it would not generally be used of game. *Obs.* 2. ox; *niu* is either male or female.
31. We want to put in for a little at Chusan.
Obs. put in; *wan*, see above, *ex.* 8; here, to anchor one's vessel; to anchor an anchoring, at Chou Shan, junk island.
32. I have eaten too much pine-apple.
蘿 *lo*²
Obs. 1. pine-apple; *po-lo*², a combination apparently intended to give the sound of some foreign word.
Obs. 2. too much; *p'a*, to fear; *q.d.* eaten enough to make a man afraid; compare our use of *fearfully*.
33. Don't be nervous.
怯 *ch'ieh*⁴
Obs. nervous; *lit.* don't put forth *ch'ieh*⁴, timidity; not so strong a word as *p'a*.
34. A very unreasonable man.
Obs. a man not *t'ung*, understanding thoroughly, feeling or principle.
35. He is not either versed in composition.
Obs. composition; *wên-li*, the principle by conforming to which a man writes good *wên*, literary composition.
36. He was only joking.
37. Why do you mind him; or, Why mind, concern yourself about, him?
38. This does not do very well.
39. Is there any powder in that fowling-piece?
Obs. powder; *yao*, see Sec. III, 1, properly drugs, &c.; here short for 'huo-yao, fire chemicals, *sc.* gunpowder.
40. To eat of the two mixed together.
攪 *ch'an*¹
Obs. mixed; *ch'an*¹, to mingle, 'ho-cho, combiningly.
41. He has gone round.
變 *pien*⁴ 卦 *kua*⁴
Obs. round; *pien*⁴, to change, transform; *kua*⁴, certain symbolical groups of lines, of classical origin, but here spoken of with reference to divination; *q.d.* the good *kua* originally selected has been changed: *fig.* for some one's change of purpose after passing his word. See the Tone Exercises 153, *kên*³.
42. He does not speak the truth.
Obs. truth; *lit.* his words do not answer, are not suited to, his mouth; *q.d.* are not what words should be coming out of the mouth.
43. He is a well-mannered man.
Obs. well-mannered; *ssü*, classically, that, the; *wên*, here, in the sense of politeness; the combination *ssü-wên* is classical.
44. Keep this to be used along with the rest.
45. She is a thrifty woman.
省 *shêng*³
Obs. thrifty; *shêng*³, to save; the word has many other meanings.

SECTION IX.

1. What would this phrase be in Pekinese?
2. Have you anything for me to do, Sir?
Obs. Sir; the speaker is a Chinese teacher, and as such addresses his employer as *tung chia*; the east being anciently the place of the head of the house, as the west was that of his visitors.
3. He has ague.
瘧 *yao*⁴
Obs. ague; *yao*⁴, aguish fever.
4. This chicken can't beat that.
鬪 *tou*⁴
Obs. beat; *tou*⁴, to fight; *kuo*, to pass over, become superior to; cannot in fighting become superior to the other.
5. This is a dose of medicine.
劑 *chi*⁴
Obs. dose; *chi*⁴.

6. That is in breach of the law.
7. Don't spit out the kernels. [Eat them].
吐 *t'u³*
Obs. spit out; *t'u³*.
8. He is a man of no manners.
Obs. manners; *li*, here, in the sense of politeness, *mao*, appearance, externals.
9. This is pure silver.
紋 *wên²*
Obs. 1. pure; *lit.* ten parts complete. *Obs.* 2. silver; *wên²*, literally streaks; specially, the marks on the metal by which its quality may be known.
10. Sickly visaged.
Obs. sickly; *lit.* burned yellow.
11. Insatiably avaricious.
12. [In a bad sense,] the farther he goes, the farther he wants to go.
13. A liar.
Obs. the two first words would suffice; what the *tiao p'i*, to push back the skin, may mean is not so clear.
14. To be speaking one fair, and to trip one up.
絆 *pan⁴*
Obs. trip up; below the feet, with the feet of the man who is speaking fair, to use a *pan⁴*, the action of a wrestler's feet.
15. To have got a clue, or base, *lit.* a side, in the matter in hand.
16. Don't swear, or say unlucky words in the forenoon.
溷 *'hun⁴*
Obs. swear; *'hun⁴* *shuo*, the first word being identical with *'hun*, Exerc. XXI, 8.
17. A blind man whose eyes will not shut; *fig.* for one who cannot read, or, for one who cannot see a thing under his nose.
睜 *chêng¹*
Obs. not shut; *chêng¹*, to stare, keep the eyes open wide.
18. Every word he says is a lie, and he takes people in by it.
侮 *'hu⁴* or *wu⁴*
Obs. takes in; *'hu⁴*, properly read *wu*, to deceive; *lung*, or *nung*, completes the action as elsewhere; both alone and in combination it is more frequently used of bad actions than good.
19. He is given to wearing a high cap; *fig.* for a praise loving, conceited man.
20. Swaggering along the road.
Obs. swaggering; *pai* has various meanings; here, like *yao*, to shake or wave with the hand.
21. This child is a dreadful fidget.
陶 *t'ao²*
Obs. fidget; *t'ao²*, properly, joy; *q.d.* has great spirits; but fidgettiness is included.
22. Ready enough to eat, but not to work; a good-for-nothing.
Obs. good-for-nothing; *lit.* he is not, cannot be reckoned, a thing.
23. To commit robbery in broad daylight.
Obs. daylight; *lit.* there being *tai*, over head, the sun, [yet even] then to play the robber.
24. Too meddlesome; a dog catching rats.
Obs. meddlesome; in excess attending to idle matters, matters that do not concern one.
25. To speak out without reserve.
藏 *ts'ang²*
Obs. reserve; *ts'ang²*, to conceal, *ssü*, what is private.
26. He does not spare you when he speaks to you.
Obs. spare; *jao*, above as superabundant; here, lenient, leaving a man room.
27. Very open-handed.
Obs. not necessarily in a good sense; the *ta* indicating not liberality, but extravagance.
28. What is your object in taking so much trouble?
圖 *t'u²*
Obs. object; *t'u²*, a plan or map; hence, to lay out plans, to scheme after; of good or evil.
29. Turning it over and over in one's mind in great difficulty [as to the decision to be given].
30. A very improper thing to happen.
Obs. happen; *nao ti* for *nao tê*; *lit.* it has occurred not [the right] mode or fashion.
31. He can do anything once he has seen it done.
32. Drink or no drink, always three parts drunk.
醉 *tsui⁴*
Obs. drunk; *tsui⁴*.
33. He is very eccentric.
鮮 *hsien¹*
Obs. eccentric; *lit.* he only attends to *hsin-hsien¹*, new fresh fashions; here, out-of-the-way practices.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* IX & X.

34. Bowing and scraping.
Obs. bowing; *ti*¹, low, to make low; *lit.* dipping three and descending four.
35. [Of a woman], to exhibit oneself to the world.
露 *lu*⁴ or *lou*⁴
Obs. exhibit; *p'ao*¹, to cast, throw; *lu*⁴, or *lou*⁴, properly the dew; as a verb, to become manifest, allow to be seen. A Chinese woman should be rarely seen; one shewing herself unnecessarily is said to throw her head [at the public], to disclose her countenance.
36. Most people will add flowers to embroidery; will court the great or wealthy.
錦 *chin*³
Obs. embroidery; *chin*³.
37. [It is not that I am fond of] the amusement; it was only because the occasion presented itself that I indulged in it to oblige my friends.
戲 *hsi*⁴ *逢* *feng*² *酬* *ch'ou*²
Obs. 1. the amusement; *ch'ang*², properly an arena, the place where various things may be done; hence, the doing of those things, the occasion of their being done; *hsi*⁴, properly to perform a play; *tso hsi*, to do anything that amuses. *Obs.* 2. presented itself; *feng*², to meet, to encounter. *Obs.* 3. oblige; *ying*⁴-*ch'ou*², the latter word properly to return a favor, but not so here; the combination meaning to shew kindness to. *Obs.* 4. Construe thus: Meeting an occasion to indulge in the amusement, I oblige my friends and that is all about it. The speaker is a musician, or possesses some other accomplishment.
38. The rain has come down so that my clothes are quite wet.
濯 *cho*²
Obs. come down; *cho*², of rain falling heavily; *q. d.* the rain has beaten wet the clothes.
39. A very becoming proceeding, is it not?
Obs. becoming; not ironical, but strongly affirmative; *lit.* [is the act in question] a face-making one or the reverse?
40. Very mysterious in his dealings; [with a view to mislead people].
41. The sight of the money (or other gain) put it into his head.
42. Very reticent in his communications.
含 *'han*²
Obs. reticent; *'han*², to hold in the mouth, *'hu*, in the sense of mystery, confused; *'han-'hu* is want of distinctness or completeness in speech or action.
43. Murderous, or, bloodthirsty.
Obs. murderous; *lit.* life destroying; applied to those who are wont to shed blood, whether of man or beast.
44. Snow white cheeks.
Obs. cheeks; *lit.* the egg of the face.
45. Fresh red lips.
46. Jet black hair.
漆 *ch'ü*⁴ or *ch'i*¹
Obs. jet; *ch'ü*⁴, properly *ch'i*¹, the gum of which lacquer is made.

SECTION X.

1. Ear-rings of greenish blue.
碧 *pi*⁴ *圈* *ch'üan*¹
Obs. 1. greenish; *pi*⁴, a certain stone; both green and blue are found. *Obs.* 2. ear-rings; *ch'üan*¹, a circle, or ring.
2. A long robe of pale blue.
翠 *ts'ui*⁴
Obs. pale blue; *ts'ui*⁴-*lan*⁴; the latter character being generic of deep blue; the former meaning the feathers of the kingfisher.
3. A bright yellow gold bracelet.
鐲 *cho*²
Obs. 1. bright; *chiao*, properly, scorched; see above; here, an intensive of yellow. *Obs.* 2. bracelet; *cho*².
4. He had on an article that was not exactly either blue or green.
5. They have put in too much salt; it is bitter salt.
餉 *'hou*¹ *鹹* *hsien*²
Obs. 1. put in; *fang*⁴, see above; here, to put down. *Obs.* 2. bitter salt; *'hou*¹, properly to snore; but here intensive of *hsien*², salt in flavour.
6. Strong smelling; stinking.
臭 *ch'ou*⁴
Obs. stinking, *ch'ou*⁴.
7. Smelling gratefully.
噴 *p'ên*⁴
Obs. gratefully; *p'ên*⁴, to puff out as from the mouth, *hsiang*, fragrance.

8. Insipid for want of salt.
Obs. insipid; *ching*, see above; properly, subtle; *tan*, see above; thin, as colours; weak, as tea.
9. Dreadfully bitter.
10. Very sweet.
 訓 *hsün*⁴ 甜 *t'ien*²
Obs. the first word *hsün*⁴, properly, instructions; here, corruptly used as intensive of *t'ien*², sweet.
11. Very sour.
 酸 *suan*¹
Obs. sour; *suan*¹.
12. Very rough to the tongue.
 澁 *sé*⁴
Obs. very, *kuai*, devilish; rough, *sé*⁴, that sets the teeth on edge.
13. A very boisterous day.
14. It is past noon.
Obs. past; *ts'o* in the sense of varying from what is exactly right.
15. Rambling talk.
Obs. rambling; *lit.* to talk *la*, pulling east, and *ch'é*, hauling west.
16. [The same as the foregoing example].
17. It is cooler sitting in the shade.
18. To be talking absolute nonsense.
Obs. nonsense; *'hu-shuo*, random speaking, *pa tao*, in eight directions talking; *q.d.* all round the compass.
19. There is a certain question which keeps me in great anxiety.
 懸 *hsüan*²
Obs. anxiety; *hsüan*², to suspend; suspense.
20. Line of action difficult, turn which way you will.
Obs. action; *tso jên*, to do, or act, of a man's proceedings; *wei jên*, to be, of his character.
21. It will not work either way.
Obs. work; *ti* for *té* in the sense of to succeed.
22. [The same as the foregoing example].
23. [So secret in his doings] that neither man nor devil can tell anything about them.
24. Where two people are of one mind [anything becomes possible to them]; clay may be turned into gold.
25. To join heart and hand in the despatch of any business.
 努 *nu*³
Obs. heart and hand; *lit.* with united hearts, *nu*³ *li*, exerting strength.
26. The weather is cold in the three winter months.
 臘 *la*⁴
Obs. three months; the tenth, the eleventh in which there is the *tung chih*, winter solstice, and the twelfth, *la*⁴ *yüeh*, the month in which, anciently, game was *la*, offered in sacrifice. The name remains, but not the practice.
27. I slipped and overbalanced myself; [but did not fall].
 滑 *'hua*² 趺 *lieh*⁴ 趺 *ch'ieh*⁴
Obs. 1. slipped; *'hua*², slippery. *Obs.* 2. overbalanced; *lieh*⁴ *ch'ieh*⁴; the latter character means sloping, deviating from the perpendicular; *lieh* is not met with separately.
28. A very high sloping bank.
 坡 *p'o*¹
Obs. bank; *p'o*¹ is of itself a sloping bank.
29. It is easy enough to go down hill; the difficulty is to go up.
30. Every tooth in his head is loose; *lit.* moving.
31. It will be all right if one's two feet are planted firmly; [of a man on a roof, or other height].
 跣 *tz'ü*³ 穩 *wén*³
Obs. planted firmly; *tz'ü*³, to put the foot upon; *wén*³, firm, stable; morally or physically.
32. Staggering about, unable to hold oneself up.
 盪 *tang*⁴
Obs. staggering; *'huang*, see above; the flickering of light; *li*², separate; off; apart; *tang*⁴, tossing about like a ship.
33. To squat on the hams.
 盤 *p'an*²
Obs. to squat; *p'an*², to sit crosslegged; a Manchu practice acquired when the Manchus were dwellers in tents.
34. To be lying on one side.
 側 *chai*¹
Obs. side; *chai*¹, classically the side; colloquially, leaning to a side. One is said to lie either *yang-cho*, supine, *'ho-cho*, on the face, or *chai-cho*. See next example.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* X & XI.

35. Lurching backward and forward; unable to hold oneself up.

Obs. lurching; *q.d.* though moving the body forward, yet *yang*, throwing the face up; though moving the body backward, yet *ho*, doubling it up.

36. To burst open the door with an iron poker.

撬 *ch'iao*⁴

Obs. 1. poker; *t'ung t'iao*, *lit.* penetrating rod.
Obs. 2. burst open; *ch'iao*⁴, to prize open.

37. That cap has no throat-lash.

襟 *p'an*⁴

Obs. throat-lash; *p'an*⁴ is any catch, regularly made of cord or like substance, that secures one part of the dress to another. See next example.

38. Take a needle and put on the button loop.

釘 *ting*¹ 鈕 *niu*³

Obs. 1. put on; *ting*¹, properly, a nail; to nail.
Obs. 2. button; *niu*³, the clothes-button made of cloth, metal, &c.

39. The horse is startled.

Obs. startled, *ching*¹.

40. Iced water makes one shudder.

Obs. shudder; *huang*¹, a thrilling sensation that occasions some pain to the heart; *q.d.* ice-cold water ices to shuddering.

41. Boiling tea will scald fearfully.

滾 *kun*³ 燙 *t'ang*⁴

Obs. 1. boiling, *kun*³. *Obs.* 2. scald; *t'ang*⁴, the action of fire or hot water; *kuai*, as before, monstrous, devilish.

42. The expression *nia-shang* (on a horse), means the same as *li-h'o*, immediately.

43. A man of no experience.

44. My eye was just taken off it and it was gone.

Obs. off it; the eye diverged and not looking, &c.

45. [I wanted to say another word to him, but] my legs did not move as fast as my thoughts did; I could not catch him up at all.

Obs. as fast; *lit.* my mind was eager, my legs were slow.

46. The poorer one is, the worse luck one meets with.

47. I have a great regard, or respect for, him.

佩 *p'ei*⁴

Obs. regard; *p'ei*⁴, to carry on the person; *fu*, above as clothes; here, a verb signifying to feel submission to, be attached to, have confidence in.

48. The only way if you don't want people to know that you are doing a thing, is not to do it.

Obs. 1. only way; *lit.* if you do not want people to know, *ch'u-fei*, except, *chi*, self, *mo*⁴, not, *wei*², doing, [there is no way of preventing them].
Obs. 2. *ch'u*, as before, to, cut out; *fei*, not; *q.d.* exclude [the one means, and there is] not [any other].

SECTION XI.

1. Too loquacious.

2. Without the sense to tell one thing from another.

Obs. to tell; *lit.* not distinguishing green, red, black, and white; black, *tsao*; see Exerc. XXXIII, 13.

3. The weather is so cold that there is no warmth in the fire.

4. To speak very frankly and straightforwardly.

痛 *t'ung*⁴

Obs. very; *t'ung*⁴, painful; here, an intensive.

5. He is a fine straightforward character.

Obs. fine; *kuang-ming*, as opposed to darkness, secrecy; *cheng*, upright; *ta*, nothing small about him.

6. To malign people at random.

遭 *tsao*¹ 遇 *t'a*¹

Obs. malign; *tsao*¹-*t'a*¹, to injure, to spoil, men or things. Cf. the French *abimer*.

7. A place in which there is neither a village ahead of [the traveller], nor an inn behind him.

Obs. inn; *tien* for *k'é-tien*; see Exerc. XV, ex. 6.

8. A dreadful headache.

昏 *'hun*¹

Obs. dreadful; *lit.* the head *'hun*¹, confused, the brain sad, very hard to bear.

9. You have a somewhat confused idea of right and wrong. You have not got much sense.
10. I beg you not to say a word about it on any account.
Obs. any account; 'hao-tai, whatever betide, *q. d.* come weal, come woe.
11. You can make no impression on him, do what you will.
Obs. impression; *lit.* he is indeed a piece of meat that *kun³ tao*, sets a knife boiling; a piece of meat so sinewy that the knife flies off it; said of an ill-doer that cares neither for words nor blows.
12. I shall not tell any one on any account.
Obs. any account; 'hêng shu, as above 'hao tai, tso yu; which way you will.
13. Capricious.
楊 yang²
Obs. capricious; *lit.* of the nature of water, like the blossom of the *yang²*, a kind of willow; *q. d.* like gossamer.
14. Undecided; irresolute.
猶 yu²
Obs. 1. In the mind *yu²-yü⁴*, irresolute, not *chüch²*, decided. *Obs.* 2. the *yu-yü* is a kind of monkey, said to climb when it should come down, and *vice-versâ*. *Obs.* 3. *chüch*, properly to cut.
15. Each party in fear of the other.
16. Very averse to anxiety.
Obs. averse; *nai*, to bear; but *pu nai* does not here mean impatient.
17. Don't violate the different rules of politeness.
Obs. rules; *chieh²*, joints of the bamboo; hence limits, rules; *kuo*, to pass; here, in the sense of succeeding; *q. d.* the rules that follow one another.
18. Talk in a way you know will be agreeable; out-spokenness provokes people.
耿 kêng³ 惹 jé³ or jo³
Obs. 1. agreeable; *shun*, in accord with, *ch'ing*, people's feelings. *Obs.* 2. outspokenness; *kêng³*, much the same as *chieh*, straight; used, morally, of plain-speaking. *Obs.* 3. provokes; *jo³*, to draw down, as evil things; *hsien*, dislike.
19. Properly dressed.
冠 kuan¹
Obs. properly; *lit.* the clothes and *kuan¹*, the cap, *ch'i*, all complete, and *ch'u*, in due order. The praise is less of the clothes than of the way they are put on.
20. Staying or sojourning in this place for a while.
寄 chi⁴ 居 chü¹
Obs. staying; *chi⁴ chü¹*, the first word signifying to deposit temporarily, the second, to reside.
21. In easy circumstances.
Obs. easy; *lit.* the hand at ease; it does not mean open-handed.
22. Somewhat reconciled [to something that had not been acceptable].
Obs. reconciled; *lit.* the heart moveable.
23. Eloquent; ready of speech.
伶 ling² 俐 li⁴
Obs. ready; *ling²-li⁴*, of any kind of cleverness; *ling*, classically, is an actor or musician; *li* is not used without *ling*.
24. A man of kindly and loyal feelings.
Obs. kindly; *ch'ing*, properly the feelings or the passions, good and evil; here, specially the feelings of a friend; *i*, properly, the principle which makes man just or public-spirited; here, of truth and zeal in friendship.
25. He is wide awake.
Obs. awake; *lit.* the eye of his mind, his intelligence, does him good service.
26. Feelings in perfect accord.
Obs. accord; see *t'ou* above, Sec. VII, 41.
27. He is a rough-looking fellow.
魯 lu³
Obs. rough-looking; *ts'u-lu³*; the latter word meaning rough, stupid-looking, but not colloquially used separate from the word *ts'u*.
28. The fact is that he is a bad article.
29. Let it cool before you eat it.
晾 liang⁴
Obs. 1. cool; *liang⁴*, properly, to put in the sun to air; to air; hence, to cool. *Obs.* 2. before; *lit.* cool it a cool; then eat.
30. He is in fact a bad article.
31. There is a fire in the great street leading to the front gate [of Peking].
32. Things said [by third parties] without personal communication between the two principals concerned.
33. He is afraid that, were the two parties to meet, the truth would come to light.
恐 k'ung³
Obs. 1. afraid; *k'ung³*. *Obs.* 2. to meet; *tui-ch'uh*, the two parties meeting would put forth, show, *kuang*, light.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* XI & XII.

34. He is always cheating one way or another.

誑 *pêng*¹

Obs. cheating; if he be not *pêng*¹, cheating people [by lies, without contrivances,] then is he *p'ien*, cheating them [by contrivance or intrigue].

35. To be startled; one's heart made to jump.

防 *fang*² 唬 *hsia*⁴

Obs. startled; *fang*², properly to ward off; *lêng*, cold, here, a shock; *lêng-pu-fang-ti*, in the manner of one who receives a shock he cannot ward off; *hsia*⁴, to be frightened, *i t'iao*, a jump.

36. A deserted lonely spot.

Obs. lonely; *lit.* cold and clean.

37. Splashed all over by the water.

濺 *chien*⁴

Obs. splash; *chien*⁴, the rebound upwards of water thrown on the ground.

38. One's heart full of the wrong done one, yet unable to speak of it.

屈 *ch'ü*¹

Obs. 1. heart; *lit.* belly full of *wei-c'hiü*¹, wrong; for *wei*, see Exerc. XXXVIII, 9; but, here, in the sense of real, positive; *ch'ü*, is crooked; hence, bent by oppression. *Obs.* 2. unable; for shame.

39. To scratch what is itching.

攢 *k'uai*³ 癢 *yang*³

Obs. scratch; *k'uai*³; itching; *yang*³, any tingling of the skin, as from a gnat-bite or from graver cause.

40. To take a basket on one's arm.

籃 *lan*²

Obs. basket; *lan*²; *k'uai*, here, to pass the hand through the loop or handle.

41. To belch after eating too much.

呃 *ko*²

Obs. belch; *pao*³, having eaten to repletion; *ko*², a mere sound tacked on to *pao*; the *ko* of repletion.

42. Gonging and drumming.

撻 *shai*¹ 鑼 *lo*² 播 *lei*²

Obs. gonging; *shai*¹, to strike, specially, the *lo*², gong; *lei*², to beat, specially, the drum.

43. Pass the rice through a sieve.

篩 *shai*¹ 筥 *shai*¹

Obs. sieve; *shai*¹, holding the sieve *shai*¹-*shai*¹, sift the rice; these characters, both sounded *shai*, are merely different forms of the same word.

44. The wine is cold; warm it.

醞 *shai*¹

Obs. warm; *shai*¹, to warm, specially wine, which the Chinese always drink warm.

45. To knead dough and bake cakes for eating.

攪 *ch'uai*¹ 烙 *lao*⁴

Obs. 1. knead; *ch'uai*¹, to work flour or meal with the hands. *Obs.* 2. bake; *lao*⁴, to heat on a flat plate of iron.

46. To do business briskly.

Obs. briskly; *ma-li*; the first word commonly used of numbness, here, an intensive of the second, in the sense of alacrity; *q. d.* deadlively.

47. Don't interrupt people when you have no business to.

誦 *ch'a*¹

Obs. do not at random *ch'a*¹, thrust in, *yen*, your word.

48. He has no experience of the troubles of life.

辣 *la*⁴

Obs. troubles; *lit.* he has not received, been the subject of, the sour, the sweet, the bitter, and *la*⁴, the pungent or acrid.

SECTION XII.

1. This cook is very dirty in his cooking.

邋 *la*²

Obs. dirty, *la*²-*ta*; according to the native dictionary, hastening, like one hastening; hence; probably, careless; but colloquially used as here.

2. The dog's ears hang down; or, hanging down like dog's ears.

耷 *ta*¹

Obs. hang; *ta*¹, to hang down; *la*, to drag; used of any thing pendulous, cord, curtain, &c.

3. Always clambering and climbing; up some wall or another; he never can be still.
 爬 *pa*¹ 撓 *nao*²
Obs. 1. clambering; *pa*¹, of the action of the feet in climbing; *nao*², of the action of the hands.
Obs. 2. some wall; *pi*, like *ch'iang*, a wall.
4. The old lady chews betel-nut and keeps her thoughts to herself.
 栳 *ping*¹ 榔 *lang*²
Obs. 1. old lady; *t'ai-t'ai*, term of respect by which you speak to a man of his mother, or, to a third person, of a man's wife; but also commonly used to any old woman; as we used to say Dame.
Obs. 2. betel-nut; *ping*¹-*lang*². *Obs.* 3. thoughts; *mén*¹, (not *mén*⁴, melancholy XXXVII, 8,) covered up, as for instance wine or anything of which it is feared the odour might escape. The phrase is used of any one who loves to keep his own counsel.
5. A fixed air of melancholy.
 愁 *ch'ou*² 展 *chan*³
Obs. melancholy; *ch'ou*², sad; eyebrows that will not *chan*³, open.
6. Flinging away large sums and haggling about little expenses.
7. Dawdling, drivelling; fiddle-faddle.
 捺 *so*¹
Obs. dawdling, *mo*, as above, feeling for with the fingers; *so*¹, not used alone, but when doubled, *so-so*, meaning to draw slowly towards one.
8. [The disposition of a bully; of one who] takes advantage of inoffensive people, but is in dread of those who are not.
9. To lose one's bearings.
 轉 *chuan*⁴
Obs. bearings; *chuan*⁴, to turn; *lit.* to have changed, [without knowing it, one's] direction.
10. Wagging the head [to give emphasis to some proposition that is false].
Obs. wagging; *yao* and *huang* combine to form a common expression for shaking, jogging.
11. Don't provoke him just now while he is so angry.
Obs. so angry; *t'ou* does not here mean the beginning.
12. This affair is somewhat at a stand-still.
Obs. stand-still; *lit.* there is something of a *nao-t'ou*, scratching the head; as men do when they have nothing else for it.
13. Every thing is difficult at first.
14. What on earth is he to give himself such airs?
Obs. airs; *lit.* putting on a fashion, *lit.* a mould; though affecting a style, he is not a thing, not deserving of being considered at all.
15. Not seeing too much of other people's doings;
lit. one eye open, the other shut.
16. Given up to tittle-tattle.
 婆 *p'o*²
Obs. given up; *lit.* only [caring to] drag [from one place to another] *lao-p'o*², old wives', babble, *lit.* tongues.
17. To give any money for.
 割 *huo*¹
Obs. any money; *huo*¹, to cut off as a limb from the body; hence, absolutely regardless of consequences.
18. Wrists and ankles both sprained.
 蹣 *wo*¹
Obs. sprained; *wo*¹, to wrench, by no great effort, either wrist or ankle; not used of other sprains.
19. Tittering and roaring with laughter.
 唏 *hsi*¹
Obs. tittering; *hsi*¹-*hsi*¹, merely describes the sound of faint laughter.
20. A *pieh-tsui-tzū* is a man without teeth.
 齙 *pieh*³
Obs. the first word, *pieh*³, means one whose lips have fallen in because he has no teeth.
21. Keeping down one's indignation, unable to let it off in any direction.
 齎 *pieh*¹
Obs. 1. keeping down; *pieh*¹, used only as here.
Obs. 2. direction; *lit.* with no place to *shêng c'hi*, generate the anger-matter; *ch'i* standing for *nu-ch'i*.
22. To give a man one's money and get no good by it; or, to get harm by it.
Obs. give; *t'ieh*, properly to stick on, as a placard; figuratively used in various combinations; *lit.* giving, helping a man with, one's money, and buying punishment, receiving evil, thereby.
23. Keeping himself out of people's sight, lest he should be seen.
Obs. keeping out of sight; *ché*¹ to screen; *yen*³, to cover partially.
24. A pedant; one who never speaks without using classical phraseology.
 乎 *hu*¹ 者 *ché*³
Obs. pedant; *lit.* the mouth full of *chih*, *hu*¹, *ché*³, *yeh*; four particles of which the first and fourth are explained in the Forty Exercises; the second is, properly, *in*, or *at*; the third, the classical relative.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* XII.

25. To comprehend nothing of anything.

窳 *ch'iao*⁴

Obs. nothing; *ch'iao*⁴, a small hole; by not a single hole does he penetrate.

26. I am only a simple fellow.

侏 *pên*⁴

Obs. 1. simple; *pên*⁴, also, and more commonly written under the 118th Radical, stupid. *Obs.* 2. fellow; *'han*⁴, the style of the dynasty which governed China from about two centuries before Christ to about two centuries after, and since commonly used, in China, as Chinese; *e.g.* Chinese man, Chinese language, &c. The term *'Han tzü*, is used as we use fellow; a good fellow, a big fellow, &c.

27. Capricious; of uncertain temper.

覆 *fu*⁴

Obs. capricious; *fan-fu*⁴, backward and forward.

28. A *t'u-hu* is a pork butcher.

屠 *t'u*²

Obs. butcher; *t'u*², properly, to kill; here specially, pigs; also used of wholesale massacre.

29. The point of this pencil is blunted.

秃 *tu*¹

Obs. blunted; *t'u*¹, of men's hair, bald; said of a Chinese pencil, or writing-brush, when, from much use, the point has opened out.

30. Porcelain from an old manufactory; old China.

窑 *yao*² 磁 *t'zū*²

Obs. manufactory; *yao*², a kiln, or similar building; porcelain, *t'zū*² *ch'i*, china utensils.

31. A man without hair on his head is a *t'u-tzū*.

32. [To make a sign of intelligence by] protruding the lips; to wink the eyes, [for the same purpose].

擠 *chi*³

Obs. protruding; *nu*, above and commonly, to exert oneself; *chi*³, to wink; properly, to shoulder as one man another in a crowd.

33. Softly, softly; not a word!

Obs. softly; *lit.* stealthily; but here used simply as a caution not to speak so loud as to let people know of something.

34. Not to have slept the whole night long.

宿 *su*² or *hsiu*³

Obs. 1. whole night; read *su*², a constellation; also, to rest oneself by night; read *hsiu*³, as here, a night's duration. *Obs.* 2. the *chiao* at the end of the phrase might be omitted.

35. Hush! Don't speak!

悄 *ch'iao*⁴

Obs. hush; *ch'iao*⁴, still, quiet.

36. Very handsome; [of the person].

37. He was riding a large she-ass.

驢 *ts'ao*³

Obs. she-ass; *ts'ao*³, the female of the ass.

38. A bird lit, or, was lighting, on the very top of the tree.

雀 *ch'iao*³

Obs. bird; *ch'iao*³, birds generally.

39. The root of the tree has been eaten through and through by the ants.

蟻 *i*³ 蛀 *chu*⁴

Obs. 1. ants, *ma*²-*i*³. *Obs.* 2. eaten through; *chu*⁴, specially of the action of any insect on wood, paper, &c.

40. Pains thrown away.

効 *hsiao*⁴ 勞 *lao*²

Obs. 1. thrown away; *pai*, white, blank; hence, vain, useless; often *pai-pai*. *Obs.* 2. pains; *hsiao*⁴, to exert, *lao*², labour, pains.

41. To be full of apologies; to ask pardon with all one's might.

Obs. apologies; *kao*, to announce; here, almost to beg the person addressed; *jao*, to give space to, not to press hard upon.

42. On the stern of the vessel was seated a man steering.

舵 *to*⁴

Obs. 1. stern; *shao*, the tip. *Obs.* 2. steering; *to*⁴, a vessel's rudder, or helm; *to-kung*, the helmsman; *kung*, properly, labour; here, for labourer.

43. The whole party concerned were in a great rage one with the other.

糟 *tsao*¹ 糕 *kao*¹

Obs. 1. concerned; *'huo-rh*, a comrade, partner; *ta-chia*, the whole of the parties associated. *Obs.* 2. great rage; *nao*, were angry to the making of a *tsao*¹ *kao*¹; the first word used of any thing so rotten as to have lost its consistency, the second signifying a cake of a certain kind.

SECTION XIII.

1. To whistle.
Obs. whistle; *shao*⁴, a whistle of bamboo; but *ch'ui shao-tzŭ* may be said of simple whistling with the lips.
2. To put a sword into its sheath.
插 *ch'a*¹ 鞘 *ch'iao*⁴
Obs. 1. to put; *ch'a*¹, to stick; the *ch'ü* being but auxiliary. *Obs.* 2. sheath, *ch'iao*⁴; were the thing put into it not a sword but a knife, *tao* would be *tao-tzŭ*.
3. When the skin is irritated, take a bath.
蒯 *tz'ü*⁴
Obs. 1. irritated; *tz'ü*⁴, thorns; as if there were thorns so as to make one *nao*, scratch. *Obs.* 2. a bath; *lit.* wash a bathe.
4. To fabricate rumours; to tell lies.
謠 *yao*²
Obs. rumours; *yao*², falsehood in circulation.
5. Perfectly correct; minutely exact.
毫 *'hao*²
Obs. minutely; *lit.* not a thread of silk, or *'hao*², a hair, in error.
6. The single bite of a criminal will go three tenths of an inch into bone.
Obs. bite; *yao*, of any bite; the expression applies to the false admission of a criminal who incriminates the innocent when called on to name his accomplices.
7. Glib, eloquent.
8. Every man has his own way of doing a thing.
Obs. own way; *lit.* every man's *ch'iao-miao*, cunning and cleverness.
9. Orders positive or peremptory, and explicit.
嚴 *yen*²
Obs. positive; *yen*², severe.
10. To have stood first for the highest degree; (hence, figuratively, to have achieved a great success; as in trade, in politics, &c.)
獨 *tu*² 占 *chan*⁴ 鰲 *ao*²
Obs. stood first; *tu*², singly, standing alone; *chan*⁴, for *chan*, Exerc. IV, 4, to stand up; *ao*², a sea monster, on whose head is painted a representation of the divinity; he is the patron of candidates for literary honors.
11. There are treatises to teach chess, and treatises to teach drawing. [There is a rule for everything].
棋 *ch'i*² 譜 *p'u*³
Obs. 1. chess; *ch'i*², a chessman; *hsia-ch'i*, to put down chessmen. *Obs.* 2. treatises; *p'u*³, primarily, a register, for instance, of a family; a book of rules and diagrams.
12. Be cautious! Pay attention to every step you take.
Obs. every step; this phrase is only used figuratively; were caution intended to a person walking, *hsiao hsin* would be substituted for *liu hsin*.
13. There is no telling the male from the female.
Obs. 1. male; *kung*; for its other senses, see Exerc. XXXVII, 3. *Obs.* 2. female; *mu*³, properly mother.
14. The hen lays eggs; the cock crows.
鳴 *ming*²
Obs. crows; *ming*², the sound made by any bird; also applied to other sounds; the *ta* makes a verb of it.
15. The two brothers are not on good terms.
睦 *mu*⁴
Obs. good terms; *'ho*, peace; *mu*⁴, friendly.
16. To beg subscriptions for the repair [of Buddhist temples].
募 *mu*⁴ 重 *ch'ung*²
Obs. 1. to beg; *mu*⁴, to hire, to enrol; *'hua*, expenditure; here, the persons contributing the funds needed. *Obs.* 2. repair; *ch'ung*² over again, afresh; not to be confounded with the same character pronounced *chung*⁴, heavy; *hsiu*, to build, to repair.
17. Fasting, abstinence, and purification.
齋 *chai*¹ 戒 *chieh*⁴ 沐 *mu*⁴
Obs. 1. fasting; *chai*¹, to abstain from meat, and to keep the heart devout; *chieh*⁴, to beware of; here specially, of lust and drink. *Obs.* 2. purification; *mu*⁴, to wash the hands and face; *yü*, to bathe the person.
18. Bean-curd boiled in fair water; [said of dishes that are insipid; also of a novel, or of poetry, that is flat].
腐 *fu*³
Obs. bean-curd; *tou-fu*³, the latter word properly meaning matter from a sore.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* XIII.

19. Making up spells, and reciting incantations; so very ridiculous!
 符 *fu*² 咒 *chou*⁴
Obs. 1. spells; *lit.* drawing, sketching, *fu*², properly slips of bamboo, used for conveying orders.
Obs. 2. incantations; *chou*⁴, prayers in gibberish recited to bring rain, &c.
20. To skim off the scum of any liquid.
 撇 *p'ieh*¹
Obs. 1. scum; *fu*²*t'ou*, the floating surface. *Obs.* 2. *p'ieh*¹, properly to cast from one; here to skim.
21. Not to keep either the dregs.
Obs. dregs; *chin*, close, pressing; that which is close to the bottom; also, not to want, not to choose to keep.
22. To split up wood into fuel with an axe.
 斧 *fu*³ 劈 *p'i*¹
Obs. axe; *fu*³; to split, *p'i*¹; *ch'ai-huo*, fuel. See Exerc. XIV, 3.
23. To have filled out in the face.
Obs. filled out; *fa*, to have put forth flesh, as one who has *fu*, happiness, = no sorrow.
24. Something one has seen with one's own eyes.
 覩 *tu*³
Obs. seen; with *mu*, the eye, *tu*³, beholding, with *yên*, the eye, *chien*, seeing.
25. I can keep him in better order than any one.
 降 *hsiang*² 伏 *fu*²
Obs. keep in order; *lit.* I am best able to make him *hsiang*²-*fu*²; the first word meaning obedient, the second, to prostrate oneself.
26. To wrap clothes up in a wrapper.
 袱 *fu*²
Obs. wrapper; *pao-fu*².
27. Engaged in nothing but what is disreputable.
Obs. disreputable; things done by a person who does not *yao*, seek to have, face.
28. There are four rolls with drawings (or paintings) on them, hanging on the wall.
 幅 *fu*⁴
Obs. rolls; *fu*⁴, long and rather narrow slips of silk or paper, with either writing or designs upon them.
29. There is no one I respect less.
Obs. respect; *pin-fu*; the word *pin* meaning guest; see Exerc. XXVII, 21; but, here, to respect; *fu* as in *p'ei-fu*.
30. The present sovereign.
Obs. sovereign; *lit.* old Buddha; a phrase used by the lower orders.
31. Old books have bookworms in them.
 蠹 *tu*⁴
Obs. bookworms; *tu*⁴, an insect somewhat like a fish in appearance, which destroys books.
32. Stop up this hole.
 堵 *tu*³ 窟 *k'u*¹ 窿 *lung*²
Obs. 1. stop; *tu*³, to close a passage, *chu*, fast.
Obs. 2. hole; *k'u*¹-*lung*²; the two words are colloquially inseparable.
33. Considering all aspects moral and material.
 揆 *k'uei*² 度 *to*⁴
Obs. all aspects; *k'uei*², to estimate, *ch'ing* the circumstances; *to*⁴, to ponder, *li*, the principles; to not to be confounded with the same character read *tu*⁴, to reckon, measure.
34. These head-ornaments are gilt.
 飾 *shih*¹ 鍍 *tu*⁴
Obs. 1. ornaments; *shou*, head, *shih*¹, to adorn; *shou-shih* of women's head-gear in general.
Obs. 2. gilt; *tu*⁴, to gild.
35. Vomiting and purging.
 吐 *t'u*⁴ 瀉 *hsieh*⁴
Obs. vomiting; *tu*⁴, properly to spit; purging, *hsieh*⁴.
36. The provincial governors-general are *chih*⁴-*t'ai*².
 督 *tu*¹ 制 *chih*⁴
Obs. 1. provincial; *shêng*, above as the verb to economise, here, a province. *Obs.* 2. governor-general; *tsung-tu*¹, the latter word meaning to direct, administer. *Obs.* 3. the term *chih-t'ai*, may be rendered His Excellency the chief authority; *chih*⁴ meaning to control, restrain; *t'ai*, which is identical with *t'ai*, Exerc. XXX, 1, meaning worshipful presence. Note that *chih-t'ai* is only used of the *tsung-tu*.
37. A solitary horseman; (also, figuratively,) single-handed.
38. There is a windlass over the well to draw water.
 輶 *lu*⁴ 轆 *lu*² 台 *t'ai*²
Obs. windlass; *lu*⁴-*lu*², the wooden apparatus for lowering the bucket, which stands on the *ching-t'ai*², the level surrounding the well's mouth. See the full form of *t'ai*, Exerc. XXX, 1.

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39. The whole house to himself (or to themselves).
[No other resident on the premises].
40. A case of murder for gain's sake.
圖 *t'u*²
Obs. gain; *t'u*², plotting after *ts'ai*, gain, 'hai, mortally injuring, *ming*, life.
41. Have you sealed?
Obs. sealed; *t'u-shu*, the mark made by the *t'u*, seal, on a document; *ta* makes a verb of it.
42. A portrait stuck upon, or, sticking to, the wall.
Obs. portrait; *hsing-lo-t'u*, the *t'u*, of one who *hsing-lo*, is enjoying joy, that is, who is alive; the portrait executed after death being known by another term.
43. When the hare dies the fox grieves; it is natural to feel for one's kind.
兔 *t'u*⁴ 狐 *'hu*²
悲 *pei*¹ 物 *wu*⁴
Obs. 1. hare *t'u*⁴, the hare dies; *'hu*², the fox, *pei*¹, is mournful. *Obs.* 2. natural; *wu*⁴, created beings, *shang*, are wounded in the heart for, *ch'i*, their, *lei*⁴, kind, species.
44. Silver is but dirt; reputation is worth any money.
糞 *fên*⁴
Obs. 1. dirt; *fên*⁴, dung, with *t'u*, as here, dirt.
Obs. 2. reputation; *lit.* the face is worth a thousand pieces of gold, or money.
45. Irritation at the insult grew into violent rage.
Obs. grew into; *pieh*, changing, *ch'êng*, became, was made into.
46. He hired a boat with a long paddle.
櫓 *lu*³
Obs. 1. hired; *ku* identical with *ku* in Exerc. XXXVII, 18. *Obs.* 2. paddle; *lu*³, a long oar worked over the stern, or over the quarter.
47. Get two bowls of vermicelli with sauce from the eating-house, and put them on the table.
館 *kuan*³
Obs. 1. get; *lit.* having gone to the *kuan*³, tea-house or eating-house. *Obs.* 2. vermicelli; *mien*, flour, here specially vermicelli, with *lu*, thick broth or gravy, poured over it. *Obs.* 3. put on; *tuan*, see Exerc. XIV, 19.

SECTION XIV.

1. On no account take presents.
賄 *'hui*⁴ 賂 *lu*⁴
Obs. presents; *'hui*⁴-*lu*⁴; both words signifying bribes; the first sometimes used without the second.
2. Rolling all about the place.
軋 *ku*¹
Obs. rolling; *ku*¹-*lu*, properly the wheel of a cart; said of round things; also, says one, of things lying in no regular order.
3. Very hard worked.
碌 *lu*⁴
Obs. worked; *lao*², labour, trouble; *lu*⁴, properly, the unevenness of stony ground.
4. A large number of musk-deer, and one-horned deer, and wild deer.
麝 *chang*¹ 麀 *p'ao*²
Obs. musk-deer, *chang*¹; the *p'ao*², Dr. Williams thinks, may be the *nylghau*; the *yeh-lu*, any and every kind of deer.
5. A thumb-ring of deer-horn.
觥 *chi*¹ 搬 *pan*¹
Obs. 1. horn; *chi*¹-*chiao*, the horn of any horn-bearing animal. *Obs.* 2. thumb-ring; *pan*¹, properly, to draw in to one, with the hand, or with an instrument; *pan-chi*²-*rh*, the-drawing-of-finger-thing, is the ring worn on the right thumb by archers.
6. May you have a prosperous journey! or, Have you had a prosperous journey?
陸 *lu*⁴
Obs. journey; *shui*, by water, *lu*⁴, by dry land, may you have, have you had, peace, comfort.
7. Pearls, jewels, and articles of precious stone.
珠 *chu*¹ 寶 *pao*³
Obs. 1. pearls, *chu*¹; jewels, *pao*³; precious stone, *yü*, commonly but not necessarily, what we call jade; agate or other similar material might be included. *Obs.* 2. articles; *ch'i*, utensils.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* XIII & XIV.

8. There is a spider's web on the eaves of the roof.
 蜘蛛 *chih*¹
Obs. 1. eaves; *yên*, the edge of the roof.
Obs. 2. spider; *chih*¹-*chu*, above written *chu-chu*; the form *chih-chu* is correct.
9. To rest awhile.
 暫 *chan*⁴
Obs. awhile; *chan*⁴, temporary; the addition of *ch'ieh*, as in some other combinations, adverbialises the word it follows.
10. [One takes the colour of one's company;] by vermilion, one is red; by ink, one is black.
 硃 *chu*¹
Obs. vermilion; *chu*¹, cinnabar.
11. Very fond of dumplings.
 餛 *po*¹
Obs. dumplings; boiled *po*¹-*po*¹, a term including several varieties of pastry.
12. Where is your residence, Sir?
Obs. 1. Sir; *ni-na*⁴; see Exerc. XXV, 1.
Obs. 2. residence; *fu*³, a noble's palace; the *shang* is also used respectfully, as to the superior of the speaker.
13. This child is very shy.
 慚 *mien*³ 慚 *t'ien*³
Obs. shy; *mien*³-*t'ien*³; these words, not used separately, both mean embarrassed in manner.
14. The characters on the reverse of the copper cash are Manchu.
 饅 *man*⁴
Obs. reverse; *man*⁴, or *man*⁴-*rh*, properly, the Manchu words on the one face of the cash, as distinguished from the *tzü*, Chinese characters, on the other face.
15. To make a great jumble of one's business.
 顛 *tien*¹
Obs. jumble; *tien*¹, like *tao*, to upset; managing business turn-over-three-upset-four-wise.
16. To touch with one's tongue.
 餖 *t'ien*³
Obs. touch; *t'ien*³; it has no other meaning.
17. Fill up this hole with earth.
 填 *t'ien*²
Obs. fill up; *t'ien*², to fill up, *p'ing*, level.
18. Put something under the leg of the table to keep it steady.
 墊 *tien*⁴
Obs. steady; *tien*⁴, to put one thing under another to make the latter level, or, *wên*³, steady.
19. Feel it in your hand, and see what it weighs.
 掂 *tien*¹
Obs. feel; *tien*¹, to weigh in the hand.
20. Dip it in pickle and eat it.
 醬 *chiang*⁴ 沾 *chan*⁴
Obs. 1. pickle; *chiang*⁴, originally dry pickle; *ch'ing*, properly, pure; here, liquid. *Obs.* 2. *chan*⁴, to dip into any fluid. *Obs.* 3. *na*, to be rendered by the instrumental preposition; *lit.* holding liquid pickle, dipping eat.
21. Cloth cannot be drawn out white from an indigo vat. [Thou canst not touch pitch, &c].
 靛 *tien*⁴ 缸 *kang*¹
Obs. indigo, *tien*⁴; vat, *kang*¹.
22. Pills, powders, plasters, and pills, are all medical articles.
 丸 *wan*² 膏 *kao*¹ 丹 *tan*¹
Obs. pills; *wan*²; powders; *san*³, purgatives; not to be confounded with the same character read *san*⁴, to disperse; *kao*¹, properly, lard, unguent; pills, *tan*¹; in what differing from *wan*², does not appear. The *tan* are said by some to be mythic, *q.d.* fairy medicines; *tan-wan* is used as generic of pills.
23. With a porters pole in the hand.
 擔 *tan*⁴
Obs. pole; *tan*⁴, properly to carry on the shoulder; hence, that with which the load is carried. The pole is *pien*, flat.
24. Share and share alike.
 均 *chün*¹ 勻 *yün*² 攤 *t'an*¹
Obs. share; *chün*¹ and *yün*², or *chün*¹-*yün*², mean, in even parts; *t'an*¹, properly to contribute to, but, here, merging its sense in that of *san*, which is to receive what is distributed.
25. Fold up the clothes without rumpling them.
Obs. 1. fold up; *tieh*, see Exerc. XXVI, 10.
Obs. 2. rumpling; *shu*, see Exerc. XXXI, 14; *chan*, properly to open; *shu-chan*, free of wrinkles, or frowns; *lit.* these clothes fold free of wrinkles.

26. The four kinds of Chinese text.

篆 *chuan*⁴

Obs. *chên*, the true, fairly formed; *ts'ao*, the running hand, resembling grass, or herbs; *li*, a style introduced shortly before the Christian era; *chuan*⁴, ordinarily known as the Seal Character.

27. Stitching and patching are a matter of duty.

縫 *lien*² 綻 *chan*⁴

Obs. 1. stitching; *fêng*, to close a seam; *lien*², means the same, but is not found apart from *fêng*.
Obs. 2. patching; *chan*⁴, a rent. *Obs.* 3. duty; *pên fên*, one's proper share or lot.

28. To have the run of the house.

Obs. run; *lit.* to penetrate houses, to enter rooms; one who is intimate enough with the family to do this.

29. Of kind heart and looks.

慈 *tz'ü*²

Obs. kind; *tz'ü*², kind as a mother to her offspring; *lit.* heart tender, looks soft.

30. Attended him in his sickness and gave him his medicine.

熬 *ao*² 伺 *tz'ü*⁴

Obs. 1. medicine; *lit.* frying the broth, = heating the hot drinks; *ao*², scorching the medicines.
Obs. 2. attends; *tz'ü*⁴ - *hou*, to wait upon.

31. A very fine fellow may be ruined by a row about a single cash.

慙 *pieh*¹

Obs. 1. cash; *wên*, the numeral of copper cash.
Obs. 2. row; *pieh*¹, in this phrase, evil circumstances which *tao*, upset. *Obs.* 3. fine fellow; *ying*, a hero or genius; *hsiung*, properly the male of birds, hence, masculine; *ying-hsiung*, a hero; for *'han*, see above Sec. XII, ex. 26.

32. An incessant succession of people.

Obs. incessant; stream flowing never *hsi*², resting; of people employed, people in a thoroughfare.

33. The place is full of springs; or, All the water there is spring water.

泉 *ch'üan*²

Obs. 1. spring; *ch'üan*², a spring or source.
Obs. 2. full of; *k'o*, scarcely translatable; *q. d.* the properly being, that which rightly is, that place, — is all spring water.

34. A disposition to look only to the front without looking to the rear; impetuous; precipitate.

Obs. to look; *ku*, see above; according to Chinese ideas, a soldier should guard eight points.

35. A farewell-dinner is given him to-morrow.

餞 *chien*⁴

Obs. farewell-dinner; *chien*⁴, to present food to one about *hsing*, to journey.

36. Don't worry him, or, Don't spoil that in that way.

踐 *chien*⁴

Obs. 1. that way; *'hun*, as above. *Obs.* 2. worry; *tso chien*⁴, the latter word, properly, to trample on.

37. Buttons with flowers in relief.

鑿 *tsan*⁴ 鈕 *k'ou*⁴

Obs. 1. relief; *tsan*⁴, properly to chisel, but so as to throw out the design; not to engrave it.
Obs. 2. buttons; *niu-k'ou*⁴, the latter word meaning the same as the former; sometimes used apart from it.

38. On the road to the grave there is no distinction of age. (Young people and old die alike).

泉 *ch'üan*²

Obs. grave; *lit.* on the road to *'huang ch'üan*², the yellow spring, = a hollow in the yellow clay deep as springs lie.

39. Messing apart though living in the same building. A divided family.

爨 *ts'uan*⁴

Obs. messing; *ts'uan*⁴, to light a fire to cook by.

40. Skipping and jumping; or, galloping.

Obs. skipping; *lit.* *ts'uan*⁴, making way, properly burrowing like a mouse; said of children running, horses galloping.

41. One should have some one to recommend one.

Obs. 1. should have; one *yao*, must have, — then will it be well. *Obs.* 2. recommend; *chü*, to lift up, *chien*⁴, to recommend.

42. Better off than the gods.

仙 *hsien*¹

Obs. the gods; *shên*², spirits in general; *hsien*¹, fairies.

43. There are both dry fruits and fresh.

44. Running at the mouth.

黏 *nien*² 涎 *hsien*²

Obs. running; *nien*², to make to stick as paste does; *hsien*², the saliva of a sick man.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* XIV & XV.

45. He is quite a reformed character.

歛 *lien*⁴

Obs. reformed; *shou-lien*⁴; the first word in the sense of to put by out of sight; the second, to ingather; of a man who has put away his vices.

46. One small chance of escape remains.

Obs. chance; *lit.* there is only remaining a path the size of one thread.

47. Bring a needle and thread and stitch the book.

Obs. stitch; *ting*, properly, to nail; there is no other expression for binding a Chinese book; any volume you look at will show why *ting* = to bind.

SECTION XV.

1. I admire him greatly.

羨 *hsien*⁴ 慕 *mu*⁴

Obs. admire; *hsien*⁴-*mu*⁴, the first word meaning to admire as superior to oneself; the second, to feel devotion to as superior to oneself.

2. A *kua hsüan* wind, whirl-wind, is a *yang-chio*, rams-horn, wind.

飈 *hsüan*⁴

Obs. whirl-wind; *hsüan*⁴, of the spiral movement of wind.

3. To skin, or flay, with a knife.

剥 *pao*¹

Obs. flay, *pao*¹, to flay an animal.

4. If the shoes are small they must be stretched on the trees.

榦 *hsüan*⁴

Obs. trees; *hsüan*⁴, properly a stop-gap; anything put in to fill up a space.

5. The legs of the table are of wood turned.

铤 *hsüan*⁴

Obs. turned; *hsüan*⁴, properly a pulley; to turn as a lathe.

6. No strength left in one's body [from sickness or fatigue].

Obs. no strength; *lit.* the whole person *suan*, sour, and soft.

7. There is a whirl-pool in the bed of the river.

漩 *hsüan*⁴ 窩 *wo*¹

Obs. whirl-pool; *hsüan*⁴-*wo*¹, the first word meaning the whirling action of water, the second, a nest, as of birds, beasts, reptiles.

8. An officer waiting in the capital for an appointment.

Obs. appointment; *hsüan*⁴, to select; awaiting selection, in one's turn, by the Board of Civil Office; not otherwise used in this tone; see below Sec. XII, 2.

9. Very clear in his accounts; [a niggard].

Obs. 1. accounts; the reckoning-board cast clear.
Obs. 2. very; the *cho* following *ch'ing* is intensive.

10. The button he wears on his cap is coral.

珊 *shan*¹ 瑚 *hu*³

Obs. coral; *shan*⁴-*hu*³.

11. They have broken up, or, are dismissed.

Obs. they; *pan*, see Exerc. XVI, 12; a company, troop, any set of persons.

12. How much are these umbrellas apiece?

傘 *san*³

Obs. umbrella; *san*³, used with or without *yü*, rain.

13. Intolerable injury.

Obs. intolerable; *shou-pu-tê*, not able to take, be the subject of, the *yuan-ch'ü*, wrongful oppression.

14. A family reunited.

Obs. reunited; *t'uan*, like a ball, *yüan*, round; *t'uan-yuan*, said of persons who have come together again after being dispersed.

15. Purchased rank is a mere delusion.

Obs. delusion; *lit.* to purchase office with money is simply to fall into a trap.

16. In fact the proper way is this.

17. Visible from the other side of the wall of the court.

Obs. visible; *lit.* the wall of the *yüan*⁴, court, separating, thus does one see [it or them].

18. Don't be wrath with a man in that way without a cause.

埋 *mai*² or *man*²

Obs. cause; *mai*², to bury, here read *man*², and meaning, by mistake, without grounds.

19. You and I are equally willing in this matter.

20. Grimy and scorched; very dirty indeed.

煙 *hsün*¹ 潦 *liao*³

Obs. grimy; *hsün*¹, sooty, stained by smoke; scorched; *liao*³, properly to burn; here, of the colour produced by the action of heat.

21. In official cap and sash.

束 *shu*⁴*Obs.* cap; *lit.* on the crown, *huan*, a cap, *shu*⁴, girt with, *tai*, a sash.

22. The crops have been swamped by a flood.

稼 *chia*⁴ 淹 *yen*¹*Obs.* 1. crops; *chia*⁴, ripe grain; *chuang*, (see above,) hamlet, farm-house; *chuang-chia*, grain-crops in general. *Obs.* 2. swamped; by much water *yen*¹, drowned; *yen* used of persons or things.

23. Unable to swallow, [whether from illness or repletion].

嚥 *yen*⁴*Obs.* to swallow; *yen*⁴, to gulp down.

24. Where are the Tuan ink-slabs produced?

Obs. Tuan¹, for Tuan-hsi, a place in Kuang Tung, famous for its *yen*, ink-stones.

25. Shall we have a trial of strength, passage of arms, together?

演 *yen*³*Obs.* trial; *shih*⁴, to try anything; *yen*³, to make trial of weapons; the *tsa-mên* shews that the trial is to be between the speaker and the person addressed; it may be with arms or without.

26. You screen me a little.

Obs. screen; *lit.* do you for me *ché*¹-*yen*³, somewhat; *ché*, is to screen wholly, *yén*, to half screen; *ché yen* may be used literally, but is oftener figurative.

27. Rouged and smeared with white.

搽 *ch'a*² 胭 *yen*¹抹 *mo*³ 粉 *fên*³*Obs.* 1. rouged; *ch'a*², to smear, *yen*¹, ordinarily *yen-chih*, rouge. *Obs.* 2. smeared; *mo*³, to rub on with the flat of the hand or the finger, *fên*³, white pigment.

28. To excite people's disgust greatly.

厭 *yen*⁴*Obs.* disgust; *yen*⁴.

29. To forget oneself in what one says.

遜 *hsün*⁴*Obs.* forget; *lit.* to utter words that are not *hsün*⁴; *hsün*, properly, to follow another from a due sense of one's own subordinate position; *pu hsün*, is to forget this.

30. Extremely treacherous, or disloyal.

姦 *chien*¹ 詐 *cha*⁴*Obs.* treacherous; *chien*¹, evil hearted; *cha*⁴, false.

31. What the eye does not see, the mouth does not desire; nor is the heart troubled by what the ear has not heard.

饑 *ch'an*²*Obs.* desire; *ch'an*², gluttonous appetite.

32. He has lost caste, or character, greatly.

33. You had the opportunity of doing yourself credit, but you wouldn't.

34. Dreamy, vapouring, language.

35. Don't ever be such a fool as to believe people.

Obs. ever; *tsai*, not another time, but any time.

36. Seeing is believing.

37. He has no sympathy at all [with his relatives, fellow-men, &c].

38. To found [an empire, a family, &c].

Obs. to found; *chien*⁴, to commence, *kung*, an effort, hence the credit it brings; *li*, to establish, *ych*, that which is achieved and the merit of the achievement; an estate.

39. One gives the precious sword to the dashing warrior; rouge and pearl-powder to a pretty woman. [Don't cast pearls before swine].

劍 *chien*⁴ 贈 *tséng*⁴烈 *lieh*⁴ 佳 *chia*¹*Obs.* 1. sword; *chien*⁴, a two edged sword. *Obs.* 2. gives; *tséng*⁴, to present to. *Obs.* 3. to; *yü*³, also, and more commonly, with. *Obs.* 4. dashing; *lieh*⁴, properly blazing. *Obs.* 5. pretty; *chia*¹, good, fair, of persons and things; but used only in certain rather classical phrases.

40. To be serving oneself, under pretence that one is serving the public.

Obs. serving; *chi*⁴, to assist, to benefit, *ssü*, one's private ends.

41. To roll up a roll of bedding.

捲 *chüan*³*Obs.* roll up; *chüan*³, to roll up.

42. Quite ready to take his place.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* XV & XVI.

43. Bachelors, widows, orphans, and people without heirs.

鰥 *kuan*¹ 孤 *ku*¹

Obs. bachelor; *kuan*¹; widow; *kua*³, properly few, here lone; orphans; *ku*¹; properly, fatherless, but used of one without either parent; *tu*², properly, single, but used of men in years who have no son.

44. Try and pour the wine into his mouth, and see if he will drink or not.

灑 *kuan*⁴

Obs. try and pour; *kuan*⁴, properly of water flowing in a given channel; used, as here, of the attempt to force a man to drink at a drinking-bout.

SECTION XVI.

1. With a fishing-rod in the hand fishing.

釣 *tiao*⁴ 竿 *kan*¹

Obs. fishing-rod; *tiao*⁴; a hook, to hook; *kên*, a root; here, Numerative *tiao-yü-kan*¹, a hook fish rod.

2. To touch, regenerate, his heart, by kindness.

Obs. to touch; *kan*, to affect, to influence, generally for good; *'hua*, properly, to create, to change, regenerate.

3. The three masts on board the vessel are very lofty.

桅 *wei*² 杆 *kan*¹

Obs. masts; *chih*, a stem, Numerative of *wei*², a mast; *wei* might stand without *kan*¹, as any lofty pole.

4. Shoes down at heel; slip-shod.

跟 *sa*¹ or *t'a*¹

Obs. slip-shod; *sa*¹, or *t'a*¹, the back of the shoe doubled under the heel; *la*, dragging.

5. In great anxiety about an absent relative.

牽 *ch'ien*¹

Obs. anxiety; *ch'ien*¹, classically, to drag, as, for instance, an ox; the absent person drags *chang*, the bowels, *kua*, is hung upon, *tu*, the belly.

6. You must be a little more modest and humble, both in word and deed.

謙 *ch'ien*¹ 恭 *kung*¹

Obs. modest; *ch'ien*¹, humble; *kung*¹, reverential.

7. Pretending not to see.

Obs. pretending; *chia*, false; *chuang*, to assume a false appearance.

8. Not to have paid yet what is owing to people.

Obs. yet; *'hai*, still; *'huan*, to render back.

9. A number of the crew were tracking the grain-junk.

繚 *ch'ien*⁴

Obs. 1. crew; *shang-t'ou*, on board. *Obs.* 2. tracking; *ch'ien*⁴, the tow-rope by which the crew *la*, drew the vessel.

10. With one leg stretched out and the other doubled up.

踉 *ch'üan*²

Obs. stretched out; *shên*¹, to stretch straight; doubled up; *ch'üan*², to double up arm or leg.

11. He lends a helping hand.

蓬 *p'êng*²

Obs. lends; *lit.* he for a person hoists *p'êng*², the sail, and drags the tow-rope.

12. To strike a person with the doubled fist.

Obs. fist; *tsuan*, (see above,) doubling, *ch'üan*, the fist; *t'ou*, merely an auxiliary noun.

13. With nothing but two empty fists to live upon.

Obs. nothing; *chang*, above, as to fight; here, to depend on.

14. The military power is in his hand.

權 *ch'üan*²

Obs. power; *ch'üan*², properly a balance; hence authority, responsibility.

15. He is both a boxer and a wrestler.

16. High cheek-bones.

顴 *ch'üan*²

Obs. cheek-bones; *ch'üan*².

17. He is very versatile or ingenious.

Obs. versatile; *ch'üan*, here, what suits the occasion; *p'ien*, to change; ready with means to meet all emergencies.

18. Universal massacre; not so much as a dog or a fowl left alive.

19. Recommend him to give up his vicious courses, and return to virtue.

邪 *hsieh*²

Obs. 1. to recommend; *ch'üan*, to exhort. *Obs.* 2. give up; *lit.* to change; *hsieh*², properly, deflected, sloping; hence, morally, depravity. *Obs.* 3. return; *kuei*¹, to return to *chêng*, upright, rectitude.

20. Don't put a name on the fan.

扇 *shan*⁴ 款 *k'uan*³

Obs. 1. fan; *shan*⁴. *Obs.* 2. a name; *k'uan*³, a form, a section; when used, as here, with *lao*, to put down, *sc.* the name and surname either of the person presenting a fan, or of the recipient; or of both.

21. Not to have violated any specific law.

Obs. specific; *t'iao*, in the sense of column or section; *k'uan*, a clause or section of the law.

22. Keep a good watch over it; don't let it be lost.

23. I have a certain grudge against him.

Obs. grudge; *tsêng*, like *hsien*, to dislike.

24. Lift up the curtain and go in with you.

掀 *hsien*¹ 簾 *lien*²

Obs. 1. lift up; *hsien*¹, to raise, as a hanging screen, a sheet of paper lying flat. *Obs.* 2. curtain; *lien*², any hanging screen; here, of split bamboo or silk.

25. He is a very dangerous man.

險 *hsien*³

Obs. dangerous; *hsien*³, properly of precipitous places, &c.; he *wei jên*, plays the man, his character is, very dangerous.

26. That is a very dangerous affair.

27. Crying aloud, both weeping and crying out.

Obs. crying; both *k'u*¹, sobbing, and *'han*, crying out; *chiao 'huan*, to cry in grief or pain.

28. Heaven and earth collapsing.

陷 *hsien*⁴

Obs. collapsing; *lit.* the sky *t'a*, falling down in ruins, the earth *hsien*⁴, falling in; figuratively of any great crisis in public or private affairs.

29. A person of official family.

宦 *'huan*⁴

Obs. official; the word *'huan*⁴, is a somewhat classical equivalent of *kuan*, an official.

30. *Man-t'ou*, bread, is [a preparation of flour] with nothing inside it.

餡 *hsien*⁴

Obs. inside; *hsien*⁴, the meat or stuffing inside a dumpling; *man-t'ou* is used of any kind of wheaten bread.

31. How many days will it take to make?

限 *hsien*⁴

Obs. take; *hsien*⁴, to limit; how many days do you prescribe it *tso 'hao liao*, to be finished.

32. In great suspense.

Obs. suspense; *hsüan*², to hang suspended.

33. A tried friend; one who has shared great trouble with one.

患 *'huan*⁴

Obs. trouble; *'huan*⁴, misfortune; calamity.

34. [A wedding] very gay with lanterns hanging, and silks festooned.

綵 *ts'ai*³

Obs. silks; *ts'ai*³, any coloured silk; *chieh ts'ai*, bound up silks.

35. [No company frequents them]. The door is closed, and they are wretched and lonely.

閉 *pi*⁴

Obs. 1. closed; *pi*⁴, means the same as *kuan*, and *'hu* the same as *mên*. *Obs.* 2. wretched; see *lêng ch'ing* above.

36. Things hooked on and linked together.

鈎 *kou*¹ 環 *'huan*²

Obs. 1. hooked; *kou*¹, an iron hook; *ta*, to hook together, as with two fingers. *Obs.* 2. linked; *'huan*², a ring.

37. I don't care to change the article once you have taken it out of my shop.

38. Friends so long as there is meat and drink going; a loving couple while there is rice and fuel to cook it with.

Obs. couple; *ch'i*, the wife as distinct from the concubine.

39. He is paralytic.

癱 *t'an*² 瘓 *'huan*⁴

Obs. paralytic; *t'an*², properly, *t'an*¹, paralysis; *'huan*⁴, a word of the same meaning, never separated from *t'an*.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* XVI & XVII.

40. Don't be too hard on him, or, on it.

Obs. too hard; 'han², to hold in the mouth; pao-'han, to keep silence; q.d. bundle up the matter in your mouth.

41. Not to speak out.

42. To do anything with alacrity.

Obs. alacrity; t'ung, painful; here, an intensive.

43. He commenced his career as a Han Lin.

翰 'han²

Obs. 1. Han Lin; 'han², a pencil; 'han lin, the forest of pencils, the Academy, or great literary establishment, of China. *Obs.* 2. career; ch'u shên, put forth his person as an official.

44. To feed on rare food and look on rare things.

希 'hsi¹ 罕 'han³

Obs. rare; 'hsi¹ and 'han³, both mean rare, few; said of a traveller.

45. I don't think those things of yours curious.

46. A small man.

Obs. man; for Han see above Sec. XII, ex. 26; also, Sec. VII, ex. 21, for chang, which here means style, fashion.

47. Very nice dinners, either in the Manchu or the Chinese style.

席 hsi²

Obs. 1. dinners; chiu hsi²; the latter word, properly, the mat on which people used to sit; now only used as here. *Obs.* 2. nice; Chiang chiu, curious, particular, recherché.

SECTION XVII.

1. If you delay any longer, you won't be in time.

遲 ch'ih²

Obs. delay; ch'ih², late; lit. if tsai, again, farther, there be delay &c.

2. I have not seen him for a long time.

3. Hand me that water-pipe.

Obs. 1. hand; ti⁴, to send, convey; specially, despatches; ti-kei, to hand to. *Obs.* 2. water-pipe; lit. water-smoke-bag; yen-tai is the ordinary tobacco pipe.

4. To cough up water as one is swallowing it.

嗆 ch'iang¹

Obs. cough up; ch'iang¹, to eject anything that has gone down the wind-pipe.

5. I can't make out this matter at all.

6. To dress entirely for effect.

Obs. for effect; nao, as usual, indicating that the contrary of what ought to be is being done; p'ai, arrange things in their proper order; p'ai-tzū, a person over fastidious, or particular.

7. He is all for show.

擺 pai³ 架 chia⁴

Obs. show; lit. to the death, extremely, does he pai³, distribute, set out his wares upon, chia⁴, the frame on which goods are exposed for sale; pai-chia-tzū may be used substantively for a person who tries to make a display in any way.

8. With but one person to do it, it cannot be done.

9. The merit of past service utterly lost.

棄 ch'i⁴

Obs. lost; ch'i⁴, to fling away, abandon.

10. The moth has put the light out.

撲 p'u¹ 蛾 o²

Obs. moth; p'u¹-têng-o², literally, the knocking-lamp-moth has p'u-mich, by its blow extinguished, the lamp.

11. I keep out of his way; or, I have kept the matter from him.

避 pi⁴ 諱 'hui⁴

Obs. kept out, from; pi⁴, to avoid; 'hui⁴, to conceal from another one's deed or thought.

12. Let him stay at home and reflect on his error.

Obs. stay at home; lit. close his door; a common command of the Emperor to recreant ministers.

13. To hold him cheap, look down on him, lit. to behold and not raise him, sc. to the level of one's view.

14. To despise him.

藐 miao³ 視 shih⁴

Obs. despise; miao³, minute, petty; shih⁴, to regard, behold; miao-shih, regarding as small.

15. A very able woman.

16. [This affair must be proceeded with]. The hand must positively not be taken off it.

Obs. taken off; tiu, properly to lose; tiu-k'ai-shou, to let out of one's hand; only used figuratively.

17. This affair is not to be accomplished.

Obs. not to be; the *pu liao* means cannot be; see Note on Exerc. XI, ex. 19.

18. To drink as much wine as one can carry.

19. It cannot turn out well.

20. I did not hear very plainly what was said.

Obs. plainly; *ch'ing-c'hu*, clear, distinct; as speech, calculations, &c.

21. Beat him to the consistency of a man's brain.

稀 *hsi*¹ 爛 *lan*⁴

Obs. consistency; *lit.* till he was *lan*⁴, broken, as the brain, which is *hsi*¹, watery, 'hu, pasty.

22. He has chopped up, or minced, the meat so fine, and it smells so good.

燉 *tun*⁴ 噴 *p'én*⁴

Obs. 1. minced; *tun*⁴; so fine, *hsi-lan*; note the *ko* preceding; *lit.* laying hand on the meat, he has chopped a fineness. *Obs.* 2. smells; *p'én*⁴, properly, to puff from the lips; the meat, while being cooked, or, when served, *p'én hsiang*, puffs forth fragrance.

23. A boggler who cannot say what he has got to say.

拙 *chuo*¹

Obs. boggler; *chuo*¹ *tsui pên*⁴ *sai ti*, one with awkward lips and clumsy cheeks; used, not of the lips or cheeks, but, figuratively, of a man's lack of power to express himself; *chuo-pên* is awkward, clumsy, in large things and small.

24. Uttering nothing but the most perfect nonsense; (or, the foulest abuse).

呸 *ch'in*⁴

Obs. It is scarcely possible to give a literal equivalent of this phrase, which is abusive of a man for being unreasonable or abusive; the fifth word *ch'in*⁴, means to vomit like a cat or dog.

25. What are you saying to yourself?

咕 *ku*¹ 嚙 *nang*¹

Obs. saying; *ku*¹-*nang*¹, to move the lips without uttering sound.

26. What are you muttering?

嘟 *tu*¹ 嚙 *nang*¹

Obs. muttering; *tu*¹-*nang*¹, to utter sounds the purport of which cannot be made out.

27. If you dare to argue, I'll beat you.

Obs. argue; *ch'iang*, of using strength; said to a child, or an inferior, who will have the last word.

28. Life in great danger.

29. The key of that lock is lost.

鎖 *so*³ 鑰 *yao*⁴, *yo*⁴ 匙 *shih*², *ch'ih*²

Obs. 1. lock; *so*³, the Chinese padlock. *Obs.* 2. key; *yao*⁴-*shih*², properly, *yo*⁴-*ch'ih*², the key of the padlock; *ch'ih*, means properly a spoon.

30. A piece of stone of coarse grain; that will not take a polish.

糲 *la*¹

Obs. coarse grain; *ts'u*, coarse, *la*¹, rice with the husk on; the expression *ts'u-ts'u-la-la-ti*, applies also to wood, rough skin, &c.

31. He is a great help; a chief aid.

32. One palm of the hand will not make a sound unless the other be struck against it. [Had one party in the quarrel given way, there could have been no collision].

拍 *p'ai*¹ 響 *hsiang*³

Obs. palm; *pa-chang*; one alone *p'ai*¹, struck as one hand against another, *pu hsiang*³, will not sound.

33. A single thread of silk will not make a skein, nor a lone tree a forest. [There are things a man cannot do single-handed].

34. To separate, make a space in, with the hand.

撥 *pa*¹ or *po*¹ 擻 *la*¹

Obs. separate; as a crowd, or as grass in which one is looking for something; *pa*¹, properly *po*¹, to set apart; *la*¹, never used without *pa*, means the same.

35. All labour in vain.

36. To found a house without means, without support.

37. He is a humble individual; a man without rank.

丁 *ting*¹

Obs. individual; *ting*¹, originally a nail or pin, but not so used; here, the unit in a family.

38. Come and try which is the stronger.

39. Which is the stronger and which is the weaker?

40. To have been to every part of the world.

徧 *p'ien*⁴

Obs. world; whatever is beneath the whole sky, all to have *tsou p'ien*⁴, gone round; *p'ien*, every where, to visit every spot.

41. The conversation had nothing in it to irritate him, but he colored up.

Obs. colored up; *fan*¹, to turn over, change, *lien*, the countenance.

PART V. THE EIGHTEEN SECTIONS. *Hsü San Yü.* XVII & XVIII.

42. The couple do not agree.

Obs. couple; *k'ou*, as before, a member of a family; the two, specially husband and wife.

43. [Not twins], but as like as if they were.

Obs. 1. but; *tao*, as before, yet; notwithstanding the fact is otherwise, *hsiang*; they seem. *Obs.* 2. twins; a pair of twin born ones; *shuang* in this sense is accented *shuang*⁴. See Exerc. XI, 20.

44. To have spent a life in vain; [to have done no good in one's generation].

45. [It will do for the present;] but how will it be in the long run?

久 *chiu*³

Obs. long run; *chiu*³, long in duration.

46. Take them as they come to your hand; don't be picking and choosing.

揀 *chien*³

Obs. picking and choosing; *t'iao*, see above, Exerc. XXV, 23; *chien*³, to select.

47. To be near sighted, and not to see plainly.

Obs. sighted; *shih*, to behold.

48. I have but few acquaintances.

Obs. few; *lit.* as to the persons I know, *yu hsien*, there is a limit; were *jên* the subject of *yu*, — were the phrase, that is, — *jên yu hsien*, it would mean that the person was deficient, morally or intellectually.

SECTION XVIII.

1. He provokes people with his incessant fault-finding.

嘮 *lao*²

Obs. fault-finding; with *tsui sui*, mouth, that is talk, in broken fragments, *lao*² *tao*¹, criticising [people's acts].

2. He is very suspicious.

Obs. very; *chung*, heavy; we talk of grave suspicion.

3. The elbow is swollen.

髁 *ko*¹

膊 *po*²

肘 *chou*³

腫 *chung*³

Obs. elbow; *ko*¹-*po*², the arm, *chou*³, the elbow, *chung*³, to swell from a blow, disease, &c.

4. The seller wanting so much, the buyer offering so much.

5. Very immaterial, or insignificant, [person or thing].

鬆 *sung*¹

Obs. immaterial; *hsi sung*¹; the *hsi*, properly, rare, is intensive of *sung*, scattered like dishevelled hair; the etymological opposite of *yao-chin*, important; *p'ing-ch'ang*, common, of every-day occurrence.

6. To have read it all through from beginning to end.

尾 *wei*³ or *i*³

遍 *p'ien*⁴

Obs. 1. all through; *p'ien*⁴, nearly the same as *p'ien* in Sec. XVII, 40; to pervade, visit every part. *Obs.* 2. end; *wei*³, properly, an animal's tail; but, when so used, read *i* and coupled with *pa*, Exerc. XVIII, 5; *i-pa*.

7. Not to concern any one else.

8. He never turned to any account.

Obs. account; never became, was, *ts'ai*² *liao*, materials, with which anything could be constructed.

9. To invite misfortune by one's own impetuosity or violence.

Obs. violence; *ch'uang*³, to burst into, calamity, to invite evil.

10. Just at an age when the beauties of mind or person begin to shew themselves.

齡 *ling*²

Obs. age; *miao*, as above, excellent, beautiful; *ling*², years of life.

11. Not equal to the duties of his post.

勝 *shêng*¹ or *shêng*⁴

Obs. equal; *shêng*¹, to sustain, be equal to sustaining; also read *shêng*⁴, to overcome; *jên*, see Exerc. XXXVIII, 3.

12. To start before dawn.

矇 *mêng*¹

Obs. before dawn; *mêng*¹, to see indistinctly; to start when *liang*, the light, is but *mêng-mêng*; were the verb to rise, you would say *ch'i-lai*.

13. When you have learned it thoroughly, say it off by heart.

Obs. by heart; when you have *nien*, recited it, so that you are *shou*, ripe, then *pei shu*, turn your back on the book, [and repeat it].

14. One man cannot do the work of two.

Obs. work; *yi*, see Exerc. XXXVIII, 12; cannot *tang*, serve as, two *yi*, official servants.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

15. He is a craftsman.
藝 *i*⁴
Obs. craftsman; *i*⁴, skill; hence, art, specially, mechanical art.
16. He is a man of no antecedents; an adventurer.
Obs. antecedents; *lai yu*, an origin from which some thing or person has come forth.
17. An old fellow, and a young fellow.
Obs. young fellow; *'huo*³, commonly a partner, associate.
18. It is manifestly the justice of heaven.
昭 *chao*¹ 彰 *chang*¹
Obs. manifestly; *chao*¹, bright light, *chang*¹, manifestation of light; the justice of Heaven shewing itself in retribution for good or for evil.
19. Who will venture to bear the blame?
Obs. to bear; *tan*¹ to carry on the shoulder; see *tan*⁴, Sec. XIV, 23.
20. To lose in trade.
Obs. to lose; *p'ei*, properly, to make good; hence, to have to make good; *p'ei pên*, to have to make good capital.
21. Every one trusts him.
22. Growing up a fine lad; most fortunate!
Obs. 1. growing up; see *chang* above; fine lad, or, more rarely, girl; *lit.* with eyebrows, *ch'ing*, well-defined, and eyes *hsiu*, here, intelligent.
Obs. 2. the graces spoken of are those of the mind rather than the person. *Obs.* 3. most fortunate; he has been born with much *fu-ch'i*, prosperity, blessings given him by heaven.
23. Very graceful, or comely.
Obs. graceful; *hsiu* is here the opposite of *ts'u*, coarse, clumsy.
24. Equally able as a military man and a civilian.
25. A petty nature; [one that busies itself about people's minor shortcomings].
26. Covetous of small things, unable to see anything without wanting it.
Obs. unable to see, *lit.* the skin of the eye shallow.
27. To be unable to make out whose the handwriting is.
跡 *chi*⁴
Obs. handwriting; *pi chi*⁴, *lit.* the pencil's foot-steps.
28. To bear in silence.
忍 *jén*³
Obs. to bear; *jén*³, to bear patiently, *ch'i*, one's own anger, *t'un*, to bolt down, *shêng*, one's words.
29. He has told on himself in the matter.
洩 *hsieh*⁴
Obs. told on; *hsieh*⁴, to leak, to let leak, *ti*, the bottom or sediment of any fluid; he has let out a secret that tells against him.
30. Prices low and no credit given.
賒 *shé*¹
Obs. credit; *shé*¹, to buy or sell on credit; here, the latter; selling cheap, [I] give not credit.
31. Paying attention to whatever [such a person] says, and following whatever he suggests.
Obs. suggests; *lit.* [he] *yên*, speaks, I hear and obey; [he] *chi*, plans, I follow; the *ti* making the whole into an adverb; *q. d.* follow-my-leader-like.

END OF KEY TO PART V.

Circumstances leaving rendered it necessary to print the foregoing and following Parts at different presses, the order of the pages has been unavoidably disturbed. The first page of Part VI is therefore page 1 of a fresh series which will be found to continue unbroken through the remainder of the Key.

KEY TO PART VI. THE HUNDRED LESSONS. T'an Lun P'ien.

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. I-II.

LESSON I.

1. *Senior.* So I hear you are studying Manchu, eh? That's right. Manchu is with us Manchus, the first and foremost of essentials. It is to us, in short, what the language spoken in his own part of the country is to a Chinese; so it would never do to be without a knowledge of Manchu; would it?

2. *Junior.* To be sure not, and I have an additional reason for wishing to acquire it. I've been studying Chinese for the last ten years, but I am still as far as ever from seeing my way in it. I've now begun Manchu, but if I can't master enough of it to pass for a translatorship, I shall have broken down at both ends of the line. So I am come to-day, Sir, in the first place, to pay my respects to you, and, in the next, to ask a favour of you. I find it not so easy to open the subject, however.

3. *Senior.* What's your difficulty? Pray say what you have got to say. If it's anything that I can do for you, do you suppose that, with the relations existing between us, I shall try to back out?

4. *Junior.* What I have to ask, then, is this; that you will so far take an interest in me as to put yourself to a little trouble on my account. I will tell you how. Find time, if you can, to compose a few phrases for me to study, and if I manage to succeed at all, I shall regard it entirely as your work. Sir, I shall never forget your kindness. I shall not fail to be most grateful.

5. *Senior.* What are you talking about? You are one of us, are you not? My only fear would have been that you were not anxious to learn; but, since you are willing, I wish you all success. Talk of handsome return indeed! People as intimate as you and I are should never use such language to one another.

6. *Junior.* Well, Sir, if that's the way of it, I am sure I feel extremely obliged. I have only to make you my best bow, and I shall say no more.

1. 怪難 *kuai nan*; monstrously difficult.

2. 能彀 *nêng-kou*; power sufficing.

3. 兄台 *hsiung-t'ai*; my elder brother's worship; you, Sir.

4. 賜 *tx'ü*; to confer on an inferior.

5. 巴不得 *pa-pu-tê*, may it be that; *pa* is probably used for *pa*, EXER. XVII. 5; *q. d.*, not to be laid hands on, too good to get, or, to be caught.

LESSON II.

1. *Senior.* Well, I hear that you have made such way in Manchu that you are beginning to speak it quite correctly.

2. *Junior.* Nonsense! I understand it, certainly, when I hear it spoken, but it will be some time yet before I can speak it myself. It is not only that I can't go right through with a piece of conversation of any length like other people, but I can't even string half a dozen sentences together. Then there is another odd thing, I do. Whenever I am going to begin, without being the least able to say why, I become so alarmed about mistakes, that I dare not go on without hesitating. Now, so long as this continues to be the case, how am I to make a speaker? Indeed, so far from considering myself one, I quite despair of ever learning to speak. I say to myself that, if, with all my studying, I have not got farther than this, I shall certainly never be a proficient.

3. *Senior.* This is all mere want of practice. Listen to me. Whenever you meet a man, no matter who, that can talk Manchu, at him at once, and talk away with him. You must go and take lessons of competent professors of the language as well, you know; and if you have any friends who are good Manchu scholars, you should be for ever talking with them. Read some Manchu every day, commit phrases to memory, and talk incessantly, until the habit of speaking comes quite naturally to your mouth. If you follow this rule, in a year or two at the farthest, you will speak it without an effort; so now don't despair any more.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

1. 規模 *kuei-mo*; compasses-mould; a mould or form on which anything should be fashioned; only figuratively used.
2. 接不上 *chieh-pu-shang*; do not become connected; *chieh* specially of connection between what is above and what is below; *shang* an auxiliary verb, to a certain extent in affinity with *chieh*.
3. 簡簡決決 *chien-chien-chüeh-chüeh-ti*; summarily and decidedly.
4. 可叫 *k'o chiao*; [the causes specified above] properly make me how speaking? that is, not speaking, unable to speak.
5. 灰 *'hui*¹; ashes; here verbally used; my heart is made ashes, it despairs. 6. 但凡 *tan-fan*; whether singly or universally, all whatsoever.
7. 師傅 *shih¹-fu⁴*; any master of a craft; *shih*, among other meanings, means a model, hence a teacher; *fu*, originally to aid by counsels.
8. 要 *yao*; here imperative.
9. 愁 *ch'ou*²; to grieve; [after what I have said,] *yu*, still, do you lament what inability?

LESSON III.

1. *Senior*. Why, when did you find time to learn all the Manchu you know, Sir? Your pronunciation is good, and you speak quite intelligibly.

2. *Junior*. Oh Sir, you are too complimentary. My Manchu does not amount to a great deal. There's a friend of mine who really does talk well. He is thoroughly at home in the language; intelligible, fluent, and speaks without a particle of Chinese accent. Then, besides this, he has such a stock of words and phrases. Now, that is what one may call proficiency, if you please.

3. *Senior*. Which is the better scholar, he or you?

4. *Junior*. Me! I should never venture to compare myself with him. I am as far from being his match as the heavens are from the earth.

5. *Senior*. What is the reason of that?

6. *Junior*. Oh! he has been much longer at it, and knows a great deal more. Then, he is very studious; he has been committing to memory, steadily, ever since he began, without stopping; the book is never out of his hand. I should have trouble enough to come up with him.

7. *Senior*. Nay, my young friend, I think you are making a slight mistake. Don't you remember what the proverb says: "Be resolved, and the thing is done." What he knows he knows only because he has learnt it. It has not come to him by intuition. And are we in any way otherwise constituted? Not at all! Well then, no matter how exact or practised a speaker he may be, all we have to do is to make up our minds, and apply ourselves to the language; and if we don't quite reach the point he has attained, we shall not be very far behind him, I suspect.

1. 獎 *chiang*³, to praise; I, *ch'êng*, am the recipient of, my worthy elder brother's too great praise.

2. 清楚 *ch'ing-ch'u*, distinct, clear; applied also to transaction of business, settlement of accounts, &c.

3. 懸隔 *hsüan-ko*; separated by space, the division caused by space; *hsüan* is properly to hang; *q. d.* the vacuum in which the heavens are hung.

4. 頗 *p'o*¹, a strong intensive; only used with certain adjectives.

5. 竟 *ching*, after all, in any contingency; to him who has *chih*, resolution, an affair [he commences will be] *ching*, happen what may, completed.

LESSON IV.

1. The chief thing that every man who comes into this world has to do is to study, and the great object of his reading is the understanding of the rights of things (*tao-li*). Such an understanding once arrived at, a man will do his duty by his parents, while he is at home; he must do his best for the state, when he enters the public service; and he will be certain to succeed in whatever he undertakes. 2. Once you have really acquired the knowledge you ought to have, you are respected wherever you go. I don't mean only by other people; you have yourself a sense of your own title to be respected. 3. There is a class of persons who do not read, and who take no pains to be well-conducted, relying exclusively on their attainments, as they regard them, in the arts of intrigue and adulation. For my part, I can't comprehend what their minds can be like, but I know I feel sorely ashamed for them. 4. Such men not only bring discredit and disrepute on themselves, but they make people execrate the parents that could have had such children. 5. Now, my young friend, just reflect a moment, and tell me whether the obligation a man is under to his parents for their goodness to him, can ever be repaid in the very smallest degree? Well, then, the least a child can do is to behave himself. If he cannot make his family illustrious, and bring glory to his line by great achievements, that can't be helped; but, on the other hand, what can be more utterly good-for-nothing than so to conduct oneself as to bring down curses on one's father and mother? 6. A careful consideration of the subject, then, satisfies us, does it not, that no man can with propriety neglect the study of books and the regulation of his moral conduct?

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. II-V.

1. 特爲的 *t'ê wei ti*; the special wherefore; *wei*⁴, because of; *ti*, as a relative, representing the word cause understood.
2. 孝 *hsiao*⁴, pious to parents; *hsiao-shun*, filially obedient; here construed verbally.
3. 成就 *ch'êng-chiu*; to accomplish satisfactorily, make a good job of; *chiu* here differing little from *tê*.
4. 覺 *chiao*, to perceive, be sensible of.
5. 種 *chung*³, (to be distinguished from *chung*⁴, to plant,) a kind or sort.
6. 品 *p'in*³, properly a kind or class; hence select; *p'in-hsing*, each man's peculiar nature; *hsiu-p'in*, to study, take care of one's moral nature.
7. 鑽 *tsuan*¹, to pierce as with a *tsuan*⁴, a centre-bit; to make way through a small aperture; *tsuan-kan* is elliptical for a longer phrase, *tsuan ying mou kan*, to study the accomplishment of business by intrigue; *mou-kan* may be used of a good object as well.
8. 逢 *fêng*², to meet; *ying*, to go to meet, to welcome; *fêng-ying*, to play up obsequiously to what you know to be a superior's wish, to endeavour to ingratiate oneself with a superior.
9. 害羞 *'hai hsiu*, sorely ashamed; *'hai* as in *'hai p'a*, *'hai sao*, &c.
10. 咒 *chou*⁴, to curse; 罵 *ma*⁴, to revile.
11. 白 *pai*, white, blank, in vain; *q. d.* whether there be such a case or not, just think, &c.
12. 萬一 *wan i*, here, one part in ten thousand; also used elsewhere as ten thousand chances to one.
13. 耀 *yao*⁴, *yo*⁴, brightness, glory; here to glorify; *tsung*, for *tsu tsung*, ancestral plurality, one's ancestors; illustrate one's house, make glorious one's ancestors.
14. 出息 *ch'u-hsi*, to make profit, interest; to cause one's parents to be reviled by people is to be unprofitable up to what *fên*, in what degree!

LESSON V.

1. Senior. I observe you pass this way every day, Sir. What place is it that you go to?
 2. Junior. I go to my studies.
 3. Senior. To read Manchu, isn't it?
 4. Junior. It is.
 5. Senior. What are you reading in Manchu?
 6. Junior. Oh! no new books; nothing but the two old things; detached sentences on common subjects, and the Ch'ing 'Hua Chih Yao (guide to the Essential in Manchu.)
 7. Senior. Are they teaching you to write Manchu round-hand yet?
 8. Junior. The days are too short at present to leave any time for writing; but presently, when they begin to lengthen, we shall be taught to write and to translate too.
 9. Senior. Well, Sir, I have been wanting to study Manchu myself, and I have looked, I assure you, in every hole and corner for a school; I have tried every imaginable means of procuring instruction; left no place unexamined; but, in our neighbourhood, I am sorry to say, there is no school for Manchu. I was thinking that the one you go to would do for me well enough, and that, one of these days, I might commence my attendance. Will you be so good as to say a word for me to the master beforehand?
 10. Junior. Ah! I see you think that it is a regular professor that teaches us; but that is not the case. Our instructor is one of the elders of our clan, and he has scarcely any pupils but our own near cousins; any others that may attend are relations by marriage. There is not an outsider among them. But the fact is, that our elder is too busy to give regular lessons; for, besides teaching us, he has to go to the *ya-mên* every day. It is only because we are so idle that we don't work by ourselves, that he feels obliged to find time to play the tutor. Under these circumstances I fear I cannot help you, Sir. Were the case otherwise, your desire to study Manchu is a thing commendable in itself, and as for the trouble of speaking in your behalf, I should not have thought it any trouble at all.
1. 眼面前兒 *yen mien ch'ien*, before the face and eyes; things of constant occurrence.
 2. 覓縫 *mi*⁴, to seek for; *fêng*⁴, a seam, a crevice to be distinguished from *fêng*², to stitch, EXERC. XI, 14; *tsuan t'ou*, boring with the head; *mi fêng*, searching for a crevice; trying every approach to a question.
 3. 左近 *tso-chin*, neighbouring.
 4. 打量 *ta-liang*, to reckon, *sc.* the merits or chances of anything; not used of numbers or amounts.
 5. 族 *tsu*², properly class, species; colloquially, clan or tribe of men; *tsu hsiung*, an elder brother of the tribe.
 6. 子弟 *tzü-ti*, sons and younger brothers, *sc.* of the clan; the speaker's near cousins.
 7. 再者 *tsai-chê*, here, those who [may come] in addition, *sc.* to the blood relations aforesaid; but, in argument, *tsai-chê* constantly means in the second place, or furthermore. [help himself.]
 8. 萬不得已 *wan pu tê i*, feels obliged; *i* is properly to stop; ten thousand times can he not stop; he cannot in any way
 9. 勻著 *yün-cho*, properly, dividing into even shares; here simply apportioning a part of *k'ung 'rh*, his leisure.
 10. 費 *fei*, as in *fei shi*, DIAL. VI, 58.

LESSON VI.

1. This morning, when I went to hear those lads their lessons, I found one less prepared than another. There they stood, humming and hawing, gaping and staring, and nothing else could they do. 2. I saw how the land lay, so I said to them, "There! Stop and listen to me! It's your business, now that you are studying Manchu, to give your whole mind to your work. But when will it be accomplished if you go on in this fashion, making believe that you are students, and endeavouring to get credit that you are not entitled to? It is not only that you are wasting day after day, and month after month, but I am expending my energies to no purpose either. You are the sufferers, but the harm done you is your own doing, not mine, remember. 3. Really, it shows a want of all shame," I said, "that grown up lads like you should pay so little attention to what is said to them. You treat the lecturing that I give you for your good just as if it was so much wind in your ears. 4. I don't go out of my way to find fault with you. Don't say that. There are plenty of arguments against such a hypothesis. With the little leisure that is left me, don't you think that, when I come home from my business, I should be glad enough to repose myself, for instance? Why don't I? Why, instead of sitting down to rest, do I set to work to find one fault after another with you? Simply because, being my flesh and blood, I want you to turn to some account. I want to make men of you." 5. I am really quite at my wit's end. I can only throw my whole soul into the advice I give them, and so acquit myself of my responsibility. They may listen to me or not, as they please. I've done all that I can do.

1. 生 *shēng*, raw; here, unprepared with a lesson.
2. 瞪 *tēng*⁴, to open the eyes wide.
3. 且住 *ch'ieh chu*, there! stop; *ch'ieh* for *chan-ch'ieh*, temporarily, for the time being.
4. 撲 *p'u*¹, colloquially of the forward movement one would make with one's arm to catch a bird, insect, &c.; *i*, undividedly, *p'u*, making such a forward movement, *na hsin*, tender your mind.
5. 沽 *ku*¹, properly, to buy wine; *ku hsi ming*, to buy an empty name, false credit.
6. 了手 *liao shou*, to bring one's work, *lit.* hand, to an end.
7. 度 *tu*⁴, to pass; *hsü-tu*, to pass to no purpose.
8. 皮臉 *p'i lien*, a skin face; a face with too thick a skin to blush.
9. 當成 *tang ch'êng*, you *tang*, let it represent, make it *ch'êng*, to be, wind by the side of the ear.
10. 錯縫 *t'so fêng*, fault-crevices, holes in one's coat.
11. 譬 *p'i*⁴, to compare with; *p'i-ju*, for instance; used in argument, as we say, do you suppose, &c.
12. 責 *tsê*², originally, amongst other meanings, a fault; to punish for a fault; hence responsibility; I desire *wan*, to complete, what my *tsê-jên*, responsibility, requires; then will it be right.

LESSON VII.

1. *Senior*. As to becoming a translator of Manchu, you are a Chinese scholar, and you can have no difficulty in learning to translate. All you need is an exclusive devotion of your mind to the one subject. Don't let anything interfere with your studies, and let these be progressive; and in two or three years, as a matter of course, you will be well on your way. If you go to work like the fisherman, who fishes for three days, and then is two days drying his nets, you may read for twenty years, but it will come to nothing.

2. *Junior*. Will you do me the favour to look over these translations, Sir, and make a few corrections?

3. *Senior (examining them)*. Oh, come; you really have made very great progress. Every sentence runs as it should; every word is clear. I have not a fault to find. If you go up for your examination, success is in your own hands. Have you returned yourself as a candidate at these examinations that are coming off now?

4. *Junior*. I should be glad enough to stand, but I am afraid that, being a *hsiu-ts'ai*, I am not qualified.

5. *Senior*. What? When any Bannerman can go up, do you mean to say that a man of your attainments would not be allowed to? Nonsense! Why, even the *i-hsio shêng* may stand, and if so, how should a *hsiu-ts'ai* not be qualified? But the *hsiu-ts'ai* are entitled to stand, I can assure you, and it is for this reason that my son is now working as hard as he can at Manchu, for the little time that remains before he has to go up. Don't you throw away the opportunity. Add your name to the list at once.

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. VI-IX.

1. 隔斷 *ko-tuan*, to interrupt; *ko*, by interposition, *tuan*, to cut.
2. 挨 *ai*, in the sense of side by side, *ai-cho tz'ü-rh*, in [proper order, seriatim].
3. 枉然 *wang-jan*, in vain; for *wang*, as crooked, unjust, see EXERC. XXXV, 16; here, useless.
4. 疙 *ko*¹, a pimple; *hsing*¹, a star; *ko-hsing*, any spot on paper, wood, porcelain, &c.; hence figuratively, defect, blemish.
5. 操 *ts'ao*, to grasp in the hand; you will be able to grasp *ch'üan*, the balance, power, of *pi shêng*, certain success.
6. 筆帖式 *pi-t'ieh-shih*, three words used to produce the Manchu word *bitgheshi*, a lettered man, a clerk.
7. 遞 *ti*⁴, to tender, to hand up; have you returned your name?
8. 旗 *ch'i*², a flag, banner; *pa ch'i*, the Eight Banner Corps, of mixed civil and military organisation, in which the Manchus are enrolled. There are also eight Mongol Banner Corps, and eight of Chinese descended from those who sided with the Manchus when they invaded China.
9. 獨 *tu*, only; the *li*, justice of exceptionally not permitting you to be examined, can there be?
10. 義學 *i-hsio*; a *hsio*, school, whether Chinese or Manchu, founded by one or more persons of *i*, public spirit, where boys are taught to read gratis. The *i-hsio shêng* of the Banner Corps are distinguished from the *kuan-hsio shêng*, candidates from the [government establishments].
11. 姪 *chih*², nephew; here, the son of the speaker who addresses the other person as his brother.
12. 補名字 *pu ming-tz'ü*, add your name, *lit.* supplementarily, as you have not yet returned it.
13. 機會 *chi 'hui*, opportunity; *chi*, as elsewhere, the motive spring; *'hui*, a conjuncture, the right moment.

LESSON VIII.

1. Never read novels. If you read anything, read the Mirror of History. That will extend the range of your scholarship for you, and if you keep the events of the past in your memory, making the good your pattern and taking warning by the bad, you will find yourself all the better for it, body and mind. 2. As to novels and old tales, fictions without a shadow of truth that different people have composed, it will do you no good if you read a thousand volumes of them. 3. There are people who have got no sense of decency, who will go on reading to their audience how that, once upon a time, in such and such a state, so-and-so fought ever so many fights with so-and-so; how that this one made a cut with his sword, which the other one parried with his axe; how that this one made a thrust with his spear, which the other one stopped with a staff. If either of the parties is supposed to be defeated, the auxiliaries he invokes are spirits and fairies, who come on clouds and go in mist; grass that, when cut, makes horses, or beans that he scatters, on which they become fighting men. 4. All this is evidently false, yet the stupid people it is told to, receive it as gospel. There they stand like idiots, taking it in with a positive gusto. Men of sense not only ridicule works of the sort, but have a certain distaste for them. So don't you bestow any pains on such trash. Put your novel away, pray!

1. 小說 *hsiao shuo*, tales, romances.
2. 鑑 *chien*⁴, a mirror; the *t'ung-chien*, universal mirror, is a famous historical work.
3. 至於 *chih yü*, to come to; very common where a new proposition is introduced.
4. 詞 *tz'ü*, talk expressions; *ku-êrh tz'ü*, talk about the men of old; *êrh* for *jên*, man.
5. 影 *ying*³, shadow.
6. 瞎 *hsia*¹, properly, blind; *hsia 'hua*, falsehood.
7. 整 *chêng*, becoming, made up to.
8. 斧 *fu*³, an axe, carpenter's or other.
9. 扎 *cha*¹, to thrust at with the point of a stick or weapon.
10. 搪 *t'ang*², to fend off a blow.
11. 敗 *pai*, originally, damaged, destroyed; here, and commonly, defeated.
12. 神 *shên*², spirits in general; 仙 *hsien*¹, fairies; *shên-hsien*, a collection of such beings.
13. 剪 *chien*³, scissors; to cut with scissors; to cut with a knife, &c.
14. 撒 *sa*³, to scatter; see *sa*¹, EXERC. XXXVII. 20.
15. 滋 *tz'ü*¹, a pleasant flavour; 味 *wei*⁴, any flavour; *tz'ü-wei*, a pleasant flavour, a relish.
16. 見識 *chien-shih*, experience; the sense derived from it.
17. 笑話 *hsiao 'hua*, to laugh at.
18. 怠 *tai*⁴, slow, taking no interest in; *lan-tai*, lazy; not eager *ch'iao*, to read such books.

LESSON IX.

1. Senior. Has that book come yet?
2. Junior. It has been sent for, but it is not come yet.
3. Senior. Not come yet! Who was sent for it?
4. Junior. The young lad, Sir. When we first told him to go, he wouldn't stir for us, but kept loitering here ever so long, as if it didn't matter whether he went or not. At last I told him it was you who had desired that the book should be brought, and then he started off post-haste. But when he came back he brought only three *t'ao*, and as you know, Sir, the book is in four. So we asked him: "What made you leave a *t'ao*? You had better make all the haste you can, and get it," we said, "or when your master comes in, he

won't be best pleased with you." However, he would not plead guilty; on the contrary, he tried to put us in the wrong. We had bungled the directions we gave him, he said; and so he went off in a huff, and he is not back yet. Some one might be sent to meet him, but then he would be most likely returning by one road, while the messenger was going another.

Senior. Was there ever such a slippery article in this world? Of course, he is off to some place where there is something going on, to amuse himself. The right thing, beyond all doubt, is to correct him severely; so, as soon as he returns, I shall tie him up and give him a very sound thrashing. Otherwise, this kind of thing will grow into a habit, and he will become a greater good-for-nothing than he is now.

1. 漏 *lou*⁴, to leak, as anything holding fluid; to leak out as the fluid itself; frequently used, as here, of things left out, omissions in writing, business, &c.
2. 依 *i*¹, to lean against; hence, to incline to, assent to; *pu i*, not to assent to, to be dissatisfied with.
3. 嚴 *yen*², severe; *kuan-chiao*, to keep in order and teach; here, much as we often use the word correction.
4. 斷斷 *tuan-tuan*, decidedly, positively; beyond doubt.
5. 捆 *k'un*³, to bind with cords, things or persons.
6. 頓 *tun*, in the sense of turn or time.
7. 堪 *k'an*¹, to have strength to bear; to be equal to duty, responsibility, &c; *pu k'an*, here, unequal to doing what he ought; elsewhere it may mean that more is laid on a person than he can bear.

LESSON X.

1. Senior. Foot-archery is, with us Manchus, a most important consideration. Easy as it seems, it is so much the reverse in practice that, notwithstanding the number of archers who shoot from morning till night, ay, take their very bows to bed with them, there are but a small number who come to shoot so well as to distinguish themselves above their competitors.

2. Junior. What is the difficulty?

3. Senior. The body must be kept quite upright; the shoulders of the same height; the attitude of the whole person perfectly unconstrained. Then the bow should be so stiff, withal, that, when the arrow leaves it, it goes with force; and then, if every arrow hits the mark, the shooting may be pronounced good.

4. Junior. Well, look at my shooting, Sir, and see if I have improved. If there is anything to find fault with, please correct me.

5. Senior. No there is nothing to be said against your shooting as a foot-archer. Trust to your thumb, and sooner or later you will wear the peacock's feather. Your style is good, you show training, and you shoot clean. If everyone shot like you, there would be no fault to find with anyone. The only thing to remark is that your bow is not quite stiff enough, and that the bow-hand is slightly unsteady. Reform in these few particulars, and, no matter where you go to shoot, you are certain to shoot better than the majority. No one will be able to keep you under him.

1. 射 *shih*², in books *shê*⁴, to shoot arrows.
2. 箭 *chien*⁴, an arrow; *pu-chien*, foot archery.
3. 長拉 *ch'ang-la*, continually to draw the bow.
4. 萃 *ts'ui*⁴, reeds or grass growing in tufts; *pa ts'ui*, to draw out one stem or blade from such a tuft, thereby giving it pre-eminence; if there be any whose *la*, shooting, come to be so good as to *ch'u lei*, excel their class, [and, as such,] to be extracted from the bunch. See below, *ch'u chung*.
5. 出名 *ch'u ming*, to put forth a name, become famous, of those who have done so, there are how many?
6. 自然 *tzü jan*, as of itself; unconstrained.
7. 毛病 *mao-ping*, evil or fault even so large as a hair.
8. 搭著 *ta-cho*, additionally; it may be used with *yu* preceding it, as here, or without *yu*.
9. 撥 *po*², in books *po*¹, properly to move apart with the hand; *po chêng*, to set right; not used of moving material things.
10. 拇 *mu*³, a finger, not used alone; *chang-cho*, relying on, *ta mu-chih-t'ou*, the great finger; great in the sense of first in the series, the forefinger being *erh mu-chih-t'ou*. The middle finger is *chung-chih*; the next, *ssü mu-chih-t'ou*, but also, politely, *wu-ming chih*, the finger without a name. The little finger is *hsiao mu-chih-t'ou*.
11. 翎 *ling*², feathers; here, a feather from the tail of the pheasant or the peacock; the latter being much more honorable than the former; *tai-ling*, to wear such a feather in the cap.
12. 壓 *ya*¹, to press down, as anything laid on another presses that which is below it. Observe *ni* the object of *ya* between its auxiliaries *hsia* and *ch'ü*.

LESSON XI.

1. *Junior (entering)*. A happy new year to you, Sir!
2. *Senior*. You are very good. A happy new year to both of us.
3. *Junior*. Please take your seat, Sir.
4. *Senior*. What for?
5. *Junior*. That I may make my new-year salaam to you.
6. *Senior*. No, no! I won't hear of such a thing.
7. *Junior*. Indeed, Sir, I must make you a kotow. It's my bounden duty.
8. *Senior*. Get up, get up, I beg of you. There; may you have promotion! May you have posterity! May you pass your life in wealth and honour! Now please get up off your knees, and sit down on the upper seat. Let me give you a few of these dumplings I have here.
9. *Junior*. Not any, thank you; I ate some at home, before I came out.
10. *Senior*. Well, but you did not eat so much that you can't eat any more, surely? At your time of life, a man has no sooner done eating than he is hungry again. Do eat some, or I shall certainly think that your abstemiousness is all pretence.
11. *Junior*. I am in earnest, I assure you, Sir. You don't suppose, do you, that in your house I should do otherwise than make myself at home? I should never think of telling you an untruth, depend on it.
12. *Senior*. Here, then, make some tea for this gentleman.
13. *Junior*. No tea for me, thank you, Sir.
14. *Senior*. But why not?
15. *Junior*. I must be off elsewhere. I have a number of places to go to, and if I don't pay my visits in good time, it will set people wondering. Now, don't get up from table, Sir. Let me find my way out by myself. You'll spoil your dinner, if you come away from it.
16. *Senior*. What, not see you out? A likely story! Dear me, to think that you have had the trouble of coming for nothing; not even a cup of tea! Well, good bye, till we meet again. Make my compliments to all your people, will you?

1. 新喜 *hsin hsi*, new [year's] congratulations.
2. 陞 *shêng*¹, properly, to rise; *shêng-kuan*, to obtain promotion.
3. 富貴 *fu-kuei*, rich and honorable.
4. 餃 *chiao*³, flour dumplings with or without meat inside.
5. 粧假 *chuang chia*, pretending; specially pretending to have no appetite; *chia-chuang* is used of any other kind of pretence.
6. 犯思量 *fan ssü-liang*; I shall *fan*, offend, run foul of people's *ssü-liang*, speculations as to the cause of my not coming to see them. Construe, people will all be [by me] *fan ssü-liang*.
7. 別送 *pieh-sung*, do not accompany me, *sc.* to the door.
8. 看 *k'an*, lest; look to it that you do not carry away the *wei*, relish of your dinner.
9. 空空 *k'ung-k'ung-rh-ti*, emptily, specially where a visitor has had nothing to eat, or nothing presented to him.
10. 改日 *kai jih*, another day; *tsai chien*, we shall see each other again.

LESSON XII.

1. *Junior*. I congratulate you, Sir. They say you have been selected for a *chang-ching*-ship.
2. *Senior*. Yes; at the selection yesterday, they decided on proposing me as the effective nominee.
3. *Junior*. On whom did they decide as nominee in waiting?
4. *Senior*. A man you don't know; a subaltern of the Vanguard.
5. *Junior*. Has he seen any service?
6. *Senior*. Only with the Hunting Camp. He has never served a campaign.
7. *Junior*. Well, I feel satisfied that you will be wearing the peacock's feather presently.
8. *Senior*. Don't flatter me, pray. I have no particular merits of my own, and there are too many better men than I in the field to admit of my counting on the appointment as a certainty. I may have the luck to lay hold of it, but, if I do, it will be by the virtue of those who have gone before me and have found favour with heaven; and I can't be sure about getting it at all.
9. *Junior*. You underrate yourself, Sir. Why, think of the number of years you have been in the service! You're a man of good standing; all your friends of the same date, if you come to that, are now *ta-jên*, and those who entered the army later than you did, have all been promoted. Then, as to your services, you have been in the wars, you have been wounded, and you are now one of the Picked Archers. Who is there, therefore, in your Banner Corps that is a better man than you are? I know what you are thinking of. You are afraid, I suppose, that I am come to get a glass of wine out of you in honour of the occasion.
10. *Senior*. Wine, indeed! I can only tell you that, if the news is true, it's not to say wine, but anything you like I shall be happy to offer you.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

1. 章京 *chang-ching*; the words are supposed to give nearly the sound of a certain official designation in Manchu.
2. 選 *hsüan*³, to choose; see above SECTION XV. 8; *chien-hsüan*, colloquially used only of choosing officers, not, (as in SEC. XV,) in their turn, but by merit; *shang* is an auxiliary verb, but indicating at the same time the *superior* merit of the person chosen.
3. 擬 *ni*³, commonly to suggest; here, of submitting a name to the throne.
4. 前鋒校 *ch'ien-fêng*¹ *hsiao*⁴; the *hsiao* are military officers in Manchu corps, of the sixth grade; *fêng*, the point of a weapon; the *Ch'ien Fêng*, is one of the grand divisions of the Manchu army; the point in advance, or vanguard.
5. 有兵 *yu ping*, to have seen military service.
6. 圍 *wei*², to surround; hence applied to hunting as carried on with a corps of beaters; *kua*, only, has he done *wei*, hunting camp service.
7. 孔雀 *k'ung ch'io*, the peacock.
8. 指望 *chih-wang*, to point to and look towards; to hope.
9. 蔭 *yin*⁴, the shade cast by trees, plants, &c.; *fu yin*, the overshadowing of prosperity [due to the virtues] of *tsu-tsung*, one's ancestors.
10. 撈 *lao*¹, to take up out of water, with the hand or otherwise.
11. 善射 *shan-shê*, those who have fifteen merits in their shooting; not the fifteen best shots.
12. 旗下 *ch'i-hsia*, serving under the chiefs of your *ch'i*, Banner Corps, who is *ch'iang*, more able, than you.
13. 喜酒 *hsi-chiu*, congratulation wine.
14. 果然 *kuo-jan*, in very deed.
15. 要 *yao*, for *jo*, if, which in Pekinese is often so pronounced.

LESSON XIII.

1. *Senior*. Success in the public service all depends on the opportunities of the individual. If you have no more than ordinary luck, nothing will go well with you. Your object, whatever it be, may seem on the point of attainment, and some *contretemps* will present itself expressly to foil you. There are people who hold such hands, who have such a run of luck, that there really is nothing that does not turn out as they desire and expect. They have their own way without let or hindrance, and, in the twinkling of an eye, there they are in the highest places they can fill.

2. *Junior*. Well, Sir, I am of an entirely different opinion. I think it is all a question of exertion or no exertion. If an *employé* idles the year away, showing no sign of life, and spending his pay without doing any duty for it, how can he possibly expect to be promoted? Why, he ought to be dismissed from the service. The foremost duties of an *employé* are diligence and attentiveness. He must also keep on good terms with his friends; not taking a line of his own, nor refusing to do as others do; never bringing in his comrades for a share of trouble that belongs only to him; and when any duty, no matter what, devolves upon him, it behoves him to give his whole mind to the discharge of it, and to push gallantly to the front. Let a man take this line, and he is certain to rise. How can he fail of success?

1. 杈 *ch'a*⁴, stumps or lesser boughs branching out from the stem of a tree; figuratively for an occurrence out of the plain course one would pursue.
2. 彩頭 *ts'ai-t'ou*, colour-end; the right colour side of the dice; you might say that the *ts'ai-t'ou* is bad; but this is rare.
3. 爽利 *shuang-shuang-li-li-ti*, quickly and without hindrance; *shuang*, as in EXERC. XXXI, free as the morning air, untrammelled, as a sky without clouds; *li*, sharp, quick.
4. 瞧 *ch'ou*⁴, to see, look at.
5. 優 *yu*¹, excellent; *yu-têng*, highest degree of *kao shêng*, rising to high place.
6. 巴結 *pa chieh*, in a good sense, as here, to exert one's-self; in a bad sense, to intrigue for patronage. The expression is purely colloquial, and *pa* evidently stands for some other character.
7. 餐 *ts'an*¹, what is eaten; to eat; *su*, properly white, here used like *pai*, vainly; *su ts'an*, vainly eating, doing no work for one's wages; *shih-wei*, a corpse personage, a dead person; but rarely used except in this combination, the upper and lower parts of which are sometimes transposed.
8. 革退 *k'o-t'ui*, to strip off [office and compel] to retire.
9. 攀 *p'an*¹, to drag towards one with the hand; here, of pulling in others to do one's own work.
10. 勇 *yung*³, brave.

LESSON XIV.

1. This Chang is anything but cordial to his acquaintance; not like an old gentleman that I know, who is quite another style of old man; very friendly with everybody; delights in a long literary conversation; will sit talking history a whole day, and never tire. 2. He is very amiable, too, with any young people he happens to meet; tries to win them to the right road; reproves what there is to reprove, and gives them good

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. XII-XV.

advice when it is needed. 3. Then he is so kindhearted and charitable; as eager to help any one he finds in distress as if he were the party concerned; sure to leave nothing undone that may relieve the sufferer. He really is an old man who has to thank his virtues for all the blessings he enjoys, and I feel this so strongly that I am quite dissatisfied with myself when I let any great length of time pass without paying him a visit. 4. He brings luck on all belonging to him. As the proverb says: "The man who is blest himself, brings blessings on his whole house." And there is the old man with an ample fortune, and sons and grandsons in plenty; all the reward of his own well-doing.

1. 冷淡 *lêng-tan*, cold and thin, or tasteless; not cordial.
2. 親熱 *ch'in-jo*, the opposite of *lêng-tan*.
3. 悅 *yüeh⁴*, to rejoice; 'ho-yen, with friendly colour, and *yüeh-shê*, gladsome tint.
4. 引 *yin³*, to lead, guide; *yu⁴*, to tempt, draw on, in a good or bad sense; here *yin-yu*, to draw on to 'hao ch'u, good ways.
5. 指撥 *chih-po*, to point to and set right; see above, *po* in *po-chêng*, LESSON X.
6. 仁 *jên¹*, benevolence, humanity, disinterestedness, Christian charity; *jên-ai*, kind-hearted.
7. 護 *hu⁴*, to assist; 'hu-chung, charitable, philanthropic.
8. 救 *chü⁴*, to save; *tá-chiu*, to come to the rescue of; *q.d.* adding one's own hand or person.
9. 積 *chí¹*, to accumulate; his *fu*, blessings, accumulate; thanks to his *tao*, way of life, the characteristic of which is 'hou, that is, *chung-hou*, sincerity and unselfishness. [that, &c.]
10. 不過意 *pu kuo i*, not to be able to get over the thought. Observe the emphasis given by *chih shih*, it is simply the fact.
11. 托帶 *t'o-tai*, not used except in this proverb; the whole house *t'o*, being beholden to his *fu*, blessings, (which prove the greatness of his virtues,) *tai*, are drawn, follow him, and share these blessings.
12. 充足 *ch'ung tsu*, amply sufficing; *ch'ung* in the sense of filling to the full.
13. 旺 *wang⁴*, brilliancy; great success; *hsing-wang*, flourishing, either as here, or of commerce, harvests, &c.
14. 報應 *pao-ying*, heaven's reward of good or retribution of evil.

LESSON XV.

1. *Junior*. You must mind what you are about, gentlemen, before his Excellency here. He is very quick and decided, and whatever comes to his hand is certain to be turned out shipshape. Then he is very clear-sighted. He knows what people are worth. He is not to be humbugged as to any man's real qualities. With all this he is very kindhearted, and when the young fellows belonging to those about him are diligent and respectable, he will never fail to bring them forward, and support their claims to appointments or promotion at the fitting season. But if he comes across fellows who shirk duty, eye-servants who try to make their game by a show of diligence, they may as well look out. They can't escape him, and once they fall into his hands they will not get away very easily.

2. *Senior*. You young gentlemen may say what you please on the subject; what else can I do? When you are watching me, day after day, with all your eyes, in the hope that I shall make a career for you, how would your respective merits be done justice to, if I did not recommend those who deserve to be recommended, and pull up these who deserve to be pulled up? As to coming down on delinquents, it is my nature to say out what I feel. Still, my conduct and my language are pretty much what they ought to be, I suspect; and this is the reason why people obey me, and are ready to exert themselves when I require it.

1. 敏 *min³*, quick intelligence; *chieh*, quick in movement, active; his *ts'ai-ch'ing*, abilities are, in character, those of a man clear-seeing and prompt.
2. 有條有理 *yu t'iao yu li*, a figure taken from thread duly sorted, not in confusion, *li* representing the word *order*.
3. 瞞 *man²*, to hoodwink.
4. 獻 *hsien⁴*, to make offer to a superior of a present, or of a suggestion; here, to make a show of tendering diligence.
5. 占 *chan⁴*, so pronounced, to take without right; *chan p'ien-i*, to gain advantage unduly.
6. 巴巴兒 *pa-pa 'rh*, of the eye fixed on a mark; not to be explained etymologically, unless *pa¹* is taken as corrupt for the same character written with the 177th Radical, *pa³*, a target.
7. 束 *shu⁴*, to tie up as a bundle of sticks; *yo*, also properly to bind; *yo-shu*, to control, enforce discipline upon.
8. 賞 *shang³*, to confer on an inferior; hence to reward; *kung*, exertion, hence well-doing, merit.
9. 正派 *chéng p'ai*, right course, correctness; *p'ai*, in the sense of divergent courses of water poured out.

LESSON XVI.

1. Children are reared to be the prop of age, and a son should remember all the trouble he has given his parents; how kind it was of them to bring him up as they did; and this should make him show his sense of filial duty now, while they are alive, by finding them good food to eat and good clothes to put on, and by rejoicing the heart of the old folks with his amiability and cheerfulness. 2. If a son neglects to feed and clothe his parents, if he does not trouble himself about what they may suffer from want or from weather, and so, by treating them as if they did not belong to him, pains and vexes the old people, while they are yet with him, he may weep and wail as he will a hundred years later, but what good will that do? Supposing his grief to be sincere, no one will believe in it. It will be put down as a sham, got up because he is afraid of people's contempt. And as for sacrifices, you may set any dainties you please before the dead, but who ever knew the spirits enjoy these dishes? They are all gobbled up by the living; the dead don't gain anything by them. 3. There are some children who are worse than neglectful; children who will tell you that their parents are so old that there is no making them understand anything they ought to do; and who go on clamour, clamour, in the house, until at last they insist on having a separate establishment. Language such as this makes one distressed and angry in spite of one's self. Such persons revolt the powers of nature, and the spirits abhor them. How is it possible, one asks, that they should die in their beds? 4. Just observe these undutiful people, and, in the twinkling of an eye, you will see their children and their children's children as undutiful as they have been.

1. 防 *fang*², to guard against; *fang-pei*, to make preparation against possible evil.
2. 趁 *ch'en*⁴, properly to avail one's self of an opportunity.
3. 饑 *chi*¹, to hunger, starve.
4. 看待 *k'an-tai*, is explained by the clause preceding it, without which *tang-tai* or *tai*, alone, would be used; *k'an-tai* is not used except, as here, of indifference to relatives; it must be construed as if *k'an* were detached from *tai*, and linked with the words preceding it.
5. 供 *kung*, here to set out for sacrifice.
6. 珍 *chên*¹, jewels; 饌 *hsiü*¹, dainty fare; *chên-hsiü*, dainty fare; *mei-wei*, goodly [taste.
7. 魂 *hun*², the spirit of life which leaves man when he dies; not his *ch'i*, the breath; *'hun-ling*, this same spirit belonging to men dead or dreaming; in abeyance when a man is half-drowned; in ordinary men, not immortal.
8. 享 *hsiang*³, to enjoy, as happiness; *shou-hsiang*, the same.
9. 饕 *nang*³, to eat; 撻 *sang*¹, properly to push back with the hand; *nang-sang*, filling the mouth with food like a glutton.
10. 晦 *'hui*⁴, of the sight darkened; *lao pei 'hui*, the old turn the back on what is right and go in darkness; are drivelling, doting.
11. 場處 *ch'ang ch'u*, arena-place; this length.
13. 不由的 *pu yu ti*, without one's permission; whether one will or no.
14. 不容 *pu jung*, not to tolerate; Heaven and Earth, the powers of nature, cannot bear them.
14. 焉 *yen*¹, a classical interrogative; how can they, &c.
15. 終 *chung*¹, the end; here, to die; *shan chung*, comfortably to die; *shan*, as in the phrase *shan fa*, good, commendable, methods; not virtuous, righteous, &c.
16. 靜 *ching*⁴, still, tranquil; *ching-ching-ti*, silently.
17. 眨 *chan*³, also colloquially read *cha*³, and in books, *pien*³; to wink the eye.
18. 學 *hsiao*, to imitate.

LESSON XVII.

1. Touching quarrels in families: brothers are borne in the one mother's womb, and while they are little they eat together, play together, and each one will love the other as much as himself. Up to a certain time they will be as affectionate as possible. And if, later in life, they become less intimate, it is in most cases because they are egged on by their wives to fight about property, or because they listen to persons not connected with them, who tell them things calculated to produce estrangement; the result of which cause is, in very many instances, a state of selfish indifference on the part of each to the interest of the other. 2. And so, when their senses have become so affected by daily calumnies that they can think of nothing else, some fine day they lose all patience, and then come blows and altercations, and in fine, there is a feud between them. 3. But they should remember that if they lose goods or property, they can buy more; that if the wife were to die, they could marry again; but that injury done to a brother is like injury done to a hand or foot; if you snap it off, it cannot be reproduced. 4. They should remember also that there is no ally like a brother. Who else, if you are in any serious difficulty, will feel to you like the brother who is bone of your bone, and flesh of your flesh? will risk his life in his efforts to help you? Will any outsider make such an effort? Not a bit of it. He will sheer off for fear of being compromised; he won't be able to get out of the way fast enough. 5. All this proves that there is no friend so near one as a brother. Why can't people bear these facts somewhat more particularly in mind?

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. XVI-XVIII.

1. 何等 *ho têng*, what degree, a form of the superlative; in the highest degree.
2. 妻 *ch'i*¹, the wife, who is espoused; 妾 *ch'ieh*, the concubine, who is purchased; a man cannot legally have two *ch'i*.
3. 挑 *t'iau*², to set trouble going privily; not to be confounded with *t'iau*¹, to carry on the shoulder; 唆 *so*¹, to make mischief; *t'iao-so*, to incite to contention.
4. 爭 *chêng*¹, to quarrel; to quarrel about.
5. 間 *chien*⁴, to divide; not to be confounded with *chien*¹, EXERC. III, 9; language that *li-chien*, separates.
6. 懷 *huai*², the breast; to carry in the breast or heart.
7. 異 *i*⁴, strange; here estranged.
8. 讒 *ts'an*², to criticise ill-naturedly, to backbite.
9. 濡 *ju*², thoroughly saturated, as a thing steeped in water; the ear saturated, *mu jan*, the eye dyed.
10. 致 *chih*⁴, to cause; *i*, using [the means above described,] *chih*, they cause, what follows; *yü*, classically governing the object of *chih*.
11. 辯 *pan*⁴, (properly, and often, *p'ien*⁴,) to distinguish in discussion; pronounced *pan* only in this phrase, *pan-tsui*, altercation.
12. 讎 *ch'ou*², hate; feud.
13. 置 *chih*⁴, to make; provide; hence, as here, to buy.
14. 娶 *ch'ü*³, to take a woman to wife.
15. 折 *chê*³, to snap off; also read *shê*².
16. 捨 *shê*³, to fling away; *shê ming*, to fling away life.
17. 連累 *lien-lei*, entanglement, complication.
18. 迭 *tieh*², here in the sense of achieving satisfactorily; *to-pu-tieh*, cannot succeed in escaping.

LESSON XVIII.

1. As to friendship, men should imitate Kuan Chung and Pao Shu of the olden time. 2. These two were walking together one day out in the country, when they saw an ingot of gold lying by the road side. 3. Each wanted the other to take it, but as neither would pick it up to keep for himself, they left it and walked on. 4. until they fell in with a labouring man. "There's an ingot of gold over there," said they to him. "you go and take it up now." 5. Away went the labourer as hard as he could, to look for the gold, but no gold could he see, and all he did see was a snake with two heads. 6. This startled him considerably. Without further loss of time he cut the snake in two with his hoe, and then gave chase to his two informants. "Here, I say!" shouted he, when he had caught them up, "What bad blood is there between you and me, that you should have told me a two-headed snake was an ingot of gold? You have pretty near cost me my life, let me tell you." 7. Not believing what he said, they went back to the spot to take a look, and there they found the lump of gold lying where they had first seen it, but cut in two pieces. 8. Kuan Chung took one half, and Pao Shu the other, and off they went, while the labourer had to go his way empty-handed. 9. Such was friendship as it subsisted between friends of the olden time. This story comes out of a story-book, it is true; still the conduct of these two men, as here related, undoubtedly reads a lesson to the profit-at-any-price folks of our own day.

1. 仲 *chung*⁴, properly, the second son in a family; here, a name. [father.]
2. 鮑 *pao*¹, 叔 *shu*²; the first character always a surname; the second, here a name, means the younger brother of one's
3. 郊 *chiao*¹, originally the land at a radius of 10 *li* round a capital city; *huang-chiao*, the country as opposed to ground that is built over; *yeh-wai*, nearly the same.
4. 逛 *kuang*⁴, to stroll, walk for pleasure.
5. 元 *yüan*², properly, original; here, in the sense of great; *pao*, a jewel, here, in the sense of something precious; *chin yüan-pao*, means simply a large lump of gold fashioned into the shape in which the government silver is usually cast.
6. 揀 *chien*, to pick up.
7. 撂 *liao*⁴, properly, to throw down; here, to leave on the ground.
8. 莊稼漢 *chuang-chia Han*, Chinese who has to do with grain crops; an agricultural labourer.
9. 蛇 *shê*², a serpent.
10. 嚇 *hsia*⁴, in books read *ho*⁴, to frighten; [the sight] frightened him a great start.
11. 鋤 *ch'ü*², a hoe.
12. 兩截 *liang chieh*, two fragments; observe the construction; *pa* before the object *shê*, snake; *k'an*, struck, [so that the snake] *ch'êng*, became two *chieh*, fragments; the verb *chieh*, meaning to cut off.
13. 忘 *wang*², here so intoned, but identical with *wang*⁴, to forget; the phrase *chien li wang i*, to forget justice at the sight of gain, is classical.

LESSON XIX.

1. You mean that young friend of ours, don't you?
2. I do.
3. Ah! he's a regular awl in a bag. He is certain to make his way before long.
4. How is this?
5. He is naturally very steady; highly educated, uncommonly well conducted, and well looking; and so diligent in the discharge of his public duties. When he has none to discharge, and he is living quietly with his family, he gives himself up entirely to the management of household affairs, and to the care of home expenditure. He is dutiful to his parents, and affectionate to his brothers; he really has not a single fault. Then, again, he is such a friend to have if you want his assistance. If a man apply to him he will help if he can, or he will tell him plainly if he can't, be the applicant who he may. If he does not promise his aid, that's all about it; if he gives you to understand that you shall have it, he will not fail to do all he can for you, and, till the question is settled, he won't take his hand off it. Every one, consequently, respects him, and entertains an affection for him.
6. No doubt; and such a man as this will never go through life empty-handed. "Heaven," says the proverb, "stands by the good man," and Heaven will not fail to bless him.

1. 錐 *chui*¹, an awl.
2. 淵 *yüan*¹, a deep place with water in it; an abyss; only used in certain set phrases; 博 *po*², of learning, extensive; his *hsio-nên*, learning, is deep and wide.
3. 居 *chü*¹, to dwell in, inhabit; *chü-chia*, to live at home; not elsewhere on business or pleasure.
4. 點頭 *tien t'ou*, to nod the head in token of assent; if he do not *ying*, promise, enough; if he assent, then, &c.
5. 豈 *ch'i*³, how? *ch'i yu*, how can there be, is a common form of negation; how can there be *li*, a rational just possibility, that he should go *k'ung*, without advantage, through life.
6. 相 *hsiang*⁴, (not *hsiang*¹), to aid, stand by; hence, anciently, a minister or counsellor.
7. 降 *chiang*⁴, (not *hsiang*²), to descend, or, as here, to cause to descend. Observe *chi jên*, the fortunate, or prosperous, man, identical with the good man.

LESSON XX.

1. *Senior*. That young fellow is our old neighbour, you know; the lad we have seen grow up here. He has not been away from us so very long, and now one hears that he is doing very well; that he has got an appointment. I only half believed the report when I first heard it, until on inquiring of friends, I find it really is the case. It shows the truth of the proverb, "If a man but resolve, the thing he wants to do is done;" and of the other proverb, "No man is too young to make a resolution."

2. *Junior*. That is all very well, Sir; still, his father's virtues must have had claims known to Heaven to enable him to beget a son of such promise; a young man so plain and honest; so well-conducted; spending any spare time his archery drill may leave him at home, and there always at his studies; never moving in the direction of a dissolute life. Then he is so careful in the discharge of his public duties; so diligent; and as to looking out for himself, or turning a penny underhand, he is perfectly spotless. It's quite a case in which one may observe that, "The house where virtue accumulates from generation to generation will not fail to have more than an ordinary share of happiness."

1. 坊 *fang*¹, properly, in past times, a region or quarter of a city; *chieh-fang*, neighbours, a neighbour.
2. 能有 *nêng yu*, can it be how many days, *q. d.* it is but a few days, *ko liao*, that he has been separated from us.
3. 來著 *lai-cho* implies the continuance of the action of the verbs *hsin* and *i*, until the time indicated by 'hou-lai, by-and-bye.
4. 陰功 *yin kung*, secret desert, merit known to heaven only.
5. 纔 *ts'ai*, [his father's claims being known to heaven,] *ts'ai*, then, or thereon, was he enabled; his claims must have been known before he could, &c.
6. 樸 *p'u*², properly, wood as yet untouched by tools, paint, &c.; *q. d.* in primitive simplicity; *p'u-shih*, plain and true, guileless.
7. 唐 *t'ang*², a Chinese surname, taken as its style by a celebrated dynasty; here, most likely, corruptly used for some other character; 'huang-t'ang, wild, dissolute in conduct.
8. 沾染 *chan-jan*, dipped and dyed; only used morally as here.
9. 合了 *'ho liao*, that agrees with; [the case] is indeed one that agrees with that *chü 'hua*, saying.

LESSON XXI.

Host. 1. But you're not a stranger here, surely. If you wanted to see me, you should have walked straight in. What occasion was there for you to have yourself announced at all? And once you had got to the door, why turn back without coming in? The fact is, that you were put out, I suppose, because my people said I was not at home; eh? Well, you won't see why they should have said so, unless I explain; so listen. 2. For some time past our young fellows have had a gambling-club going, and they had just been here vowing and protesting that I must attend too. Now, in the first place, as you very well know, I haven't time to play; I never can tell from one moment to another but I may be wanted on duty; and, in the next place, even if I had the time, the laws against gaming are extremely severe, and if anything were to go wrong, I should lose my character. 3. So I resolved, *coute que coute*, not to go to the club, let them take it as they pleased, and I told the servants to deny me to all visitors, without distinction of persons. Well, *you* call, and the stupid beggars make the same answer to you as to A or B, and send you about your business before they come in to say a word to me. I did send after you post-haste, but, to my great annoyance, my messenger came back and reported that he had not been able to catch you up. Now, don't, pray, think that I am to blame in this matter. I do assure you that you were denied without my knowledge.

1. 通報 *t'ung-pao*, announced; *t'ung*, passing through; *sc.* from the door to the rooms within. [coming; heretofore.]
2. 一向 *i hsiang*, for some time past; *i*, unity unbroken, continuity; *hsiang* as in *hsiang-lai*, of time towards this point
3. 誓 *shih*⁴, an oath; *c'hi shih*, make oath, *fa yüan*, utter a vow; the words *c'hi shih* are used without *fa yüan*, but the latter seldom, if ever, without the former.
4. 王 *wang*⁴, a king or prince, the title in ancient times of the ruler; *wang-fa*, the laws of the state.
5. 儘 *t'ang*, if, but if. 6. 到底 *tao-ti*, literally, to the bottom; used in various ways; here, happen what might.
7. 較 *chiao*⁴, properly, to compare two sides; *chi chiao*, to reckon and compare; to think over a wrong.

LESSON XXII.

1. He and I were friends a long time back, and then we became connected by various intermarriages; and, as we had not met for years, when I came home from the wars, I wanted to hunt him up and have a chat with him. However, one thing or another prevented my going to see him, and I never could find time until yesterday, when, as I was passing that way, I took the opportunity of calling at the house he used to live in. When I got there, I asked for my friend, but they said he had long removed elsewhere, and was now residing round a corner at the west end of a certain small street. 2. I went in search of the house, according to their directions, and, up a blind alley, at the farthest end of the street, I found it; but the door was fast, and no one made answer, though I called and called for half an hour. At last, when I had been knocking and shouting ever so long, there appeared an old woman who could not put one foot before the other, and she said that her master was not at home; he was gone somewhere or other. Then, said I, when he comes home, tell him I called, will you? 3. But, in addition to her other infirmities, the old woman was so deaf that she could hear nothing, and I was obliged to borrow a pen and ink of a small shop next door and write a note, which I left, to tell my friend that I had been to see him.

1. 底根 *ti-kên*, in the root, at the beginning. 2. 打 *ta*, as often elsewhere, from.
3. 叙 *hsü*⁴, written sometimes with the 29th, sometimes with the 66th Radical; properly, to state in order; not used alone colloquially; *hsü-t'an*, to converse; to chat.
4. 順便 *shun pien*, following convenience; the opportunity presenting itself.
5. 搬 *pan*, see SECT. XIV, 5; here, for *pan chia*, to shift one's home.
6. 拐 *kuai*³, to gull, deceive; but probably, in the combination before us, confounded with the same character written with the 75th Radical, meaning a crutch; *kuai-wan*, crutch-like bending; round a corner.
7. 儘溜頭兒 *chin-liu-t'ou-erh*, the farthest end; *liu*, properly, to fall as water after running down a rock, a roof, &c.; *q. d.* the extreme point before the fall commences.
8. 噶 *ka*¹, has no meaning alone; *ka-la-erh*, in Manchu, means the opening of a seam in wood; in Peking, it is used of a *cul-de-sac* round a corner.
9. 敲 *ch'iao*¹, to strike. 10. 媽 *ma*¹, properly, an old woman; children call their mothers *ma* or *ma-ma*.
11. 字兒 *tzü-erh*, a short letter or note.

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LESSON XXIII.

1. *Junior*. Keep on your horse, Sir, pray! I ought to have got out of your sight. Now, why should you go through the form of dismounting when you are so tired?

2. *Senior*. Not dismount, indeed! If I had not seen you, well and good; but when I did see you ever so far off, you wouldn't have had me keep on my horse, would you?

3. *Junior*. Well, Sir, won't you step in and sit down?

4. *Senior*. Oh! yes; I'll step in and sit down a moment; it's so long since we met. But, dear me! what a show of flowers you have, and what a stock of gold fish! And your rockery, so ingeniously conceived; every tier of it has a character of its own! And what a tidy library! Every thing in it looks so nice. It's quite the place for reading men like us.

5. *Junior*. It's nice enough, no doubt; the misfortune is that I have no friend to study with, and studying all alone is tame work.

6. *Senior*. Well, there needn't be much difficulty on that score. I'll be your fellow-student; provided that I don't bore you. What say you?

7. *Junior*. Bore, indeed! It will be a real blessing if you will. I never asked you to come, because I feared you would refuse; but if you really are coming I shall be the most fortunate of men.

1. 躲避 *to-pi*, to get out of the way; I *shih*, failed, to *to-pi*.

2. 老遠 *lao yüan*, very far off; *lao* intensive of *yüan*; has no reference to time.

3. 許久 *hsü chiu*, very long time; *hsü*, purely intensive.

4. 畧 *liao*⁴, diminutive of time, as here, or of quantity. See Sound Table, *lio*, *lüeh*, *liao*.

5. 堆 *tui*¹, a pile; to pile up; *shan-tzū shih-êrh*, stones making a hill; *tui-tê*, piled up, very nicely.

6. 心思 *hsin-ssü*, hearts' thoughts, one's fancy, has been employed 'hên ch'iao, very ingeniously.

7. 入眼 *ju yen*, to enter the eye; said of a sight that causes pleasure.

8. 冷清 *lêng-ch'ing*, cold and clear; no warmth in the thing; dull work.

9. 厭煩 *yen-fan*, disgust and trouble; to regard as a bore; the object being *wo*, me, understood.

10. 造化 *tsao-'hua*, properly, to create; often, as here, the good fortune bestowed on one by Heaven when one was created.

11. 幸 *hsing*⁴, good fortune; *wan hsing*, immense felicity.

LESSON XXIV.

1. When first I met that man, I thought his manner very frank and hearty. Then he looked so like a gentleman, that, with his fine handsome person and his powers of conversation, he took my fancy greatly. I used to ask myself how I should best cultivate his acquaintance, and never ceased singing his praises.

2. But, by-and-bye, as we grew better acquainted, and we came to be constantly thrown together, I had occasion to observe his conduct more carefully, and then began to see that he was not at all what he ought to be. There was display enough in him, but no solid qualities. A dark and dangerous man withal; always setting people wrong, and, however fair he might be to your face, doing you serious damage behind the scenes. Let a man drop into his net, and he is laid on his back at once. He has been the ruin of I can't say how many people; more than you could count on your fingers. 3. His acquaintance, consequently, never speak of him without remarking that he is a man to be afraid of. There is not one of them that he has not made smart. 4. He is just one of those men, in fact, to whom the proverb applies exactly: "The heart is concealed by the coat of the stomach; you may see a man's face, but you don't see his mind." 5. I have had wonderful luck in escaping him. He would have had me in his grip for certain like other men, if I hadn't taken great care to give him a wide berth.

1. 魁 *k'uei*², properly, the head; eminent; a hero; 偉 *wei*³, great, remarkable; *k'uei-wei*, of large stature; 'han-chang, as to stature, a fine person.

2. 誇 *k'ua*¹, to boast; *k'ua-chiang*, to praise.

3. 交上 *chiao shang*, as intercourse began, or proceeded.

4. 混混 *'hun-'hun*, properly, the mingling of water.

5. 考較 *k'ao-chiao*, examine and compare; to observe.

6. 正經 *chêng-ching*; of persons, rightly going, well-conducted; of things, right and proper.

7. 弄空 *nou k'ung*; the first character commonly read *nung*; working out hollowness; without, an empty frame; in his heart,

8. 陰險 *yin-hsien*, dark and dangerous; treacherous. [an impostor.

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. XXII-XXVI.

9. 好道 'hao tao; not letting men go the right way; observe *pu kei*, and various analogous constructions, mean, in Chinese, [to prevent.
10. 圈套 *ch'üan t'ao*, a ring, circular enclosure, and a trap; figure from hunting.
11. 舛 *chin*¹, properly, the same as the 69th Radical, a catty; here read *kên*¹; why *kên-tou* should mean a somerset, or fall, is not explained; it is so used whether of man or beast.
12. 坑害 *k'êng 'hai*, injured by falling into a pit; not used except figuratively.
13. 絡 *lo*⁴, netted cords; a small net; *lung*, a cage; *lung-lo*, only used, as here, figuratively.

LESSON XXV.

1. No, really, you take things too easy. If you can't do what you are asked to do, there's an end of it. But when you have undertaken a thing, what do you mean by keeping people waiting, instead of making all the haste in your power? What confidence will your friends ever place in your promises, if this is the way you get through your business? 2. And you don't seem to think you are to blame either? Well, I feel ashamed then, I can assure you. It would have been far better, instead of dawdling along in this way, to have told the man the truth plump, and plain, in the first instance. His mind would have been set at ease, so far as you were concerned, and he might have turned his attention to some other means of attaining his end.

1. 疲 *p'i*², properly, wearied, exhausted; here, callous, not paying due attention to.
2. 應承 *ying-ch'êng*, to promise, to undertake a commission.
3. 信 *hsin*, earlier used as a letter, news; here, in its proper sense of to believe.
4. 與其 *yü ch'i*, as compared with the proposition following *ch'i*.
5. 顛預 *man*¹ - *'han*¹; dawdling, not exerting one's-self as one should. Neither character in this dissyllable is found apart from the other.
6. 索 *so*³, properly, a cord; in combination with various words, to draw, to exhort, &c; here, apparently, used corruptly for *shuai*^{*}, to the sense of which it does not either adhere; *so hsiang*, with all one's might, with one's whole attention.
7. 景 *ching*³, properly the light of the sun; scenery; *kuang-ching*, circumstances.

LESSON XXVI.

1. What is all this about? The affair has not even assumed shape yet, and if it had, a little delay would make no difference. Besides, the party principally interested is in no hurry whatever about it, so why on earth should you take the initiative in pressing one so violently on the subject? 2. The grand essential is that a question should be carefully considered again and again, and that one should give out nothing until one's mind is made up as to the proper solution of it. It does not do to begin talking in the headlong random fashion you would have me talk. 3. But, however, I am so constituted that in any thing I undertake, I must be left unfettered. If people try to make me act prematurely, by getting my head into chancery, it's my nature to decline all action whatever. If our friend has confidence in me, let him bide my time. If he has not, let him apply to some one else to do his business. Who would prevent him?

1. 有影 *yu ying*, to have a shadow, which a thing cannot have till it has form or shape.
2. 尙且 *shang ch'ieh*, a strong affirmative; *q.d.* the *chêng ching*, rightful principal in the affair, even he is in no hurry.
3. 催 *ts'ui*¹, to urge on, 逼 *pi*¹, to press, to constrain; that you should *hsien*, moving before he does, urgently press, is what reasonableness?
4. 糊裏麻裏的 *'hu-li-ma-lt-ti*, in a wild, irregular fashion.
5. 纏 *ch'an*², to tie a cord about persons or things.
6. 得實 *tê shih*, to get or become solid, as the fruit after the blossom has fallen.
7. 斷不 *tuan pu*, a strong dissent; on no account, under no circumstances.
8. 倘 *t'ang*³, if, but if; not used colloquially without *jo*, and then, as a general rule, disjunctively. This character is used interchangeably with *t'ang*, in LESSON XXI, note 5.
9. 攔 *lan*², properly, to stop with the hand; to hinder.

* 率 *shuai*⁴, in the classical passage to which *shuai hsing* properly belongs, is rendered by some commentators to lead, by others, to follow.

LESSON XXVII.

1. Ah! you don't know yet that there are other men as able as you are. This fondness for feats of strength is all along of your youth; the hey-day is in the blood; but when you have met with a few reverses, naturally, you won't be so full of heart. 2. I'll tell you my own case. I was once very fond of martial exercises, and I used to practise them every day. But after a time I gave them up, and for this reason. My elder brother was equally fond of these gymnastics. His weapon was the lance, and he was so handy with it that not one in a score could get within his guard. 3. One day, however, at my uncle's, he fell in with a lame man who had come in from the country and who was a swordsman, and they proposed, one to the other, that they should have a trial of skill; each man to use the weapon he was accustomed to. 4. Well, my brother made nothing of an antagonist like this. He took his lance in his hand and made a thrust straight at the lame man's heart. But the lame man, without hurrying himself the least in the world, deliberately parried the thrust with his sword; the head of the lance was snapped straight across and the piece broke off. My brother made all haste to draw the lance in, but, before he could recover it, the lame man's blade was upon his neck, and as he tried to dodge, he was caught by his foe under the throat and jerked to a considerable distance. 5. This gave him a great distaste for the thing, and I left off learning too. But this shows, doesn't it, that I am right in maintaining that there is no dearth of powerful men in the empire?

1. 旺 *wang*, properly bright; colloquially, of anything that is succeeding, or, at its best; here, of the *hsieh-ch'i*, blood and breath, the constitution, which is *wang*, in its prime. See above, LESSON XIV, note 13.
2. 打把勢 *ta pa-shih*, to do feats of strength or of arms; a good authority explains *pa* to be the hand or arm; *pa-shih*, the condition, or circumstances, in which the arm is placed while performing martial exercises (?)
3. 演習 *yen-hsi*, to practise in order to proficiency.
4. 手歇 *hsieh shou*, to rest the hand, to give up some practice or habit.
5. 動勁 *tung ching*, to move the muscles.
6. 跟前 *kên ch'ien*, here, of getting at the person of the opponent.
7. 舅 *chiu*⁴, one's maternal uncle.
8. 癩 *ch'ieh*², lame, whether a person or an animal.
9. 那兒有他 *na-rh yu t'a*, in his mind where had he him? he held him cheap.
10. 扎 *cha*¹, to thrust with any pointed weapon.
11. 縫 *ch'a*², a character not recognised by the dictionaries; a crack or split. Observe the idiom, *ch'i*, even; *ko*, individual; *ch'a*, crack; *ch'i-ko-ch'a-rh-ti*, in the manner of cracks evenly separating.
12. 夾 *chia*¹, not to be confounded with *chia*², EXERC. XII, 11; to keep fast hold of, as between the fingers, under the arm, in the leaves of a book, &c.
13. 擡出 *liao ch'u*, to jerk away; *liao*, properly to put down, or let fall.
14. 趣 *ch'ü*⁴, pleasing savour, taste.

LESSON XXVIII.

1. No, really, you are too extravagant; I can't help taking you to task for your wastefulness. If a man wants to live, he must accustom himself to economy in everything. Instead of throwing the rice you don't eat into the kennel, wouldn't it be better to give it to your servants? I wonder the very thought of such waste doesn't make you uneasy. 2. The fact is that all you trouble yourself about, my friend, is eating the rice. You ignore altogether the trouble people have had growing it, and tracking it up the canal, before it arrives here; such trouble that even to get a single grain is no easy matter. 3. Besides, men like you and myself can't go on like your millionaires, who have plenty of money at their command, who eat this and fancy that. If you habituate yourself to your present way of living, eating for ever and without limit to the variety of your dishes, you'll not only have no luck, but you'll beggar yourself to boot. 4. Old men tell us, "Waste not, want not;" and be your luck as good as you please, if you don't become a better manager, look to it that you don't starve in the long run. It will be too late to repent when that day comes.

1. 奢 *shé*¹, extravagance; 侈 *ch'ih*³, extravagance, also pretentiousness; *shé-ch'ih*, wastefulness.
2. 省儉 *shêng-chien*, or *chien-shêng*, economy.
3. 溝 *kou*¹, a ditch, a sewer; *kou yen*, the kennel.
4. 穩 *nên*³, stable, not to be shaken; *an-nên*, of a person's sobriety of demeanour; or, as here, of the mind's contentment.
5. 粒 *li*⁴, a grain of rice.
6. 捆 *k'un*³, or *k'uén*³, properly, to tie up persons or things; here, *q.d.* put a stopper on the mouth to prevent eating.

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. XXVII-XXX.

7. 盡頭 *chin t'ou*, extreme end, farthest limit.
8. 折 *chê*², in LESSON XVII; read also *shê*; here, as there, to snap off; *chê fu*, to do a damage to the happiness which Heaven meant one to enjoy.
9. 惜衣 *hsi i*, to be fond of one's clothes; hence, to save or spare them.
10. 福田 *fu t'ien*, the field of your blessings, the region of your luck; a Buddhist expression.
11. 會過 *hui kuo*, to know how to get through *jih-tzû*, one's days, understood; to take proper care of one's money.
12. 隄 *ti*¹, an embankment; *ti-fang cho*, be on your guard.
13. 捱 *ai*², to suffer; the *shang* auxiliary, and marking progress of time; you will come to suffer hunger.

LESSON XXIX.

1. *Neighbour*. What is the use of stowing your money away so safe and never spending any? A hundred years, if a man live so long, are past in the twinkling of an eye. How few days, I say to myself, will this vagrant dream-stuff body of mine have any enjoyment? In the space of a flash of light, we become fit for nothing. We had best make use of our time, then, and occupy ourselves a little with the table and the toilet before we grow old. When our bones and sinews are become stiff, dress don't become us, we have no great relish for what we eat, and we have to do our children's bidding. What pleasure is there in life under such circumstances? No; all that is incumbent on a man is to avoid excess; and then, when we know what we have got to spend, it is quite proper that we should enjoy ourselves to a certain extent.

2. *Host*. Are you speaking with any knowledge of my affairs, pray? or is it all mere speculation? Were I indeed the man of money you make me out, with enough and to spare, it would be quite right that I should enjoy myself like other people. But how if I have not the money and estate that other people have? Would you have me run in debt for dress, or eat myself out of house and home? Supposing that I did what you recommend, what would become of me when all my gear was gone, and I was left bemoaning my lot in such misery that death would be a blessing? And if, which is most likely, I did not die, but was to drag on existence with just enough breath left to live, how should I support myself? If I turned to you, would you listen to my application?

1. 浮生 *fou shêng*, life as if on waves, *ju mêng*, like to a dream.
2. 矚著 *ch'ou-cho*, regarding our children's chins, watching what they say, we pass our days.
3. 所得 *so tê*; the *fen*, portion, that we have got.
4. 債 *chai*⁴, debt; hence, *chai-chu*, debt-proprietor, a creditor.
5. 嘆 *t'an*⁴, to sigh; *k'ou ch'i*, a breath of the mouth; to heave a sigh and then to die, that would be well; [but] ten thousand to one not dying, still having breath I should live; rightly, possibly, how should I live?

LESSON XXX.

1. *Senior*. Who has been here to-day?
2. *Junior*. Two visitors came just after you left the house, Sir; they came to congratulate you, they said, on your promotion.
3. *Senior*. Who went out to speak to them?
4. *Junior*. I was standing at the door at the time. I told them you were out, and I said: "Gentlemen, will you walk in and sit down;" but they declined and went away again.
5. *Senior*. What were they like?
6. *Junior*. One was a stout man, Sir, a little taller than you. He had a square face, with a beard up to his temples, prominent eyes, and a dark ruddy complexion. The other was quite a figure of fun; shockingly dirty; but one eye, and he squinted with that. His face was densely pitted with pockmarks, too; he had a curly beard that covered his whole chin, and he talked as if his tongue was too short. He said something to me, and I was within an ace of bursting out laughing.
7. *Senior*. The stout man I know, but who can the other be?
8. *Junior*. I asked them their names, and they each left a card. Wait, and I will bring you the cards to look at, Sir.
9. *Senior*. Dear me! That monkey, eh? Where is he from, I wonder? You fellows must not look down on him though. His form may be as crooked as you please, but he is very able with his pen, and he has all his wits about him. He has long had a reputation, that man. You can name him to no one that has not heard of him.

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1. 道喜 *tao hsi*, to offer congratulations.
2. 來著 *lai cho*, auxiliary of *chan-cho*; so, below, after *vên*, to ask.
3. 鬢 *pin*⁴, the temples; *lien pin*, connected with the temples.
4. 鬚 *'hu*², the beard.
5. 暴子 *pao-tzŭ*, applied to the eyes only, and not used without the word for eyes; *pao*, in the sense not of fierceness, as above, but of conspicuousness.
6. 紫 *tzŭ*³, purple; here, the deep colour of dark sugar.
7. 斜 *hsieh*², slanting, diverging from the right line, whether perpendicular or horizontal.
8. 糲 *chiang*⁴, flour paste.
9. 稠 *ch'ou*², standing thick together. [boiled rice.
10. 麻子 *ma-tzŭ*, a man pitted with small pox, the marks of which were *chian-ch'ou*, close together like the grains of over-
11. 捲毛 *chüan mao*, curly-haired.
12. 咬著舌兒 *yao-cho she-'rh*, literally, biting his tongue, unable to speak out, clipping sounds, especially the sound *êrh*.
13. 撲哧 *p'u*¹ *ch'ih*¹, of short abrupt sounds, the bursting of paper, the falling of a thing in the mud.
14. 職 *chih*², properly, office, department; *chih-ming*, properly, one's official title, but used now of one's card, whether it bear one's title or not.
15. 猴 *'hou*², a monkey.
16. 歪 *wai*¹, deflected, crooked; the opposite of *chêng*, upright; *wai-wai-niu-niu*, turning and twisting.
17. 韜 *tao*¹, properly, the case for a bow; to put the bow in its case; it would then be concealed; *liao*, in the sense of to ponder, to devise; *t'ao liao*, concealed devices; specially stratagems in war.

LESSON XXXI.

1. Senior. What! are you not off yet?
2. Junior. Oh! I shall be off by and bye. My travelling baggage and other traps are all packed right enough; what I am a little short of is money to pay my travelling expenses. I believe to-day in the truth of the saying, that it's easier to go up a hill after a tiger, than it is to begin speaking about a thing one wants. I have been begging with the greatest effrontery in every direction, but to no purpose. I couldn't get any one to lend me the money. So in my extremity, Sir, I'm come to look for you, to beg you to oblige me with a slight loan, either of money or of some article to pawn. As soon as I return I shall do myself the honour of repaying you both principal and interest.
3. Senior. It is lucky you came to me when you did. If you had been a little later you would not have been in time. I happen to have in hand a few ounces that have just been brought in from the country. You take the half of them for your use. When you have drunk your tea, I'll weigh them out to you. By the way, tell me, are you not leaving home now for the first time?
4. Junior. I am.
5. Senior. Well, then, a word in your ear. The right line to take when you are going to a distance from home, is this. Let your first care be to keep on good terms with the friends you live amongst. Show kindness to all the common *employés* who serve under you, without distinguishing between those who are in more immediate contact with you and the rest. If you get on ground where you may turn a penny, never forget that reputation is the grand essential, and hold your hand. Ill-gotten gain will seriously compromise a good name.
6. Junior. I fully appreciate the value of your advice, Sir, and to the end of my days I shall never forget it.
1. 起身 *ch'i shên*, to be in movement for a journey.
2. 整理 *chêng-li*, to put in proper order; for *to-tzŭ*, see EXERC. XVI. [your waist.
3. 盤纏 *p'an ch'an*, travelling expenses; *p'an*, see *p'an-fei*, EXERC. XV, ex. 13; *ch'an*, to tie, *q.d.* tied in your girdle, about
4. 擒 *ch'in*, to lay hands on, make prisoners of, evil doers, wild beasts.
5. 當頭 *tang t'ou*, a something that will stand for money at the *tang p'u*, pawn shop.
6. 併 *ping*⁴, collected together; *pên li*, principal and interest, *i ping*, entirely and together, will I *fêng 'huan*, tender back.
7. 幸 *hsing*⁴, fortunate, auspicious; *k'uei*, to be deficient, has not here any translatable meaning; *hsing-k'uei*, luckily.
8. 遠門 *yüan mên*, as if it were *li mên yüan*, far from your own door.
9. 處 *ch'u*³, to dwell in or amongst, not to be confounded with *ch'u*⁴, a place.
10. 手長 *shou ch'ang*, the hand long, too far reaching; let not this be.
11. 係 *hsi*⁴, properly, to connect as by threads; very commonly in books, the verb *to be*, the participle *being*; but not-so here; *kuan-hsi*, to have relation to, affect, concern, but always of evil consequences.

LESSON XXXII.

1. *Senior*. When did you come in from the country, Sir?
2. *Junior*. I've been here some days.
3. *Senior*. I never heard a word about your return, Sir, or I should have called on you long ago.
4. *Junior*. It was not likely you should hear, Sir; we live so far from one another; and besides you have your official duties to attend to.
5. *Senior*. Will you allow me to ask whereabouts it is that you are stationed?
6. *Junior*. It's a place in the jurisdiction of Pa Chou.
7. *Senior*. By the Liu-li River, is it?
8. *Junior*. No; by the 'Hun River.
9. *Senior*. And how have the crops turned out there this year?
10. *Junior*. Very well indeed. The harvest has been perfect.
11. *Senior*. How odd! Wasn't there a talk of floods there first, and then of drought?
12. *Junior*. All mere report; no truth in it. Take black pulse alone; it is down to ten cash, or so, a shêng. It has not been so low this many years.
13. *Senior*. You don't say so!
14. *Junior*. But I do say so.
15. *Senior*. Well, in that case, the next time you send there, please buy a few piculs of pulse for me; and when you have made out the account, if you'll tell me, I'll pay you whatever it cost you.
16. *Junior*. Aye; you are right. I see you have a number of horses standing in your stables, which, of course, you must have pulse to feed; and it will be much better to have it brought in from down yonder at half-price, than to be paying for it at the rates they are charging here.

1. 窩 *tiao*⁴, properly, the nest of a large bird; deep; not used alone colloquially; *tiao-yüan*, far off.
2. 霸 *pa*⁴, properly, to domineer; here, the name of a district in the province of Chih Li.
3. 渾 *'hun*², properly, confused like pure and turbid water mingling; here, the name of a river.
4. 收成 *shou ch'êng*, in-gathered in a state of completeness, used only of crops whether of fruit or grain.
5. 潦 *lao*⁴, to flood with rain.
6. 謠 *yao*², properly, to sing as one works; *yao-yen*, gossip, idle report.
7. 升 *shêng*¹, a measure; the tenth of the *tou*.
8. 槽 *ts'ao*², a trough, whether for water or forage; *ts'ao-shang*, in the stable, speaking of any cattle; *ma ts'ao*, a horse stable; but you cannot put the name of any other beast before *ts'ao*.
9. 減 *chien*³, to diminish.

LESSON XXXIII.

1. *Senior*. If you buy a horse at all, buy a good one, and then it will be a pleasure to see it in the stable; but why waste forage on the keep of a such a screw as this?
2. *Junior*. You don't know his points, Sir, but I do; for when they brought the horse home yesterday, I took him outside the walls and tried him, and I found that he would do well enough to ride; his amble was even; his gallop was fast; at the archery-practice he didn't swerve a hair's breadth; off the course or within it; he has a good mouth, and he is sure-footed.
3. *Senior*. From what you say on the subject it's quite clear to me that you don't know a horse when you see one. A good horse must have his legs sound, must be equal to hard work; he should know the drill of the hunting-field, and he should be well-shaped and handy. That's the sort of horse that one of your fine young fellows will mount, with their quivers on their backs, and away they fly like the hawk; a sight worth looking at. But what manner of horse is this beast of yours? He's old in the teeth, with his lower jaw drooping, and so gone in the legs that they are always coming down with him. Besides, with a figure as unwieldy as yours, he is not at all a suitable horse for you.
4. *Junior*. Well, but what am I to do? The horse is bought and paid for, and so there is nothing for it but to see to his keep, such as he is. I have no business of much importance to take me out, nor any that sends me a great way from home. There's one point in his favor, he has no vice; so he'll answer my purpose. It's better to be on him than on foot, at any rate.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

1. 儂 *ts'an⁴*, a word disparaging appearance; *ts'an-t'ou*, speaking of men, a blockhead; here, simply poor-looking, good-for-[nothing].
2. 牽 *ch'ien¹*, to drag, or lead along, animals.
3. 顛 *tien¹*, here, to amble like a horse or mule; *tien tē nēn*, his amble is secure, even.
4. 裹 *kuo³*, properly, to wrap round with cord or cloth; in the Chinese riding-school, the horse gallops along a trench; if he swerve outwards, he is said to *chang*, if inwards, to *kuo*.
5. 英雄 *ying hsiung*, a hero; a fine fellow.
6. 繫 *chi⁴*, to bind on; also pronounced, but more rarely, *hsi*.
7. 撒袋 *sa-tai*, a quiver.
8. 鷹 *ying¹*, a falcon.
9. 觀 *kuan¹*, to look at, attend to.
10. 搭拉 *ta-la*, hanging down; both characters used corruptly.
11. 前失 *ch'ien shih*, to miss the footing forward; this horse *k'ên*, is in the habit of, tripping.
12. 笨 *pên*, of the body, clumsy.
13. 相宜 *hsiang-i*, suited.
14. 將就 *chiang-chiu*, here means, by an effort to make a thing suit; *chiang*, being corruptly used for another word that means to move from one place to another.
15. 老實 *lao-shih*, honest; of horses and like animals, quiet, harmless.
16. 究竟 *chiu-ching*, seeking to the end; after all.

LESSON XXXIV.

1. Senior. Where did you buy that cloak of sable? In a shop?
2. Junior. No. I bought it at one of the fairs.
3. Senior. How much did you give for it?
4. Junior. Guess.
5. Senior. It's worth at least three hundred ounces.
6. Junior. I began with an offer of two hundred, and went up, and when I got to two hundred and fifty, the man let me have it.
7. Senior. What could have made it so cheap? I remember some time ago, the common price of such a cloak as this was as much as five hundred ounces. Why, just look at it; how deep the colour is, and the fur so thick and smooth. Then the hair along the edges is quite even; the lining is a piece of thick satin, the figure on that is of a new pattern, and, to add to all this, the cloak itself is of the latest fashion. As to fitting you, it couldn't have fitted you better if it had been made for you.
8. Junior. If I don't forget, Sir, you used to have one.
9. Senior. Mine! That's worth nothing. You can call it a cloak by courtesy, but that's all one can say for it. The hair is coming out, and the colour is faded. I can't wear it with the fur outside.
10. Junior. Well, well, if that's the case, you must get yourself a good one next pay-day.
11. Senior. Oh! I'm too much a man of the past to be nice about dress. All I require is something to keep me warm. You are one of the younger fellows just commencing a career. It's quite right for you to put on good clothes, and turn out smart on a levée day; but if I were to dress in that way, we won't say how I should look; I should be so uncomfortable as well. Besides, we who have got military duty to do, have no occasion for fine clothes. We just put on anything; it may be old, or it may want mending, but we are quite satisfied with it all the same.
1. 貂 *tiao¹*, the marten or sable.
2. 廟上 *miao shang*, in the temple; one of two temples in Peking where fairs are held on certain days every month.
3. 至不濟 *chih pu chi*, most not complete; farthest from completeness; at the very least.
4. 毛道兒 *mao tao êrh*, the fur; *tao*, not translatable by any of the meanings ordinarily assigned it.
5. 風毛 *fêng mao*, the fur edge that projects beyond the silk or satin lining on which the fur is laid.
6. 緞 *tuan⁴*, satin.
7. 俸 *fêng⁴*, official salary; see *kuan*, SECTION VIII, 22.
8. 巴結 *pa-chieh*, here, to make an effort to get on in one's career.
9. 朝會 *ch'ao 'hui*, a levée at court.
10. 倒 *tao*, notwithstanding; all the same.

LESSON XXXV.

1. I've a friend who is a man of great nerve. He was lying one summer's night with the window propped open, and in the midst of his slumbers he became sensible that something was making a noise. He opened his eyes to see what it was, and there, in the bright moonlight, was an elfin thing hopping along, with a face the colour of yellow paper, blood running out of its eyes, its whole body white as snow, and its hair all in

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. XXXI-XXXVI.

confusion. 2. Such an apparition presenting itself to my friend as he was startled out of his sleep, made him shudder with horror. "Dear me!" said he, "it's a ghost; let us watch him quietly and see what line he takes." 3. Well, for a time the ghost went hopping about, but, before very long, he began to open the doors of a standing-press. Out of this he took a large quantity of clothes, clapped them under his arm, hopped out of the window, and away he went. 4. Come, thought my friend to himself, if this were a *bonâ-fide* ghost, he would not be taking clothes, I should think; and he was discussing this phenomenon with himself when the gallows-bird came in again. My friend jumped up at once and gave the creature a blow with a sword, on which it fell to the ground with a loud *ai-ya*. 5. The servants were called, and the lamp being lit, it turned out that the ghost, a good joke really, was a thief, who, intending to rob the house, had disguised himself as a ghost in order to frighten any one he might come across.

1. 響 *hsiang*³, sound of any kind; it may be used alone, or, as here, in composition.
2. 睜 *chêng*¹, to open the eyes.
3. 渾身 *'hun shên*, the entire person; see *'hun*, LESSON XXXII, 3, of streams mingling in confusion, undistinguishable; *q. d.* all parts of the person without distinction.
4. 蓬 *p'êng*², a kind of flag; in disorder like the foliage of such plants; should, probably, be written with the same Radical as the following character; 鬆 *sung*¹, dishevelled hair; tumbled; confused.
5. 醒 *hsing*³, to wake; 驚 *ching* *hsing*, to be startled out of one's sleep.
6. 立櫃 *li kuei*, a standing press.
7. 挾 *chia*¹, to put under the arm; read *hsia*², to put pressure on a superior.
8. 肘 *chih*⁴, the upper part of the arm; not used alone, nor without the characters here immediately preceding and following.
9. 窩 *wo*¹, a nest or den of bird or beast; *ko-chih wo*, the arm-pit.
10. 暗 *an*⁴, secret; *an-hsiang*, thought to himself.
11. 猛 *mêng*³, fierce, courageous; *mêng-jan*, moving rapidly, *q. d.* without fear.
12. 腰刀 *yao-tao*, a sword, not a dagger.
13. 一照 *i chao*, the moment [the light] shone on him.
14. 故意 *ku i*, with intent, designedly.

LESSON XXXVI.

1. Well, gentlemen, as ghosts have been your subject of conversation, I'll tell you a curious thing now. Your stories are all out of story-books; mine is an adventure of my own. 2. Some years ago, I and some friends had been outside the city for a walk, and we were on our way home again when we came to a large cemetery that was by the road-side. It was in a very tumble-down condition; walls and buildings in a state of utter dilapidation; but, inside the enclosure, there was a fine thick growth of trees of every kind. 3. "So," said we, "this is a nice cool place; let us go in and rest awhile;" and we put out the fruit and other eatables we had brought with us, and sat ourselves down in front of the tomb, and began to eat and drink. While we were so engaged, all of a sudden the wine we had in our cups blazed up of itself, with a purring sound, like a thing on fire. 4. Every one was afraid at the sight, and we were all for getting out of the way, when an uncle of mine shook his hand and stopped us before we had time to move. "Stand up, and don't be frightened," said he; "there used to be a saying, 'Leave a thank-offering for the spirit on the boundary of his jurisdiction;' and the spirit of this spot has now alighted here." So saying, he filled a cup with wine and poured a libation, praying to the spirit at the same time; and the flame of the wine that had been in a blaze went out immediately. 5. This was a thing I saw myself. Curious, wasn't it?

1. 經過 *ching kuo*, to have passed through.
2. 墳院 *fên yüan*, grave enclosure; cemetery. Observe the Numerative *tso*.
3. 垣 *yüan*², properly, a large wall; *ch'iang-yüan*, a wall, not necessarily large.
4. 鍾 *chung*¹, a cup; the same as *chung*, EXERC. VII, 17; this is larger than that, and probably distinguished as being made [of metal].
5. 焰 *'hu*¹, the sound of fire as it catches anything.
6. 愣 *lêng*⁴, stupefied; not recognised by the dictionaries.
7. 叔叔 *shu-shu*, my father's younger brother.
8. 擺手 *pai shou*, to wave the hand.
9. 站住 *chan-chu*, literally, stand and stop; don't go.
10. 鄂 *ao*⁴, here, a sound to express that of the first syllable in *ao-po*, or *o-bo*, a Mongolian word for boundary line. The spirit disturbed was the god Terminus.
11. 謝 *hsieh*⁴, to thank.
12. 儀 *i*², has many meanings; here, a ceremony; *hsieh-i*, a thank-offering.
13. 斟了 *chên liao*, see EXERC. XXIX, ex. 12; *chên*, here, to pour out.
14. 禱 *tao*³, properly, to pray for happiness.
15. 祭 *chi*⁴, properly, to make an offering of meat; 奠 *tien*⁴, to pour a libation; *chi-tien*, to offer a meat and drink offering; or either without the other.

LESSON XXXVII.

1. *Junior*. What sort of house is that opposite yours?
2. *Senior*. Why do you inquire?
3. *Junior*. A friend of mine wants to buy it.
4. *Senior*. The house is uninhabitable; it's haunted. An elder brother of mine did live there once on a time, and a fine spacious house it is; seven rooms in front, and five rows of buildings from front to rear, all distributed as they ought to be in a dwelling-house, and in good order. But after his death, when the place came into my nephew's hands, according to his account, the side buildings got out of repair, and though he had them rebuilt, all of a sudden ghosts and hobgoblins commenced their antics there. They were not so bad at first, but, as time went on, sounds came to be heard in broad daylight; these were followed by apparitions; and the women in the family were so scared by their constant encounters with these horrors, that some of them actually died of fright. The wise women called in only wasted their arts on the spirits: the other exorcists were of no use either, and so there was nothing for it but to let the house go for anything it would fetch.
5. *Junior*. Well, you know, Sir, this is all because the owner was not in luck's way. When a man has luck with him, these evil spirits, if there be any by, keep out of sight, and have no power to hurt. On the other hand, he is a very timorous subject, that friend of mine. I shall tell him the truth as I have heard it, and then I shall have done my duty. It will be for him to buy the house or not, as he sees fit.

1. 所 *so*, originally, a place; here, a collective Numerative of *fang-tzŭ*; all the buildings in the house being included in the [question.]
2. 地勢 *tí shih*, the circumstances of the ground, its dimension, condition, &c.
3. 門面 *mên mien*, not the face of the gate, but the gate-face, the face in which the gate stands.
4. 廂 *hsiang*¹, the lesser buildings that commonly flank the central building at right angles to it; not used colloquially without *fang*.
5. 𪚩 *ts'ao*², colloquially, in disrepair; *ts'ao-lan*, all in ruins.
6. 祟 *sui*⁴, properly, evil done spontaneously by spirits; *tso-ch'i sui lai*, [the spirits] began their pranks.
7. 動不動 *tung-pu-tung*, on every occasion, used only in speaking of unpleasant occurrences.
8. 撞磕 *chuang k'o*, to run up against.
9. 跳神 *t'iao-shên*, the act of female exorcists; they stand on a table and affect by *t'iao*, posture-making, moving the limbs, to attract the spirits to themselves.
10. 送祟 *sung sui*, to see the *sui*, the evil influence, to the door; also the act of exorcists, male or female.

LESSON XXXVIII.

1. *Junior*. That string of beads of yours, Sir, that I said I would take away, I have never taken.
2. *Senior*. Why haven't you?
3. *Junior*. I have been here several times, but you were not at home, and I couldn't think of taking your things without saying a word to you; and that was impossible, as you were not to be found. So I came to-day for the express purpose of seeing you and telling you what I was going to do, after which I could take the beads with a clear conscience. I'll buy anything you fancy in return for your liberality, and if it's something that is not to be got in the shops, I shall do my best to hit upon a means of procuring it for you somewhere or other. What do you say?
4. *Senior*. If you had just carried off the beads whether I was at home or not, it would have been better, I can tell you.
5. *Junior*. How do you mean?
6. *Senior*. They're lost.
7. *Junior*. Oh, what a pity! There are *p'u-t'i* beads enough in the world, but it's seldom one sees any like those. From being carried about daily, they had become saturated with the sweat of the hand, and it had made them quite bright and smooth. You ought to have put them away in the press when you hadn't them in your hand.
8. *Senior*. Ah! They were doomed to be lost. I was going into the garden one day last month, and they were hanging against the wainscoting of the stove-bed, and I forgot to put them by. When I came in I went to look for them, and where were they? Not a sign of them to be seen. I don't know who stole them.

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. XXXVII-XL.

1. 盤 *p'an*, not as above; snakes *p'an*, coil themselves; *p'an* is here a coil or set of beads.
2. 誦 *su*⁴, properly, *sung*⁴; pronounced *su*, it means to recite as the Buddhists do their books; *su-chu*, properly, the Buddhist chaplet. The character given in the Chinese text of this note is the correct one.
3. 遭 遭 *tsao tsao*, every time; *lit.* every rencontre.
4. 好 *'hao*; having told you, I could then without wrong take them away.
5. 嘻 *'hai*, an exclamation.
6. 菩 *p'u*², merely gives the sound of the first syllable of *p'u-t'i*, a Thibetan word.
7. 却 *ch'üeh* or *ch'io*; observe its relation to *sui*, although, and its place after the subject of the verb it immediately precedes.
8. 汗 *'han*⁴, sweat of man or beast.
9. 漚 *ou*⁴, to saturate; 透 *t'ou*, to penetrate thoroughly.
10. 光滑 *kuang 'hua*, bright; glossy.
11. 插 *ch'a*⁴, properly, *ch'a*¹, the planking at the end of the stove bed, when but one end of this rests against a wall; not used except as in the combination *p'ai-ch'a*.
12. 踪 *tsung*¹, man's foot-print; *tsung-ying*, foot-print and shadow.
13. 叫 *chiao*; by whom they were stolen.

LESSON XXXIX.

1. *Junior*. Perhaps you've heard, Sir, have you, of the new arrival in the suburb? An astrologer that they say is as sharp as if he had come back from the other world. He makes out one's past history as truly and tells it as correctly as if some one had told it him. People of our acquaintance are going to him in such numbers, the whole day long, that his booth is quite crowded. If he is so first-rate, why shouldn't you and I go too, and make him tell us our fortunes?

2. *Senior*. I heard of him some time ago. Friends of mine have been going to him for some days past, and I went there myself the day before yesterday, and had my nativity calculated by him. He made out my father and mother's age, the number of my brothers, my wife's family name, and the date of my admission into the service, without a mistake in the minutest particular; but, thought I to myself, although he was quite right about all that *has* happened, it's not quite so certain that things that *have not* will turn out as he predicts.

3. *Junior*. Well, that may be all true enough; still, what is there that you and I wouldn't spend the few hundred cash he asks upon? So, come along. It is better for us to be out walking than sitting at home here with our hands before us. It's only to cheer one up a bit, and there is nothing improper in going there either.

1. 新近 *hsin-chin*, near in time, lately.
2. 轉世 *chuan shih*, returned to the world.
3. 極 *chi*², properly, the ridge of a roof; extremest, most.
4. 準對 *chun tui*, see note on EXERC. XXII, ex. 14; exactly corresponding.
5. 八字 *pa tzü*, the eight characters, taken from the Chinese cyclic system of sixty combinations of the ten stem, and twelve branch, characters; the first combination marks the year, the second the month, the third the day, the fourth the hour, in which the person was born, and on the eight his fortune is calculated.
6. 屬 *shu*, to belong to; here, to belong to a certain year.
7. 毫 *'hao*, a small hair; *ssü 'hao*, anything small as a thread of silk, or a single hair; the minutest degree.
8. 只當 *chih tang*; observe *tang*⁴, not *tang*¹; it only represents, amounts to.
9. 解悶 *chieh mên*, to relax, dissipate, sadness.
10. 不可 *pu k'o*, impropriety. Observe the force of *yu*, at the beginning of the clause, followed as it is by the negative; *q. d.* when all is said, *yu*, on the other part, what impropriety is there.

LESSON XL.

1. I'll give you something to laugh at. I was sitting here all alone just now, when I saw that a bird had lit on the window-frame. The sun cast his shadow against the window as he hopped about. 2. So I stole over very softly to the place where he was, and made a grab at him through the window paper, tearing a large hole in it; but I made a good shot, and got him safe in my hand, when I saw directly that he was a sparrow. 3. I was in the act of passing him from one hand to the other, when P-r-r-rh! away he flew. I made haste and shut the door, but, just as I had got hold of him a second time he freed himself again, and I was chasing him all round the room, when the boys, hearing that a bird had been caught, came in a body, and we all chased and chevied, until one little fellow popped his cap over him and secured him. 4. Well, then I interceded for the bird. "Why," I said, "some people even buy birds to give them liberty. What can you do with this one? Let him go, can't you?" But he would not hear of it, and he held out with such stubbornness that I was obliged to let him have the bird. This made him quite happy, and away he went, hopping and skipping, as pleased as could be.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

1. 捻 *nieh*¹, also read *nien*⁴, to nip in the fingers; *nieh-shou-nieh-chiao-'rh-ti*, used of moving mincingly, softly, so that one may not be heard.
2. 抓住 *chua chu*, the first verb indicating the motion of the hand, the dash made at the object; the second, its success; *ch'ia 'hao*, by good fortune, the issue being just what I desired, I made the dash and got hold of the bird.
3. 家雀 *chia ch'iao*, a house-sparrow.
4. 倒 *tao*³, to fall down as a man, a wall, &c.; here, to pass from one hand to another; used in this sense of transferring a shop, business in trade; not to be confounded with *tao*⁴, to pour, EXERC. VIII, 5.
5. 嘈嘈 *p'u¹-lu¹*, of no meaning but to express the sound of a bird's wings in motion, or the like.
6. 扣住 *k'ou-chu*, the first word signifying to cover over either with the hand, a cap, a cup, or the like. See *k'ou*, in a different sense, SECTION IV, 45.
7. 放生 *fang shêng*, to let go alive; in conformity with the doctrine of Buddhism, which teaches to spare life.
8. 墜 *chui*⁴, to be kept hanging by a weight.
9. 轂 *ku*¹, an axle tree; 轆 *lu*, see SECTION XIII, 38; *ku-lu*, properly, the wheel of a cart; but *chui-ku-lu* is a circular stone weight hung to awnings or curtains to keep them from shifting in the wind.
10. 跳 *t'iao*, to jump; 鑽 *tsuan*, properly, to bore; here, indicating the action of the head as the child skips away.

LESSON XLI.

1. *Junior*. Was there ever such a brat, Sir, as that boy there! Other people have given him all sorts of advice, only for his good, and to keep him from learning what is bad for him. For all men are alike in that regard; they find it just as hard to acquire what is right and proper, as it is easy to pick up what is vicious. 2. As for this boy, I have blown him up till my mouth is quite sore with talking, but he pays no attention to what I say. On the reverse, it makes him sullen, and he pouts and looks black. I could stand it no longer, and just now I lost my temper, and gave him a very severe thrashing. 3. He coloured up, and says he, "Why can't they do something else besides picking holes in my coat?" and he went off with his eyes full of tears. Blockhead that he is; he's born to do no good. 4. The proverb says, "Good medicine is bitter to the taste, and honest advice grates on the ear." If he didn't belong to me, I should be glad enough, I'm sure, to speak in a way that would be pleasanter to him to listen to. Why should I be doing what is certain to disgust him, if it wasn't for this reason?

1. 壞孩子 *'huai 'hai tzu*, not *spoiled* in our sense of the term, but so bad that he will do no good.
2. 勸 *ch'üan*⁴, to advise; to admonish.
3. 無精打彩 *wu ching ta ts'ai*; see *ts'ai-t'ou* LESSON XIII, 2; *q. d.* he has no spirit to play, though gambling be a pleasant thing, yet has he no soul for it. This is one explanation; another is, that *ta ts'ai* means any enjoyment. It is not used in either way except with *wu ching*, the latter character being the *ching* in *ching-shên*, animal spirits.
4. 噘 *chüeh*¹, to protrude the lips; to pout.
5. 撻臉 *liao lien*, literally, to let down the face.
6. 淚 *lei*⁴, to weep.
7. 汪 *wang*¹, properly, wide and deep; of a wide expanse of water.
8. 忠 *chung*¹, faithful, loyal, as a minister to his sovereign, as a friend to a friend.
9. 逆 *ni*⁴, the opposite of *shun*, obedient, compliant; rebellious, opposed to.
10. 哄著 *'hung-cho*; *lit.* would that humbugging him I might make him glad.

LESSON XLII.

1. Just see what a miserable creature that is; he is not a man at all; he is a beast; the very counterpart of his father; the more one sees of him, the more he disgusts one. 2. Wherever he goes, he gets into the same scrape; his eyes are so closed up, that he can't see, and he runs against everything; and when he talks he stammers and stutters, like a real lout as he is. 3. As for doing anything that he ought to do, he's of no use whatever. He's ready enough for any tom-foolery. If you allow him no leisure, and keep him constantly attending upon you, he does a little better; but, otherwise, he is all play without ceasing; and such a fidget as he is, up with one thing and down with another, like a monkey; trouble, trouble, never quiet for an instant. 4. When I am angry, I feel as if nothing short of his life would satisfy me; then I cool down, and I say to myself, No; even if he didn't belong to the family, I could never seriously set about killing him; and then he does belong to the family, and, whatever his shortcomings, he is of more use in the house than no one at all. A poker may not be the length it ought to be, but it's better than one's hand to stir the fire with. And when I'm in this vein, I am so far from wishing him any harm, that if any money comes in, or if I've anything nice to eat or drink, I give him a little for love's sake.

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. XL-XLIV.

1. 賤貨 *chien 'huo*, commodity of small value; *ching*, [though he seems to be a man,] yet he is not at all a man.
2. 活脫 *'huo-t'o*, while living to put off the skin; he has grown up so that he resembles his father as if his father, without dying, had thrown off his skin.
3. 擠顧 *chi-ku*, to gaze with the eyelids closed together.
4. 磕磕巴巴 *k'o-k'o pa-pa*, stammering.
5. 渾人 *ou-jên*, a booby that people dislike and ridicule.
6. 侍 *shih⁴*, amongst other meanings, to attend upon; *fu-shih* is used of the personal attendance of the wife on the husband, or of the other women of the harem upon husband and wife; or of the children upon both parents; in helping them to dress and undress, &c.
7. 鬧事精 *nao-shih ching*; the *ching* is here elliptically used for 精靈 *ching-ling*, or 妖精 *yao-ching*, impish, devilish; *q. d.* clever as an imp in *nao shih*, making trouble; how, is explained in the words that follow.
8. 唧叮咕咚 *ch'it ting¹ ku¹ tung¹*; the combination does not admit of analysis; no character in it is intended to do more than express a sound; the whole means a jumble of sounds.
9. 當真 *tang chên*; observe *tang⁴*, in the sense of to stand for, to represent.
10. 打殺 *ta sha* differs somewhat from *sha*, alone, which would imply that death was inflicted by a lethal weapon.
11. 忍 *jên³*, the pain felt by the heart; to bear to do, bear to see; *kuai*, devilishly, that is, exceedingly not can I bear.
12. 家生子 *chia shêng tzü*, one born in the house, not bought, though he may be the son of a slave.
13. 火棍 *'huo kuên*, a poker, whether of wood or metal, though short, is *ch'iang*, better, than *shou pa*, stirring with the hand. See *po*, LESSON X, 9.
14. 偏疼 *p'ien t'êng*, specially tender, to shew special kindness to.

LESSON XLIII.

1. Yesterday, while I was out, those rascally servants of mine began to wrangle and make a row as if the house belonged to them, and by the time I came home there was a fine uproar. Pack of monkeys! I gave a cough and walked in, and they all became dumb together, and then they sneaked out one by one, looking at each other as guilty and frightened as possible. 2. This morning, just as I was out of bed, in came the villains and dropped down on their knees as stiff as posts, and began, "Oh! we deserve to die," and so on; and they kept on praying and kowtowing, and begging pardon so dolefully, that my wrath began to cool a little, and I said to them, "Do you feel as if you *wanted* the stick, that you can't be quiet? If you oblige me to give you a thrashing, what good will it do you, pray? Now, if this happens again, look out for your skins; for I'll thrash you very soundly, I promise you. You won't mind unless I do." 3. And when I had done, they took themselves off, all *dja-ing* as they went.

1. 賊眉鼠眼 *tsei mei shu yen*, eyebrows of wrongdoers, eyes of mice; the *ti* adverbialising the phrase.
2. 使眼色兒 *shih yen-shai 'rh*, using colour of the eyes, with an expression of the eyes, to wit, such as is described in the foregoing clause; *q. d.* thief and mice-like glancing at each other, took themselves off one by one.
3. 槓 *chüeh²*, a short wooden post; straight-post-like.
4. 跪 *kuai⁴*, to kneel down.
5. 哀 *ai¹*, painful feeling; *ai ch'iu*, to implore.
6. 好好兒的 *'hao-'hao-'rh-ti*, of things, satisfactorily, arranged as they ought to be; of persons, quiet, orderly; your disorderliness [is it because] your flesh *yang*, itches, *s.c.* for the stick.
7. 再要 *tsai yao*, if on another occasion you are so minded, are set on like doings.

LESSON XLIV.

1. *Senior*. Just look at him, Sir; there he is, drunk again to-day; dead drunk, so that he can't keep his legs. I asked him if he had given the orders I desired, and he stared straight at me, heeling and lurching to and fro, without answering a word. Why couldn't he answer? He is neither deaf nor dumb. I'll give the scoundrel a very severe correction this minute; if I don't, I vow I wish something may happen to me.

2. *Junior*. Come, come, Sir, I dare say he forgot to go; and, then, as he knew he was to blame, he became frightened, and this was the reason why he did not answer you. As I happen to be by to-day, forgive him this once in consideration of that circumstance; and warn him from this time forth to make up his mind to beware of drink. You know what the proverb says, "The stocking is a sure find under the boot, and the

KEY TO THE TZŪ ERH CHI. Colloquial Series.

slave has as little chance of giving his master the slip." You can always get at him. If he reforms, so much the better. If he does not, and if he gets drunk in this way any more, thrash him as much as you please; and if I chance to be a witness, I shall not say a word for him.

3. *Senior*. Ah! you don't know, Sir, what a hopeless thing he is, and always has been; and as for drink, he'll give his life for it; it's dearer to him than his father's blood. I may let him off to-day, but I'll answer for it he won't reform. He'll not abstain for more than a couple of days, at the longest, and then he'll be drinking again as hard as ever.

1. 成泥 *ch'êng ni*, has become as mud; lies unable to rise; used only of persons lying senseless from drink, or who have been beaten till they were insensible.
2. 前仰 *ch'ien yang*, the body coming forward and the head *yang*, looking up; 後合 *'hou 'ho*, the body going backward and the head, *'ho*, meeting, doubling forward.
3. 叭 *pa¹*, not used alone; *ya-pa*, a dumb person.
4. 痛快 *t'ung k'uai*, not quite as in SECTION XI, 4, but as indicating a combination of promptitude and completeness; it may be applied to the despatch of any business.
5. 責罰 *tsê-fa*, to punish, but specially of corporal punishment.
6. 起誓 *ch'i-shih*, to make oath; observe the idiom; *q. d.* if I don't beat him [may I incur the penalty of breaking] the oath I swear to beat him.
7. 既然 *chi-jan*, since it is so that I am present.
8. 面上 *mien shang*, having regard for my face, not to put me to shame.
9. 戒 *chieh⁴*, to beware of.
10. 成器 *ch'êng ch'i*, to make an utensil, to be of some use or other.

LESSON XLV.

1. *Junior*. Why, what's the matter, Sir? Your face is as pale as if you had whitened it; and, since I saw you a short time ago, you have quite fallen away.

2. *Senior*. Yes, but you don't know what has happened since then. Sir, these last few days they have been cleaning the drains, and the stench was very bad; and besides this the weather has been so variable, cool one moment, and hot the next, that a man couldn't say how he was to take care of himself. As for me, the day before yesterday, it had been very cool up to breakfast time, but soon after it became so hot that no one could stand it. A violent perspiration broke out all over me, and I took off my long dress to cool myself, and drank a cup of cold tea, on which I was seized with a violent pain in the head, my nose began to run, a hoarseness came on in my throat, and I felt as sick and dizzy as if I was in the clouds.

3. *Junior*. You're not the only person in the same condition. I am out of sorts myself, and not moving about more than I can help. However, yesterday, I had the luck to throw up all there was in my stomach. If I had not, I should not have been able to hold myself up to-day even as well as I am doing.

4. *Senior*. I'll give you a rule to follow; a simple one. When you are hungry, eat sparingly. If you will do this, a little cold won't do you any harm.

1. 刷 *shua⁴*, not different in meaning from *shua¹*, to brush.
2. 冷孤丁 *lêng-ku-ting*, as inexplicable as *lêng-pu-fang*, SECTION XI, 35; something the same in meaning, except that the latter would rather be used where there had been cause of alarm.
3. 瘦 *shou⁴*, thin.
4. 掏 *t'ao¹*, to cleanse out a well, or a ditch; *t'ao kou*, to clean the drains.
5. 炮 *p'ao⁴*, properly, the action of fire upon meat; 燥 *tsao⁴*, dried by fire-heat; *p'ao-tsao-ti*, as if I had been roasted, my whole person *t'ou-'han*, throughout perspired.
6. 袍 *p'ao²*, properly, the long dress open in front below, worn by officials under the *kua-tzŭ*; in hot weather the latter is dispensed with. The common people erroneously apply *p'ao-tzŭ* to other long robes.
7. 暈 *yŭn⁴*, dizzy.
8. 忽 *'hu¹*, properly, to forget; hence not to attend to; *'hu-'hu*, wool-gathering.
9. 吐 *t'u⁴*, to spit out; *ch'üan t'u*, to throw up everything.
10. 扎掙 *cha-chêng*, to hold one's-self up by an effort; *q. d.* *cha*, planted in the ground, *chêng*, struggling. Observe the construction; [having done what I did I am able to-day to hold myself up by an effort;] had it not been thus, *yeh chiu*, then, even though I made the effort, I could not succeed.
11. 妨 *fang¹*, to injure, interfere with; though you *chao-liang*, encounter cold, even so it will not hurt you.

LESSON XLVI.

1. *Senior*. Dear, dear! what does this mean, Sir? It was only the other day that we met, and here you are with your beard grown grey, and your whole appearance that of an old man? Now, don't be angry with me for speaking out; but I do hear that you play, and that you have a number of gambling debts unpaid. This is no joke, if it's true; you had best give up the habit.

2. *Junior*. This is all the merest gossip; not a shadow of truth in it. Enquire carefully if you don't believe me, and then you'll see.

3. *Senior*. No, no; why should I enquire of any one else? No man is ignorant of his own doings. I could not but think there must be some truth in the charge when I found all our friends making it. Now, gambling is an evil without bounds; a bottomless pit to any victim that falls into it. If he does not get foul of the law, he plays away till he hasn't a cash left, and he is cleaned out of house and land before he gives over. I won't say that a hundred is a very large number, but I have seen or heard of more than a hundred cases of the kind. You and I are very intimate; and what would our friendship be worth if I knew of such a thing as this, and did not try to dissuade you from it? One word for all, don't gamble. That's all I have to say. You needn't insist on my "enquiring."

1. 陷進 *hsien-chin*, to fall into; if it be that you fall into [gambling], *na³*, in what [place] is there a bottom? *chiu-shih*, we may proceed hence to say that, &c.
2. 精光 *ching-kuang*, clean and bright. Observe the construction; *ti* representing the noun, of which *ching-kuang* is the attributive; *q. d.* in every case is it that the family estate is *nung*, worked-to, a clean bright [condition]; then, = before that, [the player] will let go his hold.
3. 賭 *tu³*, to play, gamble.

LESSON XLVII.

1. You drink very hard, I observe; you're never away from the wine; you're too fond of it, really. And when you drink, you will get so drunk; you never think you have had enough till you can't stand on your legs. This is not as it ought to be. Wouldn't it be better if you were to drink a little less than you do? 2. If one is dining out, or at a wedding, a little excess doesn't matter much; but what good can come of it, if, with special reason or without special reason, you have always the cup to your lips? You simply excite the disgust of your wife and children, and you get blown up by your elders, when they see you in this state. The least penalty you will pay will be the ruin of some business or other of importance; and you may do far worse; you may bring very serious calamity upon yourself. On the other hand, as for any man making wine the means of acquiring any particular accomplishment or developing any faculty, so as to be able to do what is right and proper in such wise as to make people respect one, *that*, I should say, is a thing that very rarely comes to pass. 3. In a word, wine is a poison as injurious to the mind as it is harmful to the body, and a man should on no account give way to indulgence in it. Look in the glass if you don't believe me, and you'll see how thoroughly the wine has stained your nose and face. What makes it worse in you, too, is that you are a man of a certain class, and to drink night and day as you do is an act of suicide, so far as your career is concerned.

1. 每逢 *mei feng*, every time you meet with; every time it happens.
2. 算了 *suan liao*; the latter is, here, the verb to finish; you *then*, when you can't stand, consider you have finished; not [before].
3. 赴 *fu⁴*, to repair to; *hsi*, see SECTION XVI, 47; *fu hsi*, to go to a great dinner.
4. 喜事 *hsi shih*, a joyful affair, a wedding.
5. 不是 *pu-shih*, a fault; here, the blame for it; *tê pu-shih*, to be found fault with.
6. 輕著 *ch'ing-cho*; observe the antithesis of *ch'ing* and *chung*, and our corresponding idiom; also that *cho* is here equal to *ti*, or to the classical relative *chê* so often used to isolate the thesis.
7. 藉 *chieh⁴*, to be beholden to.
8. 敬 *ching⁴*, reverence, reverential; *ching-chung*, to respect.
9. 毒 *tu²*, poison; *tu-yao*, a poisonous drug.
10. 鏡 *ching⁴*, a mirror.
11. 糟 *tsao¹*, properly, the dregs left after distilling spirit; hence, a soft broken condition such as that of grain so used; hence, thoroughly saturated as grain must be so to break; *tsao t'ou*, thoroughly saturated, the spirit within shewing itself in the face.

LESSON XLVIII.

1. I have had a great deal to do the last few days, and, after sitting up for two nights in succession, my whole frame was so exhausted that I had no spring left in me. 2. So, last night, I thought I would be in bed early, but it was'n't to be. There was a rendezvous of the family at my house, and how was I to go to bed and leave them to take care of themselves? Well, though it was a great effort, I did contrive to stay up and keep them company; but, oh! it was sore work for the eyes. My eyelids drooped, and I was quite stupid. However, there was no help for it till my guests departed. The moment they did, I clapped my head on a pillow, and lay down, all dressed as I was, and slept till about two o'clock, when I woke rather chilly. What had made me so I can't say. My stomach was puffed out and uncomfortable; I was burning from head to foot as if I had been over a fire; and, to add to all this, I had a pain in the ears which was so severe that it inflamed the whole jowl. I had no appetite left, and I was equally uncomfortable lying down or sitting up. 3. I thought the best thing I could do would be to abstain from eating altogether, and to take a purgative. This I did, and when it had carried away every thing inside me, good, bad, and indifferent, my stomach began to feel a little more at ease than it had been.

1. 熬夜 *ao-yeh*, to burn the night; to sit up all night working by lamp-light.
2. 普裏普兒 *p'u li p'u 'rh*, all, the whole tribe; said of persons or things.
3. 會齊 *'hui ch'i*, all met together; observe here, *'hui ch'i-êrh*, as if it were *'hui ko ch'i-êrh*, meeting made a full number.
4. 枕 *chên*³, a pillow for the head.
5. 腹 *fu*², the bowels.
6. 膨 *p'êng*², puffed out; used only of the stomach; *p'êng-mên*, puffed out and uncomfortable.
7. 發燒 *fa shao*, burning hot; *fa jo*, to be feverish.
8. 烤 *k'ao*³, to roast.
9. 搭上 *ta shang*, to add to; observe the construction; also add to this [there was that which] hurt the inside, *lit.* bottom, of the ear; the pain was such that also the whole cheek swelled.
10. 飲 *yin*³, to drink, not so used colloquially alone.
11. 臥 *wo*⁴, to recline, lie down; not used colloquially alone.
12. 停 *t'ing*², to stop, or cause to stop; I thought that the case was one for *t'ing-chu*, stopping eating.
13. 服 *fu*, not differing in sound or tone from the same character in SECT. X, 47, but, here, to swallow a dose; *i chi ta yao*, a dose of purging medicine.
14. 鬆快 *sung k'uai*, the opposite of *p'êng-mên*, the comfort derived from getting rid of the latter; *sung-k'uai*, may also be applied to the mind.

LESSON XLIX.

1. He had not much strength to begin with, and he never took proper care of himself. He was too fond of wine and women, and now his constitution is paying the penalty. 2. His present illness has been a long affair, but yesterday, when we went to see him, he managed to bring himself into the drawing-room to speak to us: "Really, gentlemen," he said, "you do me too much honour, putting yourselves to the trouble of coming to call on me so often this hot weather, and I am sure I can't thank you enough for the different things you are so good as to send me; there is always something coming from you. Of course I attribute the interest you take in me to our relationship. If you had no connection with me, I could not reasonably expect you to take such an interest in me. I don't say much, but I shan't forget your attention, and when I am well again I shall make you the fullest acknowledgments." 3. He went on in this strain, but it was evident at the same time what an effort it was to him to hold himself up. 4. We merely observed, "You are too sensible a man, Sir, to make it needful for us to say more to you than that you must take good care of yourself, and you will soon be well. We'll come and see you again when we have time." When we had said this we came home.

1. 損 *sun*³, to injure; his *ch'i-hsüeh*, breath and blood, his constitution, *k'uei-sun*, is deficient and injured, fails him.
2. 延 *yen*², properly, to go to a distance, or to go on for a long time; *yen chan*, as of a long cord wrapped round.
3. 勞動 *lao tung*, I with fatigue stir you, I give you the trouble of moving.
4. 不敢當 *pu kan tang*, I do not venture to bear, be the recipient of so much kindness; I am not worthy.
5. 感情 *kan ch'ing*; my *kan*, feeling in my heart, your *ch'ing*, kindly disposition, my gratitude for it, is *pu chin*, inexhaustible.
6. 相干 *hsiang kan*, to be concerned with; if you were *p'ang*, bystanding persons with no concern in me.
7. 惦 *tien*⁴, to think kindly of; *tien-chi*, to remember one with kindness. The character *tien* is not in the dictionaries.
8. 可露 *k'o lou*; the *k'o* has a certain disjunctive power, in answer to the *sui-jan* in the preceding clause; although such words were in his mouth, his person, to say the truth, *lou ch'u*, allowed to escape the appearance of one who could not hold himself up. Observe *lai liao* at the close, auxiliary of *lou ch'u*, the object intervening between the verb and its auxiliary.

LESSON L.

1. Last summer he did contrive to walk, but he has grown much worse in the last few days; so much so, indeed, that he has taken to his bed altogether. His people have no idea what to do for him; they are all confusion and racket; and the old folks are in such affliction that they have quite fallen away. 2. I went to see him the other day, and found him lying on the stove-bed, gasping for breath, and so thin that he was no longer the same man. I went up to him very gently and I said, "Are you any better than you were?" 3. He opened his eyes wide, and when he saw it was I, he grasped my hand in his own very tight, and he said, "Ah! Sir, no doubt I deserve my fate; I don't suppose that, after sinking so low, I can possibly recover. Of course I know it's my lot. Since I first fell ill I've been treated by every physician there is here, and I have taken every description of medicine, and again and again, just as I was beginning to improve, I have had a relapse. It's my destiny. I've done myself no injustice. But what moves me is the thought of my father and mother, who are now well on in years, and of brothers who are still children; and then all my nearest relations are up here too, and I must tear myself from every one belonging to me." 4. Before he had done speaking, his eyes were streaming with tears. It was a most distressing scene. Had one been iron and stone, one must have been quite upset at hearing him talk in this way.

1. 闔 *ho*², properly, a folding door; to close it; hence, all within it; hence, of persons, all; *ho chia-tzū*, the whole family.
2. 烘 *hung*¹, properly, the flickering or flaring of flames; *hung-hung-ti*, of restless, anxious, movement.
3. 倒 *tao*¹, not *tao*³, LESSON XL, 4, nor *tao*⁴, EXERC. VIII, 5; *tao*¹, especially of the breath when it is short; to gasp.
4. 大料 *ta liao*, most likely; *ta*, on the whole, *liao*, I imagine. See EXERC. XXVIII, 19.
5. 自從 *tzū-tsung*, both words meaning from in time; ever since. 6. 大 *tai*⁴, only so read in *tai fu*, physician.
7. 重落 *ch'ung-lo*, of sickness only; to go down a second time, to relapse.
8. 委曲 *wei-ch'ü*, injustice, oppression; *wei* means truly; *ch'ü*, as before, to bend; really no injustice; *q. d.* had I not taken all the pains I have to get well, I should have been unjust to myself.
9. 慘 *ts'an*³, to be moved in the heart; *tê 'huang*, as in EXERC. XXXVII, ex. 5.

LESSON LI.

1. If a man is not to be killed, it must be because it is his destiny to be saved. That night I was with our friend, he was very bad. He lost all consciousness, and didn't come to his senses again for a long time; and though I tried to quiet his parents, by begging them not to be alarmed, and assuring them that there was no danger, in my own mind, I must confess, I thought the case desperate. 2. However, the sick man and his parents had better luck than one gave them credit for. The day after I was there, a fresh physician was called in, and, from the time he began to treat him, the patient improved visibly from day to day. 3. I paid him a visit the day before yesterday, and though he is not quite himself yet, he has got back his colour, and he has picked up a little flesh. He was leaning against his pillow, eating. "Well," I said to him, "are you all right again? I congratulate you most sincerely on your escape. Your attack was a pretty severe one. You were at death's door, I can tell you." 4. He chuckled as I spoke, and, said he, "It's no merit of mine; it's heaven's love for you and the rest of my friends. As to danger, there is none now; it's a *bond-fide* recovery, I take it."

1. 救星 *chiu hsing*, a redeeming star, a spirit that will save one.
2. 沉 *ch'ên*², to sink in water; hence, in some phrases, weighty; *ch'ên-chung*, heavy, of things; grave, of affairs.
3. 甦 *su*¹, to revive, from death or from a swoon; *su-hsing*, reviving, to wake up, to come to life again.
4. 慰 *wei*⁴, sense of comfort in the mind; to cause it; to console; *an-wei*, to comfort, console.
5. 還元 *'huan yüan*, to restore the original *ch'i*, breath, animation.
6. 氣色 *ch'i sê*, the colour due to his reanimation. Observe the *k'o* for *k'o wei*, may be said to.
7. 脫皮 *t'o p'i*, you put off one layer of skin, *sc.* before you could get through your difficulty; you had a very narrow escape.
8. 嘻 *hsi*¹, to smile; in conversation, always doubled as here.
9. 災 *tsai*¹, any misfortune inflicted by heaven.
10. 大好 *ta hao*, as opposed to *'hao i tien*, a slight improvement. Observe again the *k'o* modifying the affirmation.

LESSON LII.

1. It's all very well your recommending me to take physic; but I have an idea of my own on the subject. If it was really necessary that I should take physic, I am not too stingy to buy some; one isn't such a fool as to love money better than life. But the reason why I object to medicine is, that the year before last I took the wrong dose, and very nearly killed myself. It makes my heart beat to think of it even now. 2. And then, as to the doctors of the present day, there may be some good ones among them, but not more than one per cent. All the rest care for is to get in the money as hard as they can. What does it signify to them whether a patient lives or dies? 3. Call one in, if you don't believe me, and try him. He may understand medicine or he may not; but if he doesn't, he won't flinch from undertaking the case. He comes bustling into the house, and, as he calls it, feels your pulse; that is to say, he puts his finger somewhere or other for a moment; then he dashes off a prescription, pockets his fee, and away he goes. If the case turns out well, then, it's all the skill of the doctor; if it does not, he says it was your destiny; it doesn't concern him the least in the world. 4. In the present instance I know very well what I'm about. Instead of swallowing every variety of medicine, all to do me no good, I shall keep quiet and take care of myself. I shall get well enough.

1. 曾 *ts'eng*², properly, past in time; here, it in no way affects the sense of 'ho.
2. 看 *k'an*¹, to take care of; to be distinguished from *k'an*⁴, to see, EXERC. V, 14.
3. 幾 *ch'i*¹, nearly; to be distinguished from *ch'i*³, EXERC. I, 9; *ch'i-chi-hu*, nearly; the 'hu being here merely an adverbial termination. Observe the idiom; ours would require *yu*, not *mê yu*, before *sang liao ming*.
4. 喪 *sang*⁴, properly, to die; here, to cause to die; *sang ming*, to do mortal injury to one's own life; not used of injury to [another's].
5. 醫 *i*¹, to treat as a medical man; *i-shêng*, a physician.
6. 診 *chên*¹, properly, to regard; to scrutinise; here, specially to feel the pulse; 脈 *mo*⁴, properly, any artery; here, specially [the pulse].
7. 藥方 *yao fang*, a prescription; *fang* being used in the sense of *fang-fa*, a way or means.
8. 馬錢 *ma ch'ien*, horse money, the doctor's fee.
9. 效 *hsiao*⁴, to succeed, result favorably; *pu chien hsiao*, to be sensible of no favorable result. Observe the *yü ch'i*, as compared with [the first proposition], *pu ju*, there is nothing so good as [the second proposition].
10. 倒好 *tao 'hao*; this reinforces the *pu ju*; the second proposition, whatever the merits of the first, *tao*, notwithstanding, is better.

LESSON LIII.

1. *Senior*. What does it signify to you if other people find fault with him? And then when I try to mollify you, why get more and more angry? Oh! you are too hot, really. Wait till they're gone, and then speak if you like. Why must you argue the whole case this very minute?

2. *Junior*. Come, Sir, I cannot stand this sort of language from you. We are both in the same boat. You yourself have a certain interest in this question; you don't mean to maintain, do you, that it doesn't concern you at all? Well, when they discuss him, it brings you and me more or less under review, and it is your place to stop them; but, instead of this, you take the same side as they do. This I don't understand, and I certainly do feel somewhat dissatisfied.

3. *Senior*. No, no. I did nothing of the sort. All I meant was, that if a man has anything to say, he should be gentle and quiet about it; but to fly into such a passion as you did, to be actually bursting with rage, is surely not the way to settle the matter, is it? All these people who are sitting here, are come here solely on your account; and what must you do but boil up in such style that one might suppose you wanted to turn everybody out of doors. They were so scandalized that they were all thinking of going away, and the reason that they did not go was that they didn't want to cause you the mortification you would have felt if they had gone; but if you keep on raving and storming in this way you'll make it as unpleasant for them to stay as to go; and then the next thing will be that you'll be cut by all your acquaintance.

1. 躁 *tsao*⁴, properly written with this, the 157th Radical; of the heart, easily moved; *chi-tsao*, impetuous.
2. 辨 *p'ien*⁴, to distinguish in the mind; *fên-p'ien*, to argue a point, not necessarily with vehemence.
3. 罣 *kua*⁴, properly, to hook on to; *ai*, generally, to impede; *kua-ngai*, to affect, more or less prejudicially.
4. 稍上 *shao shang*; see SECTION I, 50; *q. d.* the matter with its extreme end touches us; it more or less regards us.
5. 紮 *p'eng*¹, properly, to tie up; *p'eng-p'eng-ti*, tied tight; as, for instance, a drum-head.
6. 在坐 *tsai tso*, in this presence sitting, or, engaged in sitting.
7. 怒 *nu*⁴, rage, furious anger.
8. 冲 *chung*¹, of water bursting embankments; your only concern is rage boiling over.
9. 攆 *nien*³, to drive out; observe the construction; [instead of being calm,] *tao*, on the contrary you are *hsiang-shih ti*, one seeming, to want to drive away [every one, no matter] whom.
10. 山嚷 *shan jang*, clamour as within a mountain; *kuai chiao*, devilishly crying out.

LESSON LIV.

1. *Senior*. Well, now, from what I have seen of you in this affair, I should say that however well you may talk, you haven't the sense that, to look at you, one would suppose you had. If he chose to leave you alone, so much the better for you. Why should you go and provoke him? I advised you not to do it, but, instead of listening to me, you tore away as if you were possessed; and now here you are again having got the worst of it.

2. *Junior*. Oh! you don't half know him, the villain. Every one says he's a terrible fellow. He never shows mercy to any one that comes in his way. So long as he is not interfered with, it's all right; but if you cross him ever so little, he sets to work, might and main, to make his own side win, and he never stays his hand till he has carried the day.

3. *Senior*. Exactly so; but then, why not let a sleeping tiger lie? What is the fun of going out of your way to look for trouble? Remember what the proverb says, "Take a staff in your hand when you walk, and you won't tumble down; take counsel in action, and you'll make no false moves." Well, you had best lean on me now. Your own experience, unaided, won't carry you very far; I'm many years ahead of you on any given subject; and if the course you preferred had been the right course, so far from offering opposition, which would have been unjustifiable on my part, I should have felt it my duty to remind you that it *was* the right course; aye, and to urge you to follow it, had you been of another way of thinking.

1. 就是 *ch'iu shih*; observe that *ch'iu* is connected with *shih*, and not with the *chih* which precedes it.
2. 燎 *liao*³, originally, a torch; hence to illumine; *liao-liang*, of intellectual brightness.
3. 嗔 *ch'ên*¹, also written with other Radicals; to be angry with; to shew anger by speech or looks; *hsing ch'ên*, to provoke by anger or censure.
4. 你可 *ní k'o*, that you must provoke him, that you should think it right to provoke him. The Chinese, however, here assign *k'o* something of the power of the disjunctives, *ch'io*, *tao*, &c.
5. 指使 *chih-shih*, to give direction to and make to act; here, impelled by, *shên kuei*, demons.
6. 拘 *niu*⁴, also read *ning*³, to twist as a cord, a wire, &c.
7. 釘 *ting*¹, a nail; *p'êng liao ting-tzũ*, to run foul of a nail; kick against the pricks.
8. 該死 *kai ssũ*; construe thus; that one deserving death, tell me [if you can] what is he? There is no end to [his viciousness]; he is a notoriously terrible man.
9. 留分 *liu fên*, literally, to leave a portion, *sc.* of consideration for; *fên* being *ch'ing fên*, the apportionment of the feelings, of which more would be shewn to one man, and less to another.
10. 疊著 *tieh-cho*, reiterating, redoubling; *ching-rh*, muscle, muscular effort.
11. 佔住 *chan-chu*, to stand fast; here, to effect a position; that is if *chan* be written with the 117th Radical; if written without it, it means to usurp; but, so written, it is not found with *chu*.
12. 哄 *'hung*¹, to rouse to motion by a cry, not *'hung*³, to deceive.
13. 趣兒 *ch'ü-rh*, pleasure from seeing or hearing.
14. 跤 *chiao*¹, by itself, vulgarly, to struggle hard together like wrestlers, both with hand and foot; if you have *kuai kun-rh*, a staff such as old men lean on, you will not *tieh chiao*, get a fall.
15. 失著 *shih chao*; to err in your move; a figure taken from chess or draughts; *chao* is to move a piece in the one, or to put one down in the other.
16. 光 *kuang*, often vulgarly used as here, for only, alone; is it only your *chien-shih*, experience.
17. 提撥 *t'i-po*, to bring to the recollection, to remind of.
18. 豈有 *ch'i yu*, how should there be *tao*, on the contrary, *ch'ing-li*, justice, in stopping you.

LESSON LV.

1. (*Elder brother to younger.*) Why can't you behave yourself in society? People won't set you down as having nothing in you because you sit still, as a decent, orderly person should. If you never say a word, no one will accuse you of not having the use of your tongue. And what pleasure can there be in going on as you do whenever you find yourself in society; irritating this person or the other person by talking as if you wanted to raise a laugh against him. You don't perceive how ill it looks, but it makes all the rest of the company uncomfortable, and one of these days you will fall in with some one who is not to be trifled with, and when you come to grief, you'll understand the risk you run by this sort of conduct.

2. (*Friend, addressing the younger brother.*) What your brother says is very true, Sir. Quizzing leads to warm words, and, in the long run, to no good. You should mind what he says, for no one not connected

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with you would take the same interest in you; and, though you are so tall for your years, you are still young; you really must make a serious effort to break yourself of this habit.

3. (*Continuing to the elder brother.*) You and I have been young, you know, and, in youth, one is all for play. I should recommend you, without loss of time, to get him some man of good repute as a tutor, and let him read with him. He'll add by degrees to his stock of information, and as soon as he knows more of the world, he'll mend of himself. Don't distress yourself with the notion that he'll go to the bad.

1. 穩重 *wên-chung*, of gravity, decorum, opposed to 輕佻 *ch'ing t'iao*¹, levity, want of manners.
2. 雕 *tiao*¹, to carve wood.
3. 塑 *su*⁴, to model the human figure out of clay.
4. 廢物 *fei wu*, a thing to throw aside; who would say you were a thing to throw aside, a worthless article, carved of wood, or fashioned of mud.
5. 關切 *kuan-ch'ieh*, affectionately interested in; *kuan*, to connect, *ch'ieh*, to cut deep into.

LESSON LVI.

1. *Friend.* What odd behaviour to be sure! He stammers so when he is with anyone that it's impossible either to make out what he wants when he speaks to you, or to get an intelligible answer out of him; and he's in such a state of trepidation all the time, that he never knows when he ought to come forward, or when to go back. He always seems asleep; a perfect apology for a man, really. How can any one be such a booby as he is, at his time of life. You and his other friends ought to take him to task a little. It might do him good perhaps.

2. *Host.* Ah! you haven't been long enough acquainted with him to know him thoroughly. He has many an absurd trick besides those you have been enumerating. You may be sitting with him talking, and just as you have got upon one subject, some other comes into his head, and he'll make a remark about that; or he'll be staring at you with his eyes fixed, and his mouth open, and, all of a sudden, he'll blurt out some piece of incoherent nonsense, and make people split their sides with laughing. He came to pay me a visit the day before yesterday, and when he got up to go away, instead of walking straight on, he turned himself half round and moved backwards. I called out to him, "Take care of the doorsill, Sir!" but before the words were out of my mouth he had caught his foot against it, and over he tumbled on his back. I ran to help him in such a hurry that I was very near getting a fall myself. As to taking him to task, I have spoken to him often enough before now, but I found he was the kind of good-for-nothing that advice won't improve; so I don't see the use of wasting my breath on him any longer.

1. 動作 *tung-tso*, behaviour, whether as regards speech or action.
2. 結巴 *chieh-pa*, to stammer; as if, says one Chinese, *hsia-pa*, the chin, were *chieh*, tied to something.
3. 畏 *wei*⁴, to fear; *wei-shou-wei-wei-ti*, fearing the head, fearing the tail; extremely nervous.
4. 指教 *chih chiao*, to point out a man's errors for his edification; to pull him up.
5. 扶住 *fu²-chu*, properly, to support by holding under the arm; *fu-chu* may be used with persons or things.

LESSON LVII.

1. Did you observe, Sir, how ill natured he was all the time about my old clothes? 2. I don't want to boast of my superiority, but, really, for his years he knows nothing. As for this question of dress, neither he nor any of them understands it at all. New clothes are intended to be worn on extraordinary occasions. What does it matter if my home suit here, the clothes that I put on every day, be a little the worse for wear? If a man is an ignoramus he has something to be ashamed of; but what can it signify how he dresses? Take myself. I am not a dressy man I admit, but I am a great deal better off than people that are. 3. How so? Why, because I contrive to keep out of debt without applying to any man for help, and therefore I have nothing to feel shame about. As for our young friends there, I've something less than contempt for them. All they are good for is to dress themselves out in fine new clothes, and to swagger jauntily about; as if that made them respectable. They learn nothing that makes a man useful. And what is there wonderful in being swathed in silk and satin from head to foot, as they are? 4. Your thoroughly low fellows, who have not eyes to distinguish a lout from a gentleman, may mistake them for gentlemen, and make up to them accordingly; but I regard them simply as so many clothes-horses.

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. LV-LIX.

1. 膾 *ts'ao*², the same as *ts'ao*, LESSON XXXVII, 5; *ts'ao-chiu*, worn out.
2. 誇 *kua*¹, to praise another; to boast of one's self.
3. 即 *chi*², a word as common in the written language as *chiu* in the spoken, and used much as *chiu* is; *chi-ju* is more elegant than *chiu pi-fang*, well, for instance.
4. 求告 *ch'iu hao*, praying and appealing to.
5. 恥 *ch'ih*⁴, to be ashamed of.
6. 眼角 *yen chiao*, the corner of the eye; not even in the corner of my eye do I hold them.
7. 綢 *ch'ou*², silk, *tuan*, satin.
8. 裹 *kuo*³, to wrap about as a cord or bandage; swathed in silks and satins, *tao ti*, down to the bottom, *sc.* the feet.

LESSON LVIII.

1. *Senior*. You have no right to be taking him in in this way. When people ask you for an opinion in the most respectful manner, if you know the thing, good; if you don't know it, you should say you don't; but it makes you look as if you wanted to do them a mischief when you set them wrong by telling them what isn't the case. If the man were some scoundrel that one ought to have no love for, I shouldn't pull you up; but I can see that he's a very simple fellow. A single glance shows one that he is too slow to do any great harm. Supposing it was any one else that was humbugging him, it would be our place to remonstrate; and that you, instead of taking his part, should be using him so ill, is really more than I can put up with.

2. *Junior*. You don't understand him, Sir. He'd get round you soon enough, if you had anything to say to him. He's just that sort of being that *seems* to have no sense, while, in reality, he's extremely mischievous. You couldn't form an idea of his viciousness without some experience of it. He's full of shifts, and he'll circumvent any body. His way is to make sure of the line you are going to take. He'll lead you on till he has wormed your views out of you, and then he'll stand off and watch his opportunity. The moment he sees an opening, no matter how small, he'll follow it up and he'll checkmate you then and there. Now, with the risk I run in the case he was speaking of, do you think, Sir, it would have done for me to put him in full possession of my intentions? Admit that you have been censuring me unjustly.

1. 慢性子 *man hsing-tzū*, a slow-natured fellow; no great quickness either for good or for evil.
2. 過不去 *kuo pu ch'ü*, not to be able to pass, said of places through which there is no way; here, of the feelings, unable to pass by, put up with, the objectionable matter in question.
3. 愚 *yü*¹, stupid, inwardly; 蠢 *ch'un*, loutish, outwardly; both are used separately; *yü-ch'un* may be used of either stupidity within, or loutishness without.
4. 險惡 *hsien-ngo*, treacherous and evil; vicious, malevolent.
5. 據 *chü*, properly, to lay hold of; *p'ing-chü*, proof.
6. 勾 *kou*¹, to hook; *kou-yin*, to lead on.
7. 破綻 *p'o chan*, a rent and opening seam; a hole in one's coat.
8. 兜屁股將 *tou¹-p'i⁴-ku³-chiang*, to checkmate; *tou¹*, to raise as a napkin having something in it that one does not wish spilt; also, to take in the rear; *p'i-ku*, the buttocks; *chiang*, in the sense of a general, *q. d.* a general who takes his adversary in the rear; the king in Chinese chess is called *chiang*.
9. 徹 *ch'é*, properly written with the 85th Radical, to clear as water of its sediment; 底子 *ch'é ti-tzū*, cleared to the bottom.

LESSON LIX.

1. What has befallen our friend So-and-so? There he has been for the last few days with a face full of woe, looking as if he cared for nothing and had nobody to care for him. What is it all about?

2. I can't tell you. He used to be always out of doors; never at home, except on a wet day. If it wasn't snowing or raining, he was sure to be off in some direction or other. They never could get him to sit in the house with his hands before him. For some time past, however, he hasn't shown at all, so yesterday I paid him a visit.

3. Yes? And didn't you find him changed?

4. He's grown very thin, and he seems worn; in fact he looks as if he got no rest, night or day. His appearance disquieted me a good deal, and I was just going to ask him a question, when, as luck would have it, a relation of his came in, and I said no more.

5. Dear me! From what you say, I should infer that it's the difficulty he finds himself in about that business, you know, that is disturbing him so. Still, a man that has lived through hard trials, as the proverb says, is not to be frightened by the lesser ills of life; and seeing that What's-his-name has always come very well out of any serious difficulty he may have had on his hands in times past, I don't see why he should attach so much importance to a trifle like this. It's not worth so much distress of mind, surely.

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1. 愁容 *ch'ou-jung*, sorrowful appearance, *man mien*, all over his face; *jung*, the same character as *yung*, EXERC. XXXVI, 10, but with a different meaning.
2. 聊 *liao*², properly, to lean against, depend upon.
3. 賴 *lai*⁴, much the same as *liao*, and more in use; *wu-liao-wu-lai-ti*, in a listless apathetic manner.
4. 然而 *jan-erh*, read *jan -'rh*, nevertheless; *jan*, thus, this being so, *erh*, yet, notwithstanding.
5. 值得 *chih-tê*, is it indeed worth that *yu-ch'ou*, sadness and dissatisfaction.

LESSON LX.

1. You can have seen nothing of life to be in such a state of nervousness as this. If you have anything to say to him, why keep it on your mind, when, by going to him and telling him plainly what you think, you could bring the thing to a conclusion? He is only a man like yourself; he's not a beast; and, of course, he must act like a reasonable being. Why should he not? What you have to do is, first, to state how all this came about, and then to go over the whole ground step by step, arguing each point separately. Do you suppose that he will take your life in some way or other? that he'll murder you? or devour you? which? 2. Besides, when every one else interested is perfectly at his ease, is it manly in you to be in this state of chronic alarm, and taking all these precautions? 3. Follow my advice, and keep your mind easy like the rest of them. If he doesn't intend to let you have your way in the matter, if he's going to try a fall with you, he'll give you no law; and don't suppose that the state of terror you are in at this moment will bring you through without scathe; for it will do nothing of the kind. I have observed that, so far, no one has hinted that he does intend hostility, and my own idea is that the thing has long passed out of his recollection. If you think otherwise, set to work quietly, and try and get some information. But I believe he has forgotten it, and I'll engage that you have no trouble at all.

1. 動靜 *tung ching*, literally, to stir what is still; *mei tung ching*, not to move, to give no sign of concern; *lai pu lai ti*, whether anything is happening or not.
2. 味兒 *wei erh*, read *wê-'rh*, the odour, that by which the true quality is known of 'han-tzŭ, a Chinese; that is, a man.
3. 低 *tî*¹, low; *kao ti*, the height of anything, but, here, the keeping up or falling down; if, [like a wrestler,] he is about to see with you who is to be *kao* and who *tî*, to try a fall.
4. 而今 *êrh-chin*; up to the present time. So says a Pekinese, but, to judge from another dialect, *êrh* has simply the sense of *ju*, EXERC. XXXIV, 5; *q. d.* as at this time.
5. 探 *t'an*⁴, properly, to reach to one's self from a distance; to spy out; *t'an-tzŭ*, a spy; *t'an-t'ing*, to look out for information.
6. 管保 *kuan-pao*, to warrant; the first character adds nothing to the force of the second.

LESSON LXI.

1. *Senior*. You two used to be such friends, and now he never crosses your threshold; what's the reason?
 2. *Junior*. I don't profess to understand him. I suppose some of our people here must have offended him. If not, I can only account for it in one other way, and that is that he took offence at something I said myself. It was only a few words, and nothing that, considering the terms we had been on, need have put him out so that he couldn't forget it; but it did, and he gave up coming to see me. Not that that would have mattered so much, but what I don't understand is, why he should never be saying anything but evil of me behind my back; making me out so bad and so dangerous; never meeting any of my acquaintances without introducing my name and disparaging me. A short time ago, I was marrying my son, and feeling that it would be a shame not to ask an old friend like that to the wedding, I did write him an invitation, and he didn't send so much as a dog to acknowledge it. I may as well make no more acquaintances, really. Every one I have met has treated me with just the same want of regard.

3. *Senior*. Didn't I tell you you couldn't trust him, either for word or for deed? And you wouldn't even go into such a question. Indeed, you were far from satisfied with me for saying what I did.

4. *Junior*. True enough. As the proverb says, "You may know a man's face, but you can't tell what his heart's like." I couldn't see into his so as to know all that was in it of good or evil. All one can do is to be more careful in future.

5. *Senior*. That's the right thing undoubtedly. It won't do to call every man you meet your very good friend, indiscriminately.

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. LIX-LXII.

1. 好好端端 *'hao-'hao-tuan-tuan*, well and rightly; we indeed were in the habit of going on [with one another well and rightly.] See *hsing-tsou*, again below.
2. 上 *shang*, on or in; it was because of [what was] on, or in, a half sentence of talk.
3. 不犯 *pu fan*, here, to regard, concern; not worth remembering.
4. 當作 *tang-tso*, to treat as, to make of; treating me as *'hua pa 'rh*, a handle of discourse; *tsao-t'a*, to injure me, this is what *hsin-i*, intention?
5. 臉上 *lien shang*, must be construed as a noun, the subject of *hsia-pu-lai*, to be unable to lower, to let pass away, *sc.* not the face, but the regard it would shew to a friend.
6. 往後 *wang-'hou*, in after time, hereafter; *chieh-chiao*, to knit intercourse, make acquaintance.
7. 透徹 *t'ou-ch'ê*, thoroughly, to the bottom.
8. 一概 *i-kai*, the whole collectively, of men or things.

LESSON LXII.

1. *Senior*. He began it. Who was finding fault with him, I should like to know? It was *he* who forced me to speak by what he said. You are the last man I should think of trying to deceive, and I tell you that since New-year's day he has never once been to the office; and now to-day he comes in, after having been drinking somewhere or other, and the moment he sees me he calls out, "Hallo! how is it I find you here?" In other words, instead of being grateful to me for working double tides, and doing his duty for him a whole month, he attacked me as if I had been neglecting my own duty. I certainly felt very angry. However, I didn't think necessary to argue the point with him to-day. We'll see about it to-morrow.

2. *Junior*. I wouldn't join issue with him on the subject, Sir. Why should you be contentious? That's the very thing that he is. All you have got to do is to go on just as if you had heard nothing and seen nothing, and there will be an end of it. You are not obliged to take notice of him, are you?

3. *Senior*. Yes; but I can tell you, Sir, that forbearance to a bully like this, who is as insolent as he is cowardly, merely makes him more cock-awhoop. If he had said "I was only in joke; what I said slipped out unintentionally; I apologise for the rudeness of my remark," one might have forgiven him; but it wasn't so at all; he was flushed with anger when he spoke to me. Now, who is going to be afraid of him? I am sure I'm not.

4. *Junior*. Don't let him put you in a rage, Sir; I'll get in a rage for you. The drunken villain! I'll take him to some quiet corner, out of the way, and I'll shake my finger in his face, and call him all sorts of names.

1. 瞞 *man*², to blind, deceive.
2. 自從 *tzü-ts'ung*, from, a certain time; the combination has no greater force than either of its parts separately.
3. 走了 *tsou-liao*; on what *ch'ai shih*, official duty, has he gone? You could not, however, say *tsou-liao ch'ai-shih*, for having been on duty.
4. 脫空 *t'o k'ung*, withdraw [the person in order to enjoy] leisure; construe, if it were as he says, I, [though I] without allowing myself leisure, for a whole month have been bearing his office for him, [instead of having done well,] on the reverse am in the wrong, am I?
5. 頸 *k'eng*³, the back of the neck, written properly with the 181st Radical; *po-k'eng-tz'ü*, the back of the neck, which, say the Chinese, stiffens as one's choler rises.
6. 配 *p'ei*⁴, the mate of; to match with; *i pan*, of the same sort; *i p'ei*, a match with.
7. 競 *ching*⁴, to strive or to wrangle; not used colloquially alone, or otherwise than as here, in *ch'eng-ching*.
8. 耍嘴皮子 *shua tsui p'i-tz'ü*, literally, to fence with the lips, to bandy words with, in fun or in earnest.
9. 只當 *chih tang*, only to represent, to bear one's self just as if.
10. 跟前 *kên-ch'ien*, in the presence of, when you stand before this sort of *tung-hsi*, who insults the soft and fears the hard, [EXERC. VIII.]
11. 長價 *chang chia*, to increase in price or value of; said of things, or, as here, of self-esteem.
12. 冒失 *mao-shih*, by my abruptness, or inconsiderateness, I erred; a common form of apology.
13. 諒 *liang*⁴, originally, faith, confidence; hence, to assume as fact; in *yüan-liang*, it signifies forgiveness, this combination being an elliptical form of 原情諒事 *yüan ch'ing liang shih*, bethinking you of the matter, *sc.* my fault, forgive that matter.
14. 不成 *pu ch'eng*, a common form of ending a sentence interrogatively, especially when *nan tao* has preceded it. See [EXERC. VIII.]
15. 僻 *p'i*¹, unfrequented by man, out of the way and quiet.
16. 罵 *ma*⁴, to revile; *chih-cho*, pointing with the finger at his face.
17. 出出氣 *ch'u ch'u ch'i*, to vent rage; here, for another.

LESSON LXIII.

1. You false-hearted villain, you! To be showing these airs to me! Am I not fit company for you, I should like to know? What do you take yourself for, pray, that, right or wrong, you must always be laughing in your sleeve at me? If I were disposed to talk, we have been long enough in daily contact to enable me to do so; but I don't, because, if I were to go back on the past, the next thing you would accuse me of would be of trying to show you up. 2. I know as much about you in your home as you know about me in mine; it is not so very long ago that you used to catch it from everybody; and now, forsooth, you miserable wretch! you affect superiority over me. What do you mean by it? If you had said, "I had no business to say what I did," one might have forgiven you; but no, not a bit of it; nothing will make you give in; you are determined not to admit you were in the wrong. 3. What it is that you consider entitles you to conduct yourself with such impertinence to me, I cannot understand. We're too fairly matched, remember, for either to be afraid of the other. If you want to try a fall, I'm ready. If I hang fire, I'm no true man.

1. 壞了 'huai-liao, here, attributive of *ch'ang-tzŭ*, literally, the bowels, figuratively, for the inner man; ruined, corrupted, heart.
2. 譏諷 *chi¹-ch'iao⁴*, to criticise covertly; the first character used alone; the second not without the first. The combination may be used of criticism either to a man's face or behind his back, the critic not speaking plainly, but employing *ch'iao 'hua*, cunning talk, clever innuendoes.
3. 免 *mien³*, to avoid; *nei mien*, inevitably, *yu*, in the next place, you would say.
4. 揭 *chieh¹*, to open, disclose; *chieh tuan*, to shew up the short comings of.
5. 揉 *jou²*, to rub between the hands; used, by itself, of things; of persons, as here, with 挫 *ts'o*, a verb of the same meaning, used only with the first; *jou-ts'o*, to bully. Observe the construction; [since] you have ceased *shou*, to be subject to, people's bullying, then how many days is it?
6. 作足 *tso, tsu*, to play the part of a self-sufficient man. Observe the place occupied by the auxiliary verbs *ch'i* and *lai*.
7. 恕 *shu⁴*, to pardon.
8. 死扭 *ssü-niu*, literally, determined to twist something held in the hand. You were in the wrong, yet you, *p'ien*, specially, were ready to die rather than not twist; determined to have your way.
9. 一口 *i k'ou*, holding one language unchanged; *yao ting*, biting fast, not yielding.
10. 舉動 *chü tung*, rising and moving; conduct, behaviour.
11. 磴 *têng⁴*, properly, stairs, steps, of stone; *ta i ho têng*, is used of a halting advance, as if the person were mounting steps, not walking on a smooth level.

LESSON LXIV.

1. He's no good, that fellow; how came you to take a fancy to him? He may be a man in form, but he's a beast by nature. Keep clear of him, whatever you do. 2. Mind what I'm saying to you. He's a mischief-making scoundrel; a dark and dangerous man. According to him there's always a storm brewing somewhere. He'll get hold of some small trifle about a man, and blab, blab, he'll publish all over the place in a way that's intolerable; or he'll go and tell So-and-so something about you, and he'll come and tell you something about So-and-so, in order that he may set you both by the ears, and then step in between you as mediator. 3. If you think I'm not telling you the truth, observe this fact; not only has he no friend, but he's in great luck if he's spoken of without being abused. 4. Ah! his father and mother must have been a bad lot to have been the parents of a fellow so odious and contemptible.

1. 混帳 'hun-chang, literally, an account in confusion; a strong term of abuse implying certain mischievousness.
2. 行子 'hang-tzŭ, literally, one of a class; a fellow; but used always in a bad sense.
3. 心眼 *hsin yen*, the eyes of the heart or mind, by which its intelligence is emitted; it, the heart, should be red.
4. 嚼說 *chiao shuo*, to chatter, to babble; intensified by 'hun, preceding it. See DIAL. VIII, 81.
5. 不堪 *pu k'an*, not to tolerate, intolerable; construe, he *chang-yang*, promulges it to a degree that I *pu k'an*.
6. 傳 *ch'uan²*, to propagate reports; when read *ch'uan⁴*, a story.
7. 德 *tê²*, virtue; *tê-hsing*, virtuous conduct.

LESSON LXV.

Senior. I was coming home from the office just now, when, at some distance from me, I heard the noise of a large party on horseback. I looked hard as they came up to me, and I saw it was What's-his-name, our old neighbour; you know. Such a toilet and such a team, quite a case of "the sleek steed and the costly

cloak," and the man himself well filled out both in face and person! He saw me, but he took no notice of me whatever; screwed his head back and looked up to the sky. At first I was going to call out to him to stop, and I would have made him well ashamed of himself; but, on second thoughts, I said to myself, "Pooh! What's the use? It isn't his recognition of me that would make me respectable. Who has got leisure to go into such a question with him? I am sure I've not." 2. Dear me! you must remember well enough, Sir, how he used to go on down in our neighbourhood three years ago. He was wretchedly poor; so poor that, as soon as he had his breakfast, he had to set to work to secure a dinner. Day after day he'd be roaming about as restless as a spirit; when he had nothing to eat, doing without; but trying everyone for a meal; very lucky if he managed to pick up any trifle of the commonest description. He'd come to my house at least two or three times a day, and if he didn't ask for one thing he would for another. I should like to know what there was belonging to me that he didn't taste; he made my chopsticks shine again, he ate with them so often. Well, one fine day he becomes a new man, with means of his own, and his antecedents all pass out of his head. Really, without presumption, I think we can afford to be quite indifferent about the bearing of such a beggar on horseback.

1. 轟 *hung*, originally, a clatter of wheels; roar of thunder or of cannon; any loud clamour. Construe, there was a noise that came to be, was such, as if there were a large body of men, &c.
2. 裘 *ch'iu*², a certain long dress lined with fur, more commonly called *p'i ngao*; the words *fei ma ch'ing ch'iu*, sleek steed and light fur cloak, (the light fur being expensive,) are a classical passage somewhat shorn of its proportions, signifying a wealthy condition. [call, &c.]
3. 來著 *lai-cho* is auxiliary, observe, of *yao*, to be about to, not of *hsiu ju*, to insult; *pi shih*, at the time, I was going to
4. 游 *yu*², to roam; *yu hun*, a wandering spirit.
5. 希罕 *hsi-han*, rare; *shih-cho*, if he picked up one straw, even that, a straw, was esteemed a rarity.
6. 筷 *k'uai*⁴, the chopsticks, used as knife and fork by the Chinese.
7. 咂 *tsa*¹, to put in the mouth; to taste with the tongue.
8. 求不著人 *ch'iu-pu-chao-jen*, he no longer requests people, *sc.* to assist him; here, with money; it might mean with their talents; he is become independent.
9. 旦 *tan*⁴, properly, sunrise; *yi tan*, one day.
10. 景况 *ching kuang*, circumstances; *k'uang*, amongst other meanings has, classically, that of to bestow; hence, the condition of things bestowed by heaven.
11. 擡 *tai*², to carry; properly, as two men carry anything on a pole between them; *t'ai-chü*, only figurative, of extolling another or one's self.

LESSON LXVI.

1. *Senior*. Well, of all bad memories in the world, I do think yours is the worst. What did I tell you the day before yesterday? On no account to let any mortal know anything about this business; notwithstanding which you have let it out. All the arrangements you and I have been privately concerting have been made public, and at this moment they are the talk of the town. If they get to the ears of these people, they'll feel shame first, then shame will turn to anger; and if, in their disgust at our proceedings, they commence operations against us, a nice mess we shall be in. There's a good scheme brought to nothing, and all your doing.

2. *Junior*. You're blaming me unjustly, Sir, I assure you. It's of no use entering into particulars, for, under existing circumstances, you wouldn't believe me, if I made my innocence as plain as words could make it; but God sees my heart, and time will show whether I have been talking or not. In the meantime I should say that, instead of feeling unkindly towards me before you know whether I am to blame or not, you had best pretend to be entirely ignorant of the publicity of this affair, and keep your eye on the movements of the other party. If they are not going to quarrel, they are not; if they are, you'll have time enough to reorganise your plans and be prepared for them.

1. 囑 *chu*², to enjoin on another one's equal or inferior; *chu-fu*, not so imperative as *fên-fu*, which is to command as a superior. [figuratively.]
2. 洩漏 *hsieh lou*; both characters mean to leak, and serve, singly, in their literal sense; the combination is only used
3. 羞惱 *hsiu-nao*, not used except with the rest of the phrase; *hsiu* will become *nao*, and both be turned into *nu*, rage.
4. 動起 *tung ch'i*, with *lai*, as an auxiliary, to set going, *e. g.* mischief; here, the hand and foot, to act against aggressively.
5. 總然 *tsung-jan*, admitting that; although I were *fên-pien*, to argue, [until there was] a teeth-clean-mouth-plain—'s [state of things]. Observe that the word *ya-ch'ih*, teeth, is used for talk, as *ch'ih* in LXIX, note 4; *ch'ing-pai*, plain and clear; were I to argue till my talk fully explained this case.
6. 道理 *tao-li*, here in the sense of theory, system, again make a theory; devise some other order of proceeding.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

LESSON LXVII.

1. *Senior*. You are an excellent fellow, I know, with the best heart possible, but you are too blunt. When you know a man's faults, you give him no law at all; you will tell him plainly what you think. It is an act of friendship to correct one's friends' faults, but one should study the person to see whether advice will do good, before one gives it. It isn't right, surely, to tender advice to every one that comes under the denomination of friend, without reference to degrees of intimacy. Now in what you said to So-and-so, you meant well, I am sure, but it put him out very much. He stared with astonishment. "Ho, ho," thought he; "I must mind what I am about; he means mischief."

2. *Junior*. This is very salutary counsel of yours, Sir; it's no doubt the right medicine for my complaint. I have full faith in the prescription. I know as well as any one that this bluntness has always been a fault in my character. Something like this to-day turns up, my lips burn to speak, and out it comes. It's an old saying, that words addressed to a man who is not worthy of them, are words thrown away. I'll reform in earnest, at once; and if from this time forth, Sir, I commit myself by speaking when I ought to be silent, I'll give you leave to spit in my face.

1. 渣 *cha*¹, dregs, lees; here, impurity, unsoundness.
2. 規過 *kuei kuo*, to correct the fault of another; *kuei*, properly, a compass; *kuo*, transgression.
3. 親疏 *ch'in su*, near and far.
4. 不由的 *pu-yu-ti*, without one's allowing it, involuntarily; abbreviated from *pu-chin-pu-yu-ti*, not restraining, not allowing; independently of one's pleasure in the matter.
5. 與言 *yü yen*, to a person to speak; *pu k'o*, if it be not right to [such a person] to speak, *êrh*, and yet, one does speak to
6. 縱使 *tsung shih*, although; in no way differing from *tsung jan*, LXVI, 5. [him, &c.]
7. 啐 *ts'ui*⁴, to spit.
8. 沫 *mo*⁴, properly, scum; *t'u*, to spit; *t'u-mo*, spittle.
9. 領 *ling*³, properly, the neck; hence, to lead; from inclination of the head, (probably,) to receive; *ling-shou*, to receive, specially, if not solely, an injury; never used I believe, except when preceded as here by *kan hsin*.

LESSON LXVIII.

1. There is no better fellow than yourself, but it's too simple of you to keep on praising that friend of yours in the way you do. A scoundrel like that! What is there so wonderful about him? Why, you ought never to mention his name! 2. He's the kind of man that will agree to do anything so long as he has a favour to ask of you, but the moment his business is settled he turns on his heel, and forgets there is such a person as you in the world. 3. He was hard up last year, and he came to beg me to help him. No one asked him if he had anything to put down, but of his own accord he told me that he had got a nice book, "which," says he, "I'll send you to look at, if you like." 4. This was the promise he made me, but, when the loan was raised, not a word more did he say about the book. I waited a considerable time without any news of it, until one day we met, and then I asked him, "What about that book you promised me?" But instead of giving me any good reason for not sending it, on my putting the question to him in this way, face to face, he turned first red and then pale, and put me off with all sorts of excuses. 5. As for his book, a book is nothing so very curious. It didn't signify much whether he gave it me or not; but his gratuitous deception of one is simply disgusting in the extreme.

1. 稱讚 *ch'eng-tsan*, to praise; *tsan*, properly meaning to aid or support, should be distinguished from another *tsan*, of the same sense, which is simply this character written without the 149th Radical.
2. 吾 *wu*¹, a classical form of the pronoun of the first person; *chih wu*, more properly written with the 75th Radical, to the left of both characters, to make a defence, in speech, or action, where none ought to be made.

LESSON LXIX.

1. *Junior*. What motive you can have for so positively refusing to keep the present I have brought you, Sir, I really cannot make out. Do you treat me in this way because I came so late, or on some other ground? 2. As to the first, I have been in the habit of visiting here constantly, and I couldn't have done so unfriendly an act as to omit calling on your father or mother's birthday. What made me late was this, that I did not know in time that it was a birthday. If I had known it, I should of course have been here long ago. 3. I don't mean to say that my presence or absence would have made any material difference; still, had I been in

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. LXVII-LXX.

time, I might have been of use in helping you to do the honours, and as to my present, Sir, even supposing that your other friends and relations have brought things in such quantities that it is impossible to get through them all, and that the trifles I have brought are not worth mention, still they were brought to show that I have a certain sense of affectionate regard for your parents. 4. I don't presume to press your parents to eat my presents, but if they were just to taste them it would show a kindly feeling towards me, and this would make me quite contented; whereas, a positive refusal to receive them places me in a very disagreeable dilemma. It becomes as unpleasant for me to sit here as to go away.

1. 固 *ku*⁴, originally, fortifications; hence, adequate fortifications; hence, secure, impregnable; here, *ku tz'ü*, positively to decline.
2. 尙且 *shang ch'ieh*, a strong affirmative; *su-ch'ang*, all along, I, in very deed, have constantly come; [and this being so] on your parents' birth-day notwithstanding not to have come, &c.
3. 還少麼 *'hai shao mo*, are they indeed few? [No]. 4. 掛齒 *kua ch'ih*, to hang on the teeth, *sc.* to speak of.
5. 嚐 *ch'ang*², to taste by eating or drinking.
6. 倒爲了難 *tao wei liao nan*; [whichever I might do, my intention either way being good,] you nevertheless make me a difficult course.

LESSON LXX.

1. *Junior*. Have you heard what they say, Sir? That *gourmand* of ours is utterly ruined, and in the greatest distress; all in rags like a mere beggar, and shivering away there under a quilt that is all in pieces.

2. *Senior*. I said he'd come to no good, the gallows-bird! Last year he underwent every species of suffering, and, if he had had any strength of mind, he would have turned over a new leaf. We know what the proverb says, "If the poor man chooses to be the rich man's mate, the mate will have no breeches to wear." This is quite true, and, accordingly, it behoved our friend to revise his tastes. What business had he to be fancying this wine or that dish, and to gad about precisely as if he was a rich man and a grand seigneur? I said at the time, "Wait till the winter, and then we shall see how he gets on." And now there he is, in the mess I predicted he would be.

3. *Junior*. Yes, Sir; I don't wonder at your being down on him; still, now that he is in this wretched condition, it won't do to look on and see him die outright; will it? The right thing, it appears to me, would be for us each to give a trifle, and make a subscription for him.

4. *Senior*. That is, you would give him pecuniary aid. I don't think that's a good suggestion. I'll tell you why. He is so constituted, as you must know, that the moment he got hold of the money there would be an end to it; not a fraction would he keep in hand. He'd spend the whole of it. No; I should say that if we were to buy him a suit of clothes, that would be of some use.

1. 饒 *ch'an*², to be an epicure; *ch'an-tsui*, to gluttonise, to be always eating.
2. 破敗 *p'o-pai*, to be ruined; of persons, or temples, without funds; not otherwise used.
3. 襤褸 *lan²-lū⁴*, tattered and torn; the two characters not used apart from each other.
4. 花子 *'hua-tzū*, a beggar; *q. d. 'hao⁴ 'hua ch'ien chih tzū*, a fellow who has been fond of spending money.
5. 戰 *chan*⁴, properly, to fight in battle; here, and often, to tremble as from cold or fear.
6. 抖 *tou*³, to shake as you would a piece of paper to get the dust off it.
7. 披 *p'ei*¹, also *p'i*¹, to throw over one's person, to carry over one; carrying over his person a *p'o pei*, ragged coverlid.
8. 趁愿 *ch'ên yüan*, to come in for the wishes, *sc.* the bad wishes, of some one; *kai ssü-ti*, the deserving to die; the two epithets are entirely separate.
9. 志氣 *chih ch'i*, resolution; had there only been to his share a fraction of resolution.
10. 伴的 *pan ti*, an associate; used verbally in the foregoing clause.
11. 回過味兒 *'hui-kuo wei-êrh*, to profit by experience; the Chinese olive is said not to be tasted until after it is swallowed; its *wei*, flavour, then *'hui-kuo-lai*, comes back.
12. 心腸 *hsin ch'ang*, heart and bowels; here, for the mind; a man in sorrow may be said to have no *hsin-ch'ang*, heart to [do this or that].
13. 游玩 *yu-nan*, roaming about and amusing himself.
14. 上冬 *shang tung*, the beginning of winter; *shang-ch'iu*, the beginning of autumn; but *shang* is not so used with spring or [summer].
15. 可當 *k'o tang*; the *k'o* would not be used here, if the position that he ought to die were affirmative.
16. 攢 *ts'uan*², to pile up together; *ts'uan-ts'ou*, to make up a heap or amount by contribution.
17. 一套 *i tao*, of good clothes, would mean no more than a *p'ao-tzū* and a *kua-tzū*; here, a whole suit of common garments.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

LESSON LXXI.

1. *Senior*. How is it I have been so long without a sight of you? You manage to be running here and there and everywhere. Why can't you come to my house when you have a little time to spare?

2. *Junior*. I have been coming to pay you a visit for some time past, but I became mixed up in an affair that didn't concern me in the least, and I got so entangled in it, that, latterly, I have never had a moment to myself from morning to night. I have not been able to get away before to-day, and I should not have got away to-day if I hadn't told them what wasn't the case. I said I had business of importance, which was an untruth, and they have just let me go in consequence.

3. *Senior*. Well, you have come at the right moment; I was just feeling very low. You'll be able to give me a little of your company, I hope, so as to let us have a day's chat together. We'll have a quiet dinner, and then you can go. I'll not order anything additional.

4. *Junior*. But, really, it makes me uncomfortable to be turning the house upside down gratuitously whenever I come here. That's the reason I don't come much oftener.

5. *Senior*. Don't talk as if you were such a stranger, pray. When did the coolness commence between us? Another time, if a certain number of days were to elapse without a visit from you, I should get something ready, and send you a formal invitation; but what we have here is not worth talking about, so don't refuse it. Besides, I have eaten everything that you had to give me at your house, and if you are going to act so disloyally by me, it will be a plain proof that you want me not to go there any more.

1. 奔 *pên*¹, to run; when read *pên*⁴, it may stand alone, colloquially, for to go; as *pên*¹, it forms part of various combinations; *pên-po*, literally, to run as waves, to go hurrying about.
2. 摘 *chai*², so read only in this combination; properly, *chai*¹, EXERC. XII, 2, to take of, as one's cap, fruit on a tree, &c.; *chai-t'o*, to take one's self off, withdraw one's self.
3. 放了 *fang liao*, let me go, released me.
4. 騷 *sao*¹, originally, to stir, set in motion; to fidget actively or passively; *sao-jao*, to fidget a person, put him to trouble; *sao jên*, a man of troubles; elegantly, a poet; *q. d.* one who vents his *sao*, sorrows, in verse.
5. 外道 *nai tao*, reasoning on the basis of one's being an outsider; why should you thus regard yourself as an outsider?
6. 實誠 *shih-ch'êng*, truthful, reliable; *pu shih-ch'êng*, is the falsehood of politeness; it might, here, almost be rendered ceremoniously.

LESSON LXXII.

1. *Junior*. Oh! here you are at last, Sir. I have been waiting for you a long time. A few minutes more and I would have been in bed.

2. *Senior*. Well; what made us so late was this: we were just starting for your house when, to our horror, a fellow, who is the greatest bore in the world, presented himself, and set to work talking; din, din, on he went without stopping; all about nothing, too; first one trifle and then another; there was no end to it. If I had had nothing else to attend to, I shouldn't have objected to more or less of a yarn; I should have let him spin it out; but I feared that you would begin to feel uncomfortable at our non-appearance, so I was obliged to stop him by telling him that we were busy to-day, and must put off the rest of it till to-morrow. If it hadn't been for him we should have been seated here ever so long ago.

3. *Junior*. Oh! don't imagine that you are late; you have arrived in the very nick of time. Here! Who is outside there? Be quick and lay the table; the gentlemen must be hungry; and look sharp with whatever you have got to bring in.

4. *Senior*. No, no, Sir; pray don't give any such orders. A slice of meat, quite plain, will do very well. There is no occasion for all these dishes. You are not going to treat us as if we were strangers, surely?

6. *Junior*. Nay, what little there is here is only by way of showing my desire to be hospitable. There's nothing much worth offering you. But do eat something with your rice, Sir.

5. *Senior*. We don't require pressing with such a display before us, I can assure you. We are not waiting to be asked, and we shan't lay down our chopsticks till we can eat no more.

7. *Junior*. In that case I've nothing more to say; that's treating me as if you really loved me.

1. 死肉 *ssü jou*, dead flesh, a fellow without animation; unexpectedly there happened to present himself a certain *ssü jou*, who provokes people's disgust.
2. 刺 *tz'ü*⁴, properly, to pick with a point.
3. 休 *hsiu*¹, to rest; to cease; *tz'ü tz'ü pu hsiu*, the worry of incessant talking.
4. 絮 *hsü*⁴, gossamer, the down of the willow; the quality of cotton, &c., which may be drawn out to an indefinite length.

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. LXXI-LXXIV.

5. 叨 *tao*¹, colloquially, to talk; properly read *t'ao*¹, to receive, be the subject of, as kindness, mercy; *hsü-t'ao*¹, much talk; a long yarn.
6. 等急 *têng chi*, to be made impatient by waiting.
7. 坐煩 *tso fan*, seated a long time; *fan*, not here indicating fatigue either in one's self or one's host.
8. 副 *p'ien*⁴, to slice; *pai jou*, meat boiled without salt or seasoning.
9. 蔬 *su*¹, properly, wild vegetables; *ts'ai su*, food, dishes, in general, when a compliment to the *cuisine* is intended.
10. 當客 *tang k'o*, representing strangers; do you taking us act towards us as strangers; or, merging *pa* in *wo-mên*, as the object of the verb *tai*, do you treat us as strangers.
11. 就著 *chiu-cho*, literally, moving on to, proceeding to; adding something to the plain rice which he is already eating.
12. 盛 *shêng*⁴, a state of prosperity or affluence.
13. 設 *shê*⁴, properly, to place in order, to array; *shêng shê*, to put out in great abundance; used only, as here, of dishes; there is no occasion *kuo jang*, to exceed in invitations to eat and drink; there is an over-display of dishes, &c.
14. 我兄弟 *wo hsiung-ti*, me, your younger brother.

LESSON LXXIII.

1. Junior. Where are you from, Sir, may I ask?
2. Senior. I have been to visit a relation of mine who lives down yonder. Won't you step into my house and sit down, Sir?
3. Junior. Do you reside in this neighbourhood, Sir?
4. Senior. Yes; in this house. I moved here not long ago.
5. Junior. Oh! indeed, Sir. Then we are not so very far from each other. If I had been aware that you lived here, I should have called before. Go on, Sir, pray; I'll follow you, if you please.
6. Senior. What, in my own house? Who ever heard of such a thing? Now, please take the upper seat.
7. Junior. Thank you, I am very well where I am.
8. Senior. But if you sit where you are sitting, what place am I to take?
9. Junior. I have got a seat, thank you; and a seat with a back to it.
10. Senior. Here! Bring a light.
11. Junior. Not for me, thank you, Sir. I can't smoke; I have a sore mouth.
12. Senior. Well, then, bring some tea.
13. Junior. Drink first, then, pray.
14. Senior. After you, Sir. Boy, go and see what there is in the kitchen, and bring whatever is ready first.
15. Junior. No, indeed, Sir, do not put yourself to so much trouble. I have still got to go somewhere else.
16. Senior. But it's only whatever is ready; nothing is being prepared for you. Do try and eat a little of anything you please.
17. Junior. Not just now, thank you, Sir; but we are old acquaintances, you know; and now that I have found out where you live, I'll come another time and spend the day with you. To-day I really have not the time, so I'll say good-bye.

1. 來著 *lai-cho*, coming; having been to what place are you coming?
2. 順便 *shun pien*, elliptical for *shun-cho ni-ti pien tao*, your halt being an incident *shun*, in accordance with *pien tao*, the way most convenient to you; *shun pien*, cannot be applied to a course of action, or otherwise than here.
3. 上坐 *shang tso*, sit in the upper seat; generally to the left of the host, though, in some cases the arrangement of the room makes the right seat, as farthest from the door, or from the outer wall, the place of honour.
4. 靠頭 *k'ao t'ou*, something to lean against when one is seated; not necessarily the back of a chair.
5. 瘡 *ch'uang*¹, generally, a large boil or ulcer; a *k'ou ch'uang* may be any pimple in the mouth.
6. 將就 *chiang-chiu*, make an effort, so, although the food is not good, to eat it.

LESSON LXXIV.

1. Senior. You were out very late yesterday; whose house were you at?
2. Junior. I went to pay a visit to a friend of ours. He lives close to the west wall of the city, an

KEY TO THE TZŪ ERH CHI. Colloquial Series.

immense way from this; and then he made me stay and eat a bit of dinner with him; so that, altogether, it was rather late before I got home.

3. *Senior*. I had something of importance that I wanted to talk to you about, and I sent several times to ask you to look in, but your servants said you had left home in the cart, without saying where you were going to. "Well," I said, "he doesn't visit a great deal; he'll only have gone to see some one in our small circle, and he'll be certain to come here afterwards;" but no such thing. I waited till sunset, but you never came, and, thought I to myself, I might just as well not have waited at all.

4. *Junior*. I was out, Sir. I had started long before your messenger came to look for me, and when I got home, and my servants told me you had been sending for me three or four times, I would have come to you at once, but it was very late to be disturbing you; and, besides, I was afraid the street gates would be shut; so I waited till to-day, and here I am.

1. 圈兒內 *ch'üan -'rh nei*, within the circle, *so.* of our friends.
2. 小子們 *hsiao-tzŭ-mên*, the servants, not the sons of the house.
3. 柵欄 *cha⁴ -lan²*, a wooden-barrier or gateway at the end of a street, closed at night; *cha* is properly the upright poles, which form this, *lan*, the transverse beams that connect the poles; *lan-tzŭ* is becoming the term for an outlaws' stockade.

LESSON LXXV.

1. Wasn't it to visit your cemetery that you left town the day before yesterday?
2. It was.
3. How is it that you only got back to-day?
4. Our cemetery is so far off that you can't go and return in a day. You have to stay there a couple of nights. I started the day before yesterday, the moment the city gates were open, and I travelled all day; but it was night before I reached the place. I offered my meat and drink offerings yesterday, passed the second night there, and commenced my journey home with the dawn this morning; but though I didn't venture to halt, except for a mouthful of lunch, I only got back here just as the gates were being closed for the night.

5. Ay, they may say what they like about the preferableness of cemeteries that lie a good way off, but, if one's posterity have not wherewithal, they won't find it so easy to pay their visits there three times a year.

6. They will not, indeed. We had a cemetery very near the city, but as there was no room for any more graves in it, we engaged the geomancers to look at some ground for us, and we laid out ours where it now is, because they said it was a good spot for one. It is a long way off, to be sure; still, the long and the short of it is that we must manage to get to our cemetery somehow or other; like rich people, if we have money, or like poor people, if we have none; and supposing our circumstances were so narrow as to put a cart beyond our means, we could always reach the cemetery and pour our cup of wine to the dead if we would but walk there. As to what a man's descendants will do by him, that depends entirely upon their own dispositions. If they are good-for-nothing fellows, whose regard for their ancestors is so slight that they can't pay the usual visits to his tomb because it lies some distance off, it by no means follows that they would burn a piece of paper money to him, were the family grave-yard ever so near.

1. 莊子 *chuang tzŭ*, a small village; as we say, the country; observe *lai-cho*, as in LESSON LXXIII, shewing that the person addressed is returning.
2. 當天 *tang t'ien*, in one day; read *tang⁴*, but with the meaning of *tang¹*; so read apparently because *tang jih*, when it has the same meaning is so read, whereas when the latter is read *tang¹ jih*, it means, on the day when such a thing occurred.
3. 頂城門兒 *ting ch'êng mên -'rh*, as though I had *ting*, run my head, against the gate before it was opened.
4. 供 *kung⁴*, see EXERC. XXXVIII, 15; here in the sense of laying out a sacrifice; read *kung¹*, it means the evidence or admission of a criminal or a witness.
5. 打尖 *ta chien*, to eat any short meal when travelling. See *chien*, EXERC. XXX, 21; its employment here cannot be [explained.
6. 塋 *ying²*, a grave-yard.
7. 風水 *fêng-shui*, wind and water; a term for the condition of a locality geomantically considered; *k'an fêng-shui ti*, a geomancer.
8. 紙錢 *chih ch'ien*, the paper money, shaped like ingots, which is burned to the dead.

LESSON LXXVI.

1. Which of their family is it that is dead? I was passing their house three days ago, and I observed that they were all in mourning. It was my day at the office, so I hadn't time to make any inquiries; but I have just heard that a younger brother, or cousin of their father, is dead. Is it his brother?

2. It is; his own brother.

3. Have you paid your visit of condolence?

4. Yes; they were reading the service of the dead yesterday, and I was there the whole day.

5. Do you know when he is to be buried?

6. I hear about the end of the moon.

7. Whereabouts is their cemetery?

8. Close by ours.

9. Oh, dear! That's a long way off; I should say at least forty *li*, if not fifty. The next time you call, you can tell our friend for me how sorry I am to hear of his loss, and that I shall pay him a visit to condole with him in person as soon as I am off duty. And pray, whatever you do, let me know when they are going to bury his uncle; for, if it is not in my power to accompany the coffin to the cemetery, I shall certainly go with it outside the city. There has never been much intercourse between the nephew and myself, but whenever we do meet, we are very cordial. And, besides, all the world should be friends; so if I do go the whole length in testifying my sympathy with him on the occasion of so serious a loss, I don't apprehend that people will say that I am running after him.

1. 不在 *pu tsai*, not to be, to be dead.

2. 穿孝 *ch'uan hsiao*, to be in mourning; to be wearing clothes in token of *hsiao*, filial piety, or, in a more extended sense, family affection.

3. 該班 *kai pan*, to come to one's turn of duty according to the rollster; see *pan*, EXERC. XVI, 12.

4. 喪 *sang*¹, to die; death; to be distinguished from *sang*⁴, to do mortal, or, irreparable damage to; see LESSON LII, 4; *tiao*, literally, to hang up, *sc.* one's contribution of paper money; see above, LESSON LXXV, 8; *tiao sang*, to mourn with the bereaved.

5. 殯 *pin*⁴, to carry a coffin to the grave; *ch'u pin* is the funeral as the act of the family; *sung pin* may be the same, or it may be the attendance of friends at the funeral.

6. 道惱 *tao nao*, condolence in case of death; *tao*, to tell, *sc.* my sympathy with your *nao*, trouble, sorrow; see below, *fan nao*, in the same sense.

7. 信兒 *hsin 'erh*, as we say a word of intimation; whether in writing or verbally.

8. 偕們 *tsa-mên*, cannot be made here to include the person spoken to.

9. 走動 *tsou-tung*, of any ordinary movement; going about; *tsou-pu-tung*, unable to move.

LESSON LXXVII.

1. I was at home when he came; and lying down. All of a sudden something woke me. I listened and heard a strange voice in the drawing-room. Who can this be, thought I, talking so loud? Oh! of course it's that bore What's-his name. I went into the room, and, at the first glance, I saw it was he sure enough. And there he sat as stiff as a post, and talked and talked, first of this and then of that; his tongue never stopped from the moment he came in. And he staid such a time; two dinners might have been served while he was there. It was getting dark before he went away. 2. It really is too bad that a man should come to your house and sit there talking the whole day, whether he has got anything to say or not; and it is not only that this fellow makes your head ache with his exhaustive chatter about all manner of dirty trifles that have been talked of till they are stale, but he has got another detestable trick of laying hands on everything. When he is coming to call, everything, good, bad, or indifferent, has to be put out of his sight. You musn't let him set eyes on anything; if you do, he asks no questions, but he just snaps it up, and away he goes with it. 3. No one has ever been able to say a good word for him since he was born; and is it to be pretended that such men, who are but beasts within, in whom all principle is annihilated, are to have the monopoly of whatever it strikes them will be to their advantage?

KEY TO THE TZŪ ERH CHI. Colloquial Series.

1. 挺 *t'ing*³, of persons or things, to stick up stiffly.
2. 黃昏 *'huang-hun*, twilight of the evening only.
3. 穀 *ku*, properly, any kind of grain; *ku-tzŭ*, used generally of rice with the husk on; *ch'ên*, that is stale, and, here, spoiling; *lan chih-ma*, damaged sesame.
4. 餿 *sou*¹, rotten rice; to rot like rice; things, that were as stale rice and damaged sesame, that people have *chiang-chiu*, curiously discussed, until they were *sou*. Observe that all between *pa* and *shih-ch'ing*, is attributive of the latter.
5. 聽得 *t'ing tê*; [a person] listening arrives at the condition of a person whose head is quite aching, &c.
6. 惡 *wu*⁴, to hate; to be distinguished from the same character read *o* or *wo*, EXERC. XXXIX, 21; *k'o-wu*, odious, detestable.
7. 撈摸 *lao-mo*, properly, of taking things out of the water, generally, of picking up things.
8. 說頭 *shuo t'ou*, a point, or trait, of which one can speak favorably; he, *chê i pei-tzŭ*, this whole life-time of his, has never had that merit.
9. 雜碎 *tso sui*, properly, miscellaneous fragments; the offal of sheep and pigs.

LESSON LXXVIII.

1. What is the meaning of this? Don't you perceive what a bore you must be, always asking for anything out of the common way that you happen to see in people's possession? It's positively disreputable. After one has let you have things, too, ever so many times, because one didn't know how to refuse. Why can't you be satisfied? Why must you go on insisting on having everything that belongs to a man? 2. But worse than this, to be angry because you can't get it! Presents are a matter of favour; if people won't make presents, they commit no sin; and what right have you, therefore, to lose your temper with those that don't give what they want? Suppose that it was something of yours that some one or other took a liking to, mightn't you have a liking for it as well? And how would you feel if your wishes were not consulted at all, and the whole concern was carried off bodily? 3. I gave way to you yesterday, because I knew what an ill tempered fellow you are; but no one else would have done so. Now ponder my words well, and mend your ways without loss of time. 4. If you were a man of no means, it would be another affair; but that is not your case; and when you have wherewithal to feed and clothe yourself, what can make you so eager to lay hands on every small thing going? I wonder you are not afraid of being talked about as a man that can't see a thing belonging to another without begging for it.

1. 絮煩 *hsü fan*, the annoyance occasioned by trouble repeatedly given.
2. 本分 *pên fên*, one's proper duty.
3. 摔搭 *shuai-ta*, to fling things about; *shih hsing-tzŭ*, giving vent to temper; *shuai-ta jên*, to shew one's anger against a person by throwing things about.
4. 行子 *'hang-tzŭ*, slightly abusive, as above, in LESSON LXIV, 2.
5. 眼皮子淺 *yen p'i-tzŭ ch'ien*, the eyelid of no thickness; so that whatever is seen is thought worth having.

LESSON LXXIX.

1. "If you don't study in your youth," says the ancient proverb, "what will you do when you grow old?" The moral of which is, that all men ought to study with diligence, and that no man should be idle. But, of all people, it behoves the Bannerman to be diligent. For, whereas any man, no matter who, that achieves by application the power of doing something for himself, may be looked on as provided for,—to those who study so hard as to rise to the highest standard of qualifications, an official career is *a fortiori*, a certainty. 2. Now, to attain this point is more the duty of the Bannerman than of any one else; because he has to trouble himself neither about his food nor his clothing. He is exempt from agricultural labour, coolie labour, and mechanical labour. He has nothing to do but eat the rations given him by the State, without stirring from his place. And if, with all these privileges, he does not set to work in his youth to study hard, what qualities will he acquire that will enable him to exert himself in the service of his lord and master? Or what return will he make to heaven for bringing him into the world and keeping him in it?

1. 藝 *i*⁴, properly, ability; *shou-i*, handicraft.
2. 努 *nu*³, to exert one's self; *nu-li*, with all one's might, *ch'in hsio*, to be diligent in learning.
3. 以著 *i-cho*; the *i* in the sense of, to employ.

LESSON LXXX.

1. What is properly meant by the expression, "well-doing" is the observance of those principles in conformity with which it is man's duty to live, namely, duteness, subordination, loyalty, and truth. It is not only those who go sacrificing to spirits and Buddhas, or giving alms to the priests of Tao or Fo, that are to be accounted well doers. A man may be a vicious man, and if so, he may repair bridges, or mend roads, as much as he pleases, but will that give him absolution? Not at all; neither is it in the power of the very Buddhas and spirits themselves to bestow happiness upon him. 2. All that going to heaven if you fast, and going somewhere else if you eat meat, is mere talk got up by the priests of the Buddhist and Taoist sects to enable them to put bread in their mouths. It is not all to be taken for gospel. If they did not terrify people with this tremendous story and that tremendous story, how would they swindle them out of their money? And if they were obliged to confine themselves strictly to what Buddhism enjoins, to shut the gates of the temples, and stay quietly within doors, devoutly reading out their sacred books, never going abroad to convert the elect of Buddha, they would have neither food to eat nor clothes to put on; and then what would they do? Could they live upon air?

1. 悌 *t'i*⁴, duty to elder brothers and seniors, as *hsiao* is to parents.
2. 齋 *chai*, reverent, respectful; here, to shew respect to Buddha, by subsidising his priests. See note on DIALOGUE VII, 10; also below 4 and 8.
3. 解了 *chieh liao*, loosen, absolve him of his *tsui-ngo*, iniquities.
4. 喫齋 *ch'ih chai*, to fast; the same as *ch'ih su*, DIALOGUE VIII, 33, the opposite of 'hun ts'ai.
5. 獄 *yü*⁴, classically, a prison; *ti yü*, the hell of the Buddhists; *t'ien t'ang*, their paradise.
6. 借端 *chieh tuan*, to borrow a kind or form of things; to make something a plea for.
7. 餬 *hu*¹, only used in 'hu k'ou, to plaster the mouth, *sc.* with a little food, not more than will enable one to live.
8. 持 *ch'ih*², to grasp in the hand; *ch'ih chai*, maintain a reverent heart and bearing; to be devout.
9. 化緣 *hua yüan*, the begging of Buddhist priests, whose ostensible avocation is to 'hua, convert, those who *yu yüan*, those whose lot it is, *sc.* to repay the kindness done them by the priest now asking alms, when both were in a former existence

LESSON LXXXI.

1. Junior. I've come for the express purpose of asking your advice, Sir, in a matter that interests me. It's a thing that might be attended with certain consequences to myself, perhaps, were I to do it; but, on the other hand, it would be a great pity, now that I've gone as far as I have gone, to leave it undone. It's not in reason to let an advantage that is ready to drop into your mouth go away to other people who have no claim to it; but what with objections to doing it, and objections to not doing it, I am fairly in a dilemma, and I want you to tell me what line you think will preserve me perfectly harmless in the transaction.

2. Senior. Your course is clear enough. There's nothing to prevent you making your mind up, surely. Let the thing alone, and it will be all the better for you. How are you to keep people's mouths shut if you don't? And it's when the thing comes to be well talked about that you will find yourself in a difficulty. It's but little good you'll get out of it, and that little is neither more nor less than the first growth of future trouble. Whatever advantage may belong to it, there is, without doubt, disadvantage; and it will be too late to repent when you come to grief. My advice to you is not to hesitate. Make up your mind positively *not* to do the thing, and have no more to say to it. If you continue undecided, if you can't give up the idea, you'll be like the man who not only gets no rice into his sack, but loses his sack to boot. You'll incur all the disgrace that attaches to a discreditable affair.

1. 顯 *hsien*³, brightness; visibility; this thing is plainly visible and easy to be seen.
2. 那纔 *na ts'ai*, elliptical for *na-ko shih-'hou*, at that time; *ts'ai*, then, &c.
3. 拉扯住了 *la-ch'ê chu-liao*, to keep back from moving onward, where circumstances are the cause; were the cause a person, the verb would be *la chu*. The construction is here passive; *q. d.* if, delaying and doubting without intermission, you let yourself be held fast.
4. 打不成米 *ta-pu-ch'êng mi*; the verb *ta* is here a verb of action of which one object is *mi*, rice, and the other *k'ou-tai*, the bag, understood; *ch'êng* is the auxiliary meaning little else than *tê* or *liao* would mean.
5. 醜 *ch'ou*³, ugliness of the face; here, figuratively, of moral deformity.

LESSON LXXXII.

1. *Junior*. There is something I want to ask you to do for me, Sir, but I feel some delicacy in addressing you on the subject; I have asked so many favours of you. Still, if I don't apply to you, there is no one else who can manage the matter for me, and I am therefore come to trouble you once more.

2. *Senior*. Isn't it that affair in which you want Chang's assistance?

3. *Junior*. It is. How came you to know that, Sir?

4. *Senior*. Your son was speaking to me about it this morning, and I went over there at breakfast-time, but, as luck would have it, Chang was out. Towards noon, I went again; but, as I entered the court, I heard a noise of talking and laughing in the drawing-room. So I went up the steps, and quietly put my tongue to the window-paper, and on looking through the hole I had made, I saw a room full of people, one helping the other to wine, and the other returning the compliment; and the whole company eating and drinking, and as merry as possible. At first I thought I would go in; but there were a great number of the guests who were strangers to me, and it struck me that they would be dreadfully put out at my obliging them all to get up from their wine to receive me; so I withdrew. The servants saw me and wanted to announce me, but I made signs to them not to do so. Don't you disturb yourself, however. I'll arrange it all with him comfortably the first thing to-morrow morning.

1. 瑣 *so*³, properly, fragments of precious stones; hence, things small, trifles; *fan-so*, to give trouble to.
2. 纔交晌午 *ts'ai chiao shang wu*, just as [the *ssü* period, nine to eleven,] was joining the *wu* period, [eleven to one].
3. 階 *chieh*¹, a flight of stone or brick steps; in *t'ai chieh*, the word *t'ai*, terrace, does not modify the meaning.
4. 攪在一處 *chiao tsai i ch'u*, literally, stirred up together.
5. 冲散 *ch'ung san*; if I by *ch'ung*, breaking in, were to make them *san*, disperse, quit their places.
6. 得人意兒 *tê jên i-êrh*, to please people; *kuai*, as before, an intensive; monstrously to displease.

LESSON LXXXIII.

1. It wasn't of my own motion that I took charge of the affair for him, I am sure. I am a quiet stay-at-home sort of man, and I don't know where he found out that I knew the person he wanted; but he came to me again and again about him. "I rely entirely upon you, Sir," said he, and begged that I would be so good as to say a word for him. He never let me out of his sight, in short. 2. Well, as you very well know, I've always been a soft-hearted fellow, and when I saw a man in this kind of strait, imploring me on his knees to assist him, I hadn't the face to send him home discontented; and, as nothing I advanced would induce him to leave me alone, I undertook the commission for him. 3. So I spoke to my friend So-and-so about his affair, but I found that he was not, as I had hoped, alone in the case, and he declined to engage himself to me, as he said there were too many parties to be consulted. At first I was going to enter into particulars, and press the matter farther, but I thought to myself I had best say no more about it. To judge from appearances, the thing is not to be brought about, and what right have I to insist on anyone's undertaking it, *nolens volens*? 4. So I went back and told my principal what had occurred, and, instead of thanking me for the trouble I had taken, he turned round and abused me as a marplot, and scowled at me so that I really felt as if I had no hope left. If I had known what was to come of it, I certainly should not have spoken at all. What object could I have had in speaking?

1. 跪 *kuei*⁴, to kneel.
2. 推托不開 *t'ui-t'o-pu-k'ai*, though I *t'ui*, put forward excuses, *t'o-pu-k'ai*, I could not get myself away from him; *t'o* should be written with the 130th Radical.
3. 不承望 *pu ch'êng-wang*, contrary to the hope I had entertained; *ch'êng-wang*, recipient of hope, is not found except with *pu* preceding it.
4. 掣 *ch'ê*⁴, to pull towards one; *ch'ê chou*, to hold back by the arm.
5. 挽 *wan*³, colloquially, to force round, as the ends of a bow; *wan-'hui*, to force back from a direction already taken.
6. 壓派 *ya p'ai*, literally, with pressure to require; *p'ai*, being used in the sense of official requisition.
7. 允 *yün*, to sanction, give assent to; *ying-yün*, to promise assent, agree to a proposition.
8. 撩 *liao*⁴, to let down; a hanging screen, for instance; *liao*¹, to close up such a screen; it is here, of course, *liao*⁴.
9. 圖 *t'u*, used before as a map or plan; here, a verb; to contemplate, or plan.

LESSON LXXXIV.

1. I did think that I should have had no difficulty in arranging that affair of yours with him; but instead of that, he proved so utterly impracticable, the wretch, that it gave me a great deal of trouble before I could manage it. 2. When I told him what had passed between you and me in conversation on the subject, his countenance fell at once, and he told me I was talking nonsense. This made my blood rise directly. If that's to be the order of the day, thought I, so be it; and I felt every inclination to say something sharp to him in return. 3. But then I reflected and reasoned with myself. It would be a mistake, I said, to lose my temper with him; I am here about the business of friends, not on my own account; and if he and I fall out, it will be to the loss of other people's time and pains; besides which, after all, what will it cost me to give in to him a little? 4. So I let him run on finding fault till he was tired, taking all he had to give, without allowing a syllable to escape me; and I sat on and on, watching him and humouring him, until by degrees I got so far as to press my request on him earnestly, and he then and there assented. 5. Now, if I had been a little hasty, you see, your affair would never have been settled.

1. 一遍 *i-pien*, one time; here untranslatable in our idiom.
2. 惹他 *jê t'a*, to provoke him a provocation.
3. 爲的 *wei ti*, the cause, that which is the *wei*⁴, because of.
4. 容讓 *jung jang*, to give way to; *jung*, properly, capable of containing; used singly as to allow, to let, a person speak or act.
5. 數落 *shu-lo*, literally, to run down the whole score; used only as here of moderate vituperation; *wo shu-lo t'a i tun*, as we say, I told him all I thought about his conduct.

LESSON LXXXV.

1. *Host*. May I ask to what I am indebted for the pleasure of this visit, Sir?
 2. *Visitor*. Well, as our good luck has brought you and myself together in this world, we are come to beg you to let us have your daughter in marriage. My son here is not at all superior, I admit, to the rest of his kind, either in mind or person, nor does he possess any extraordinary accomplishments; but, on the other hand, he neither drinks nor plays, nor does he ever visit those haunts of dissipation where men lose their wits; he has never been astray. And now, gentlemen, if you don't consider him unworthy your goodwill, I shall ask you to be so kind as to tell him so. (*To his son*.) Step forward, and let us prefer our request with our heads to the ground.

3. *Host*. Stop, gentlemen! (*To all the company*.) Pray be seated, everybody, and hear what I have got to say. We are all kinsmen here, it is true; be our degree what it may, all of the same flesh and blood; there is no one present who is not known to everyone else. But what I have to say is this: Marriages, we know, are made in heaven quite independently of man; and parents, however great the affection with which they regard their children, can do no more than hope they may be matched in a manner that will satisfy their own anxiety to do their utmost for their offspring. Still, as my old people have never seen your son, I had better present him; and, on the other part, your ladies can have my little girl brought out for them to see.

4. *Visitor*. Certainly, Sir, you are quite right. Please go in and inform your ladies, and take my boy in for them to see. It will not be too late for him to make his *kotow*, when all parties are agreed.

1. 吾兄 *wu hsiung*, my brother; see above, LESSON LXVIII, 2.
2. 見教 *chien chiao*, to bestow instruction; the word *chien* is found in the sense of conferring, bestowing, in various complimentary phrases used in letters.
3. 有緣 *yu yüan*, see LESSON LXXX, 9.
4. 求親 *ch'iu ch'in*, to ask for [the daughter of the person addressed] as a wife for one's son, younger brother, or other [junior].
5. 超 *ch'ao*¹, literally, to overleap; *ch'ao ch'ün*, to rise above the crowd.
6. 迷 *mi*², to lose, stray off, the road; *mi-hu*, to cause to stray and make unsteady, used specially of libertinism; the expression *ch'ü-ch'u-êrh*, places one goes to, can be used in any connexion.
7. 棄 *ch'i*⁴, to abandon; *ch'i-hsien*, to leave a person unnoticed because he is not to one's taste; not used of things.
8. 叩 *k'ou*⁴, to knock the head; *k'ou ch'iu*, to ask a favour on one's knees.
9. 掖 *yeh*⁴, properly, to hold up by the arm; *k'u pa*, anxiously drawing out; *k'u yeh*, anxiously helping along, *sc.* the incidents that shall conduce to the children's happiness.

LESSON LXXXVI.

1. *Visitor*. Are not these clothes being made for your daughter's intended?
2. *Host*. Yes.
3. *Visitor*. And what are all these people about?
4. *Host*. They are tailors that have been called in for the job.
5. *Visitor*. Dear! dear! but have you forgotten our old ways then? Why, in former days, all the girls in the house could make clothes. If the question was the making up of a cotton *ao*, for instance, all hands took a part in laying the wadding and fitting the lining; and when this had been turned, one would be stitching the overlap, another would be laying the chalk line, and another closing the seam of the arm-hole, and another binding the collar. If there was a cuff to hem, it would be hemmed; if there was a button to be put on, it was put on; and in a day or two, at the most, the work was done. Even the caps were made in the house. People would have sneered at you if you had hired a tailor to make one, or if you had gone to the expense of buying one.
6. *Host*. What you say is quite correct, Sir. Still you only know one part of the story, and not the other. In the first place, is there no difference between the style of the past time and that of the present? In the next, the wedding-day is well in sight; we have but ten days left, all told; and though we are not giving ourselves a moment's rest, and the tailors are working night and day, it's a question now whether the clothes will be ready in time or not. If we were to hold on, *coute que coute*, to the old usage, why we should be like the soldier who comes on the parade-ground all in good time, and contrives notwithstanding to be late for parade. It would never do for us to let things be behindhand, surely, when we knew right well how time was flying.
1. 婿 *hsü*⁴, the husband of one's daughter; colloquially, he is always so-and-so's *nü-hsü*, but when asking the wife's parents about him, you call him *ling hsü*.
2. 以 *i*; a somewhat classical construction; *i* being used pretty much as *pa* before the object of *lun*.
3. 襟 *chin*¹, the overlap of the Chinese dress which buttons on the right breast and side.
4. 盪 *tang*⁴, the line made on the dress in chalk or ink, to guide the tailor in stitching.
5. 煞 *sha*¹, properly the same as *sha*, to kill; sometimes used as *'hên*, very; here, to close the seam of the *ko-chih-wo*, the arm-pit; not used of any other part of the dress.
6. 領條 *ling t'iao*, the strip of stuff that binds the neck of a garment.
7. 沿 *yen*², properly, the shore of sea, lake, or river; hence, along the edge of; here, of hemming the edge of the cuff slightly doubled back.
8. 見笑 *chien hsiao*, to laugh at; see *chien*, LESSON LXXXV, 1; people might *chien hsiao* in their hearts; here, without laughing outright, they laugh through the nose, sneer.
9. 掐 *chia*¹, to nip between finger and thumb.
10. 旂杆 *chi-kan*, flag-staff, staff of the colours; to be on the drill-ground and miss drill, *sc.* by falling asleep there, after being at the trouble of rising early in order to attend.
11. 成事 *ch'êng shih*, to complete the matter in hand, *sc.* as it ought to be completed; *ch'êng shen-mo shih*, how far would it be right, if *ta ch'êng-cho*, widely opening, the eyes, we were *tan-wu*, to make a mess of the business.

LESSON LXXXVII.

1. *Junior*. Where does this son stand in the family, Sir?
2. *Senior*. He is the Benjamin of the party; the child of my old age.
3. *Junior*. Has he had the small-pox?
4. *Senior*. He had it last year.
5. *Junior*. And do all these boys come one after the other?
6. *Senior*. One after the other, without a break. There were nine born, and there are nine there alive.
7. *Junior*. Is it possible? Well, Sir, in sober earnest I must say that your good lady is a clever mother and an experienced nurse; quite a *tzü-sun niang-niang*. You're a fortunate man, indeed.
8. *Senior*. Fortunate! I must have sinned in a previous existence, I think. The elder children are a little more bearable, but the chatter of these younger ones makes a din that gives me the headache.
9. *Junior*. Well, we're all alike in this world. Folks that have plenty of children and grandchildren are always discontented because the number is so large, while others, like myself, who have but few, are always wishing to have more, without being able to have them. It's a hard matter for heaven to satisfy both parties.
10. *Senior*. If your little girl had lived, how far would she have got in her teens?

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. LXXXVI-LXXXIX.

11. *Junior*. She was in her seventh year when she died; she would be ten years old if she was alive now.

12. *Senior*. Ah! that was a nice child. The mention of her name even now makes me feel for you. She looked so different and talked so differently from other children. If she was brought in to see any one she stood so erect, and her manner was so quiet; and when she came forward to ask you how you were, it quite touched one to look at her. That little tongue of hers, too, could talk of anything. If she was asked a question on any subject, she would come out with a long story, just as if some one had taught it her, and not omit a word. A child like that is as good as any ten. Mine here are not worth the trouble of bringing up.

1. 出花 *ch'u 'hua*, to have the small-pox; literally, to put forth flowers, to blossom.
2. 挨肩 *ngai-chien*, standing shoulder to shoulder; in which sense it may be used literally; here, figuratively, in consecutive [order].
3. 存了 *ts'un-liao*, there are preserved, there are alive.
4. 嫂 *sao³*, the wife of one's elder brother; *ta sao-tzŭ*, wife of one's eldest brother; the person addressed being complimentarily assumed to be this relative.
5. 吱 *chih¹*, with *cha*, a sound of chattering.
6. 老天爺 *lao t'ien-yeh*, the old lord of heaven, providence.
7. 沒得 *mei-tê*, she died, *lit.* was not, came to be not; generally read *mei-ti*.
8. 安詳 *ngan-hsiang*, may be used of demeanour that is *ngan-ching*, quiet, and *hsiang-hsi*, careful.
9. 可憐 *k'o-lien*, observe the construction; the *êrh* makes a substantive of *k'o-lien chien*, with tender feeling beholding, *q. d.* touched one as soon as one beheld her; *êrh*, a person, to look on whom moved one directly; *ti*, of that class was she.
10. 頂十個 *ting shih ko*, would be a substitute for ten; *ting*, in the sense of *ting-pu*, to replace.

LESSON LXXXVIII.

1. *Visitor*. It was really too good of you, when I had eaten of your morning sacrifice yesterday, to send your evening sacrifice to-day. Why did you?

2. *Host*. My dear Sir, not a word. It was my duty to present it, and I was just going to send to you to invite you to come over. But you know how all my people here are occupied. The pigs have to be killed and their insides made up, and all these things keep their hands so busy, that I had no one I could make a messenger of.

3. *Visitor*. Oh! I didn't wait for an invitation, for I know well enough that you have to attend to everything yourself, and that is why I engaged our friends here to come along with me and eat your *ta jou*. We did fear that we should be late; however, here we are in the nick of time. Now, gentlemen, we won't put our host to the trouble of attending to us individually, let us just sit down in a row, *seniores priores*, and begin.

4. *Host*. Let me beg you to eat, gentlemen. Put a little broth over the meat.

5. *Visitor*. Eh, Sir? What? Formalities on an occasion like this? Never was such a thing heard of amongst us Manchus before. The meat is your ancestors' dole, remember, and it is not in reason that your guests should require pressing to eat it. Friends and relatives who come for the purpose, should not either be received with ceremony when they arrive, nor accompanied to the door when they depart. This fashion you are introducing of pressing your visitors on such an occasion is quite out of order.

1. 背燈 *pei têng*, literally, behind the lamps, in the dark; used only with reference to sacrifices (offered by the Manchus only) after removing the lights. They *chi shên*, offer [pork] to the spirits, *so.* of their ancestors, shortly after midnight. The other sacrifice, also of pork, is offered in the dark, about eight on the evening of the same day.
2. 爿肉 *ta jou*, is the meat which has been offered in the *pei têng* sacrifice, and which, on the following day, friends are invited to eat.
3. 序齒 *hsü ch'ih*, in order of our teeth, that is, our ages.
4. 一溜 *i liu*, as a stream uninterrupted, the seniors not ceremoniously declining the upper seats.
5. 泡 *p'ao⁴*, properly, a bubble; here and elsewhere, to pour.
6. 克 *k'o¹*, classically, *k'o⁴*, to be able; here, without meaning, *k'o-shih*, being simply used to represent a Manchu word signifying bounty. More politely this *ta jou* is called 神餘 *shên yü*, the leavings of the ancestral spirits.

LESSON LXXXIX.

1. When we were in Manchuria we used to go out after game regularly every day, and one day that I was out, a roe-deer sprang out of the grass before me. I laid on with the whip immediately, and then I let

fly an arrow at him. It fell a little short, and by the time I got my hand behind me to draw out another, I could only just see his tail bobbing, and, in the twinkling of an eye, he was over the crest of the hill and breasting the hill next to it. I gave chase with all the speed I could muster, but he topped the hill and was off down the far slope of it. 2. Well, I kept my horse at it, and, the moment I got well up with the roe-deer, I let fly another arrow, but, this time, over his head. Strange to say, a deer that was coming cantering over the brow of the hill in my direction, stood right into my shot, and down he fell. 3. Such a throw is too good a joke, really; but, as they say, you get a thing always when you least expect it. I may as well keep the story to myself, however, for, if I were to tell it, people would think it was only a traveller's tale.

1. 關東 *kuan-tung*, the country east of the Shan 'Hai Kuan, the barrier which divides Manchuria from China Proper.
2. 尾巴 *i-pa*, the tail; the character *wei* is, in this combination, which is purely colloquial, pronounced *i*.
3. 山前 *shan ch'ien*, the front, the opposite side, of the hill I was ascending; having passed this, the animal was *wang shang*, ascending, the next hill.
4. 鹿 *lu*, evidently not the same as the *p'ao*, though what other species of deer there is nothing to shew.

LESSON XC.

1. *Senior*. I find it very dull this spring weather, sitting at home all day idle; and I have nothing to do.
 2. *Junior*. It is dull, indeed. I went out yesterday with a young brother of mine. He came in and invited me to go outside the walls with him for a stroll, and we went on till we came to a place that was all country, with a distant spring prospect that was really charming. Along the river banks the red peach-blossoms were looking so fresh, and the willow branches so green; all kinds of birds were calling pleasantly in the trees, and a gentle breeze blew the scent of the meadows against one's nostrils. Small craft were moving to and fro without ceasing on the water, and, on both sides of it, people were strolling about in parties of four or five. My brother and I followed a narrow winding path till we reached a spot where the wood was thick, and there all in one *tableau*, we saw before us a group of people, some playing the guitar, some singing, some selling tea and wine; and then, for refreshments, there were live fish and live shrimps to be had, and very cheap. We spent a full day enjoying ourselves. Don't take it ill of me, Sir, that I didn't ask you to accompany us. It wasn't that I wished to conceal our trip from you; but I feared that we might fall in with some one that would be disagreeable to you; so I didn't come to look for you.

1. 曠 *k'uang*⁴, properly, empty, vacant; hence, disused; *k'uang-yeh*, properly, desert and wild, but used of the country in general as distinct from the town.
2. 可愛 *k'o-ngai*; observe the construction; the prospect truly caused people *k'o*, to be justly able, *ngai*, to love it.
3. 桃 *t'ao*², the peach-tree.
4. 柳 *liu*³, the willow-tree.
5. 彈 *t'an*², to touch the strings of an instrument with the finger; to play on a stringed instrument.
6. 蝦 *hsia*¹, shrimps.

LESSON XCI.

1. The day before yesterday we made an excursion to the Western Hills, and I really may say that it was impossible to enjoy anything more. A ramble by day is pleasant enough we know, but it is even more delightful by night. 2. When we had had our dinners, we got into a boat, and, before very long, the moon rose as bright as day. We punted gently down the stream, and, as we came round a point in the hills, there lay a broad sheet of silver before us; sky and water so blended together that there was no saying which was which; hill and stream, too, in perfect repose. 3. We had punted the boat on to a spot where the reeds were thick, when, all of a sudden, the sound of a temple bell was heard, and as it came booming down the wind, one's heart felt as free as if all its cares had been washed away. In short we were in such a state of contentment, that I defy the gods themselves to be happier than we were. There we sat enjoying the thing more and more, and we drank the whole night long without either getting drunk or feeling sleepy. 4. It is but seldom in the course of one's life that one lights on such a moon and such weather; and when one does, it is a pity not to turn them to good account, is it not?

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. LXXXIX - XCIII.

1. 盡興 *chin hsing*, exhaustively pleasurable; *chin*, to exhaust; *hsing* for *kao hsing*, elevation of spirit. See *kao-liao hsing*, towards the end of the third paragraph of this Lesson.
2. 暢 *ch'ang*⁴, properly, to penetrate; to grow, increase; *ch'ang-k'uai*, the sensation of happiness belonging to freedom from care.
3. 撐 *ch'êng*¹, to keep off an assailant with the hand; with a boat, as here, to push with a pole, to punt; *ch'êng-p'o*, to burst, as a box over full.
4. 浩 *'hao*⁴, like a large sheet of water; *'hao-'hao*, sheet-like, *ju yin*, as silver.
5. 蘆葦 *lu²-wei³*, reeds, rushes; both may be used independently, as in *lu 'hua*, *wei 'hua*, the flower of such reeds; a reed is *i kên wei-tzû*.
6. 悠 *yu*¹, properly, mournful; also, distant; *yu-yu yang-yang*, mournfully spreading.
7. 慮 *lü*⁴, to bethink one, more especially of what is to come; to be anxious about, forethoughtful.
8. 皆 *chieh*¹, all; only used colloquially in some few combinations.
9. 出世 *ch'u shih*, not who have died, but who have left this world and become spirits.
10. 朗 *lang*³, bright.
11. 致 *chih*⁴, a word of many meanings; in books most commonly to cause, in which sense it occurs colloquially in the combination *i chih*, whereby was occasioned, the result of which was; hence, the cause, occasion; but, here, its sense is form, or appearance; *ching*, see LESSON LXV, 10; *ching-chih*, scenery, landscape.
12. 徒 *t'u*², originally, to walk on foot; also, empty; hence, *t'u jan*, in vain, to no purpose.
13. 度 *tu*⁴, to cross over, pass through; *hsü-tu*, vainly to pass; used humbly, elsewhere, in stating one's age; I have vainly passed so many years; here, *t'u jan hsü tu*, means to have passed by without availing one's self of.

LESSON XCII.

1. The day before yesterday we went out, a few of us, for a stroll, and, turn which way we would, we got into difficulty. First of all, as we left the city, we got off the right road, and made a round, I can't tell you where. However, by dint of asking here and inquiring there as we went along, we did hit the canal-lock. There we seated ourselves in a boat, and chatted and hobnobbed until we had dropped down to *Tung 'Hua Yüan*. Here we turned back, but by the time we reached the lock, the sun was well down. 2. So, as soon as dinner was over, I said to them all, "Gentlemen, we had better be off. The servants have all got to walk, and it's a long way home." Not a bit of it; nobody would stir; and there they sat on, talking and laughing, until, by-and-bye, they saw that it was close to sunset, and then they got on their horses and began to ride back as hard as they could. 3. By the time they reached the suburb, there was a slight glimmer of moonlight, and the people coming out of the city were all crying out, Make haste! and telling us that one leaf of the gate was shut to already. This made us more anxious than ever, and we laid on with the whip and pressed our horses up to the wall; but the rear of the party was shut out all the same. 4. It was certainly an expedition with a merry beginning and a sorrowful termination.

1. 受罪 *shou tsui*, literally, to receive punishment; here, to come to grief.
2. 放著 *fang-cho*, we let go our hold of *chêng-ching tao*, the proper or regular road.
3. 閘 *cha*², a lock in a canal; *cha-k'ou*, the points on the river bank at which the locks lie; *q.d.* their ports. See DIAL. VIII, 21.
4. 儘自 *chin-tzû*, not of the persons' will, but of their act; they sat on and on.
5. 恍惚 *huang³-hu¹*, properly, of indecision of mind, of which it is often used; but often, as here, of the struggling light of the sun and moon.
6. 加 *chia*¹, properly, to add to; but often employed, as here, for the verb *to use*.
7. 乘 *ch'êng*, literally, riding on; *hsing*, a merry, exalted, state of mind; *sao hsing*, having swept that state away.

LESSON XCIII.

1. *Visitor*. It's dreadfully hot. I suspect it's the very hottest day we have had this summer; there is not a breath of wind stirring. Everything in the house is so burning, it scorches one's hand to touch it, and the more cold water one drinks the thirstier one feels. I could see nothing else for it, so I took a bath, and after cooling myself a little while in the shade of the trees, I felt somewhat more at my ease. But you; what are you about? On a fiery day like this, when every one else is sitting stripped to the middle in dread of the heat, there you are seated writing, with your head down to the table. What sin did you commit before you were born? Do you intend to kill yourself?

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2. *Host*. This is all very fine talk for idlers like you, who have no business to do, and who just take your ease from one year's end to the other. But what do you say to the pedlars, for instance, who, in order to earn a hundred cash or so to keep them alive, have to run about in all directions carrying great loads, with their backs bending under their weight, and their necks stretched out, crying their wares till the perspiration runs off them like rain? Are they as well off as I am here, writing at any pace that suits me, and with wherewithal to live upon? Besides, it is the rule, and it always has been, that the summer should be hot and the winter should be cold. Let it be as hot as it will, put up with it quietly, and perhaps you may light on a cool moment. As the proverb says, "It will be cool, if you only determine it shall be." But you won't escape the heat, if you let it put you out at all, remember.

1. 立夏 *li-hsia*, the commencement of summer, one of the twenty-four fortnightly terms, into which the Chinese year is divided.
2. 頭一 *t'ou-i*; construe, the number one hot of days, the hottest of days; had the speaker meant the first hot day we have had, he would have said, *t'ou i t'ien ts'ai jo*.
3. 光著 *kuang-cho*, bare, naked.
4. 暑 *shu*³, sun-heat; *chung*, to hit as a mark; *chung-shu*, to get a fever, suffer from heat.
5. 孽 *nieh*⁴, the earliest sprouts of any vegetation; *tsui nieh*, the punishment incurred, according to the Buddhists, for sin in a previous state of existence.
6. 吆喝 *yao*¹ *ho*⁴, not used apart; to cry wares, &c. in the street; also to call to a person to desist, or to go away.
7. 易 *yi*, or *i*, used in EXERC. XXXVI, 11, as easy; here, to change.

LESSON XCIV.

1. *Host*. Hallo! Where have you been to in such rain as this? Come in directly.
 2. *Traveller*. I have been attending the funeral of a friend. The morning was dull, still, though it looked rather like rain at that time, the day was perfectly fine at noon; so I went. But, as we were on our way back, I saw the clouds begin little by little to gather, and in no time the whole sky was overcast. So I said to my people, I don't like the look of the weather; get on with you or we shall be caught in the rain. Well, as I was speaking, down it came with a rush, Sir. There wasn't much chance of shelter, as you may suppose, out there in the open country, and, as I couldn't get on my felt coat, or my waterproof, quick enough, I was wet through from head to foot.

3. *Host*. Never mind; change your clothes; I will give you some of mine to put on, and, as it's so late, you had better not go into the city till to-morrow. I have nothing much worth eating in this out-of-the-way corner; still, I have got some little pigs and chickens of our own rearing, and we'll kill one or two for your supper.

4. *Traveller*. Oh! no excuses, pray, on the score of my fare, Sir. I'm lucky enough, I'm sure, to have found so snug a billet to rest in. I don't see how I could have helped facing the rain otherwise.

1. 嚮 *hsiang*³, brightness; also, sound, in which sense, according to some authorities, it is here used with reference to the sound of the ground on a clear day; whether as bright or ringing, it is intensive of *ch'ing*, clear, fine.
2. 稠 *ch'ou*², thick, as grain growing close together.
3. 涮 *shua*¹, the sound of falling rain; it has no other meaning.
4. 毡 *chan*¹, felt, or any like fabric.
5. 棲 *ch'i*¹, to roost like birds; *ch'i shên*, to rest the body, set one's self down.
6. 冒著 *mao-cho*, running the head against; *han p'a*, is it indeed probable, that I could have gone on without facing the rain.

LESSON XCV.

1. I got an awful frightening last night. I had had quite enough of this succession of dismal days. What with a leak here and damp there, there was not a place in the whole house one could lie down in without getting wet. 2. And then the mosquitoes, the bugs, and the fleas, together were so intolerable that there was no getting to sleep. There I lay tumbling and tossing about without having slept a wink until after morning bells. I then closed my eyes deliberately, and in the course of a little time I was dropping off, when, just as I was half asleep, I was roused by a tremendous crash to the north-west of the house, that sounded as if a mountain had collapsed, or the earth been rent asunder. I lay ever so long trembling with fear and my heart going pit-a-pat, until at last I opened my eyes, and seeing that nothing in the room had been injured, I sent out to ascertain what was the matter, and was told that it was the end wall of a neighbour's house that had come down, undermined by the rain. 3. Dear me! it's something beyond a sleeping-man's powers of endurance, an uproar like that.

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. XCIII-XCVII.

1. 心熟 *hsin shou*, it was no longer a novelty; observe *hsia té*, raining it had attained to, had rained until, &c.
2. 蚊 *wên*², mosquitoes, gnats; *ch'ou ch'ung*, stinking insects, *sc.* bugs.
3. 蛇蚤 *ko*⁴ *tsao*³, fleas; *ko* is a character not recognised by the dictionaries; *tsao*, in books, is used alone.
4. 叮 *ting*¹, properly, of talk that bores one; worried me *té*, to such a degree that, it was really hard to bear them.
5. 忍了 *jên liau*, I bore it; *jên* is influenced by *ch'iang*; perforce I closed my eyes, and perforce I bore the annoyance a little [while.
6. 崩 *pêng*¹, the sound of a mountain overthrown or collapsing; used classically of the death of an emperor.
7. 响 *hsiang*³, to sound; properly written as in LESSON XCIV, 1, but with the 180th Radical under it instead of *hsiang*.
8. 陡 *tou*³, colloquially, of heights, precipitous, descending abruptly; *tou-jan*, suddenly.
9. 突 *t'u*, properly, to come upon unawares; to butt against; *t'u-t'u-ti*, knock, knock, as water bubbling up from a spring; here, of one's heart.
10. 山牆 *shan ch'iang*, the hill-shaped wall, the gable of a house.
11. 震 *chên*⁴, the shock of a clap of thunder, or to shock like one; how *ching-tê-ch'i*, could a man go through, the shock of such a sound.

LESSON XCVI.

1. Yesterday morning when I got up, it was so dark I thought the sun could not have risen yet. I stepped out into the court to look, and I saw that it was daylight, but that the sky was as black as pitch. However, I washed my hands and face, and I was going to start for the *yamén*, when it began to spit, and soon after I heard it pouring; so I sat down again, and I might have been seated time enough to drink a cup of tea, when there came a clap of thunder, followed by a fall of water just as if some one had upset a basin. I thought it was too violent a rain to last very long, and that I would wait a little, and start when it held up. But I was quite out; it rained all day and all night without stopping; nor was it till after breakfast this morning that the sun began to show himself a little. It's fine seasonable rain though, for all that. I should think the ground is well saturated everywhere. The autumn crops are certain to be fair.

1. 霹 *p'i*¹, the sound of a clap of thunder; not used alone.
2. 雷 *lei*², thunder; *p'i-lei*, combines the ideas of the suddenness and loudness of a clap of thunder.
3. 傾 *ch'ing*², to turn out the contents of anything by upsetting it; *ch'ing p'ên*, a bowl upset.

LESSON XCVII.

1. It was so cold the night before last that it woke me up, and I lay awake till morning. The moment it was light I jumped out of bed, and on opening the door to take a look, I found the whole place glittering white with snow. 2. About eleven o'clock, after I had breakfasted, it began to snow harder; the flakes grew larger and larger, and came fluttering wavily down. Said I to myself, "I've nothing to do. I wish a friend would drop in for a chat; how is this to be managed?" 3. To my great delight, just at that very moment, in came the servants and announced some visitors. I told them to put out something to eat and drink, and to light a pan of charcoal. Then I made haste and asked my friends to walk in, which they did. The wine and other things that were ready were brought in, and we sat sipping our liquor without hurrying ourselves, until by-and-bye we had the door-curtain rolled well up to see how things looked, and there before us was a superb snow-scene that beat anything one had ever beheld. The snow was falling thick in all directions; hill, stream, and woods, all white with it. The sight made us jollier than ever. We got out the chess-board and played two games, and after dinner, just as it was dusk, our party broke up.

1. 飄 *p'iao*¹, to whirl round as wind.
2. 飄 *yao*², the same as *p'iao*, unless combined with which it is not found.
3. 爇 *lung*², to prepare a stove; make a fire.
4. 簾 *lien*², a curtain or screen, properly of split bamboo, but also used of those composed of other materials.
5. 雅 *ya*³, of anything that is nice, refined; *ch'ing-ya*, may be said of scenery, of the interior of a house, &c.; the snow-scene, as compared with anything, was fine.
6. 紛 *fên*¹, in numbers and in confusion.
7. 棋盤 *ch'i p'an*, would be a chess board; *i p'an ch'i*, a set of chessmen; *hsia-liau i p'an*, played one game.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

LESSON XCVIII.

1. Yesterday we were all at the *yamén*, and it was a fine clear day without a breath of wind. All of a sudden, the sun began to look gloomy, and I said to the rest of them, "I don't like the look of the weather; we are going to have a blow, and we had best be off." They all thought so too, and we broke up accordingly. 2. I had just reached home when the storm began in earnest. The way in which the blast roared through the trees was something awful, and this continued until after midnight, when the wind lulled a little. 3. But as I was coming here this morning I remarked that every one I met was doubled up with the cold. People were all hissing and blowing, and running to keep themselves warm. 4. As for me I got on pretty well at first, for I had my back to the wind; but when I came to breast it, the cold set my cheeks and my whole face tingling as if they had been pricked with needles. My fingers grew so stiff that I couldn't hold my whip; and my very spittle became ice before it could reach the ground, and broke in pieces as it fell. 5. Never did anybody in all his life see such cold.

1. 慘淡 *ts'an tan*, of weather, gloomy; *ts'an*, of the sky, sad; *tan*, of the sun's rays, weak.
2. 吸 *hsi*¹, the sound of drawing the breath in; 'ha, here, the sound of the breath emitted.
3. 攣 *lien*⁴, of the fingers stiffening; *chü-lien*, so stiff that they could not *chü*, keep their hold of anything.
4. 跌碎 *tieh-sui*, broke in pieces as it fell.

LESSON XCIX.

1. Man stands highest of all created beings, as being possessed of reason. If he did not know good from evil, if he could not understand the rule of right, wherein would he differ from the beasts? 2. Well, in the relations of friends, the right rule is that each should treat the other with proper respect, is it not? That I should show a certain deference to you, and you to me? 3. Now, this fellow, ever since he has arrived this time, has been bullying and over-bearing on all occasions; giving people whatever bad language came into his head. Whether he thinks this clever, or what else may be the meaning of his conduct, I can't say; but just look at the man with that ill-favoured phiz of his and his large paunch; and to think that a genius like that has the pretension to imagine himself a man of education, is enough to make one's flesh creep. Then his voice is more like a dog's bark than anything else; it disgusts people so that they can't bear to hear him speak. 4. If he had any of the proper sentiments a man ought to have, he would feel how unpopular his way of talking makes him; but, no, not a bit of it, he bears himself as if it made everybody like him, and he was all the more contented in consequence. I can't understand it. 5. His father was always a good enough kind of man when he was alive. What sin could he have committed before he was born, to breed such a good-for-nothing as this? However, there's nothing before him now; his father expended all the luck of the family. He has come to the end of his tether, and as for rising any higher, as he expects, I should like to know how he is to compass it.

1. 畜 *ch'u*⁴, originally, to breed or rear; domestic animals; *ch'u-shêng*, animals, not being wild animals; here, the beasts of the [field].
2. 豪 *'hao*², among other meanings, eminent by prowess, heroic; here, in a bad sense.
3. 橫 *'hêng*⁴, see *'hêng*², EXERC. XL, 12; here, morally what *'hêng* is materially; *'hao-'hêng*, the qualities of a bully.
4. 信著 *hsin-cho*, trusting to; *q. d.* leaving it to his mouth, *'hun ma*, at random to abuse, people.
5. 嘴巴 *tsui-pa*, properly, the cheeks; *tsui-pa ku-tzŭ*, the jaw-bones; here used for the whole face, that face being ill-looking.
6. 臃 *ku*³, to bulge out, as paper, a wall, &c.; here, of the person.
7. 傻 *sha*³, properly, a sharp-fellow; but colloquially, always the reverse.
8. 肉麻 *jou ma*, the flesh creeping; *ma*, elliptically representing *ma mu*, hemp-seed and wood, used for inanimate matter; hence, the affection of a foot asleep, or a palsied limb which is *ma mu*.
9. 腆 *t'ien*³, thick, substantial; here, of the skin of the face; brazening it out, he *pu chih ch'ih*, is insensible to shame.
10. 興頭 *hsing-t'ou*, happiness, contentedness; *hsing*, as in *kao-hsing*, LESSON XCI, 1; a man's *hsing-t'ou* may be *'hao*, or *pu-'hao*; that is, he may be contented or discontented.
11. 福分 *fu fên*, the amount of happiness allotted [his family], his father *hsiang chin*, enjoyed to exhaustion.
12. 結果 *chieh kuo*, he has formed into fruit; *q. d.* he has done blooming, he has come to the end of his career.
13. 陞騰 *shêng-t'êng*, to rise; *sc.* as an official.

PART VI. THE HUNDRED LESSONS. T'an Lun P'ien. XCXVIII-C.

LESSON C.

1. What do you mean by leading such a life as this? All you do of a day is to fill your belly, and then to take up your guitar, or your lute, and go on strumming upon it for no purpose that I can make out. Do you propose to make yourself famous by your guitar playing, or are you going to get your bread by it? 2. We have the luck to be Manchus, and as such we have Government rice to eat, and Government money monthly to spend. Our quarters, from the roof that covers our families to the ground that is under our feet, are all our master's. We owe him some return then; and when a man, while he neglects the acquisition of things right and proper for him to learn, and displays no zeal in the discharge of his duty, devotes himself heart and soul to such an accomplishment as this guitar-playing, he is a disgrace to the name of Manchu. Surely it would be better worth your while to be studying than expending all the best powers of your mind on a subject of this sort. 3. Recollect that the proverb says, "It is as much the mission of man to rise as it is the property of water to descend;" and remember that, however great proficiency you may achieve on the guitar, you won't escape the repute of being a dirty low-caste individual. Will your ability to play the guitar avail you as a qualification when you come to be pitted against other competitors for office, pray? 4. Certainly not; and if I am not speaking the truth, perhaps you'll name some one high in rank or office who owes his first appointment to his skill on the guitar, will you?

1. 琵琶 *p'i²-p'a¹*, a certain stringed instrument.
2. 絃 *hsien²*, also a musical instrument; *t'an*, to play, either on it, or on the *p'i-p'a*; see LESSON XC, 5.
3. 頭頂 *t'ou-ting*, what my head rises to, *sc.* my roof; *chiao tz'ü*, what my foot treads, *sc.* my floor.
4. 鑽著 *tsuan-cho*, burrowing with, *sc.* the mind.
5. 玷 *tien⁴*, a blemish, as on a jewel.
6. 汚 *wu¹*, foul; *pei-wu*, mean and dirty.
7. 出身 *ch'u shên*, to commence an official career.

END OF KEY TO PART VI.

PART VII. THE TONE EXERCISES. Lien-hsi Yen Shan P'ing-Tsé Pien.

The following Part, as described by its Chinese title, is *pien*, a compilation, *lien-hsi*, for practice in, *p'ing-tsê*, the tone system, *lit.*, the smooth and the deflected tones in vogue, in the metropolitan department of *Shun-t'ien Fu*, classically distinguished as *Yen Shan*. It will be seen that page 219 repeats, in the same order, but, for practice sake, without the orthography, the table of characters given on pages 8-11 of Part I, as representing the Sounds of the Dialect. Let these be denominated, for the moment, Sound Index characters. In the succeeding pages of the part before us will be found a Chinese text in columns headed each one by a Sound Index character, having immediately below it a note of its meaning in Chinese; below this note, a series of four places, some occupied by characters, some blank, which represent the Tone Classes, or changes of tone to which each Syllabic Sound is liable, and may therefore be called the Tone Scale; and below the Tone Scale, a corresponding series of short exercises in the Tones. The Sound Indices are ranged from left to right in their original numerical order, but if the student be at any time at fault, his search will be farther guided by the numbers placed under every fifth character, which refer him to the Sound Table in Part I.

The note explaining the sense of the Sound Index is composed in accordance with a Chinese method of illustration which cannot be too soon taken into account; I have enlarged upon its importance in the Preface. And now as regards the Tone Scale: where the *yin*, sound, represented by the Sound Index, is common to *tzü*, written words, in all the four tones, the Tone Scale exhibits four characters, of which the Sound Index is one, placed in the order of the Tones; the *shang p'ing* taking the upper place in the series, the *hsia p'ing*, the second, and so on. Where no *tzü* is to be found under a particular tone, the interruption of the series is marked by a circle. If the student listen carefully to the teacher reading the Tone Scale of one Syllable after another, he will not be long, unless his ear is unusually defective, in catching the chime of the Tones, and, this once caught, he will soon habituate himself to determine the Tone of any *tzü* that he may hear pronounced for the first time.

The short exercises which follow the Tone Scale, are composed of the words given in the Scale, combined each with one or more such words as they most ordinarily accompany. The text of these is repeated in the Key with orthography and tone marks, and a careful translation. As the combination given in the explanatory Chinese note appended to each Sound Index, is itself always one of the exercises, its meaning must be looked for amongst the translations of these.

It is scarcely requisite that anything more should be said as to the manner of using these exercises or upon their utility. Different ears are differently accommodated, and it will appear to some that the law and practice of the Tones is more satisfactorily understood from the study of examples of greater length, and unrestricted by the regular sequence here observed. Nothing can be simpler in such a case than to convert any number of short sentences out of Parts III, IV, or V, more particularly the last, into tone exercises, with the aid of a native speaker. Without the assistance of the latter, acquisition of the Tones is a pure impossibility.

The Tone Scale has been made to include the entire Sound Table within its limits, for the express purpose of enabling the student to test for himself the influence of Tone upon the independent Syllabic Sound. From the notes in the order of the Finals appended to these observations, he will perceive that this modification is often such as almost if not fully to justify us in representing the syllabic change effected by the Tone as a distinct Syllabic Sound; but that our alphabet is hardly equal to the emergency, this distinction would have been attempted in the Peking Syllabary. It remains to direct attention to certain departures from the rule prescribed by the Tone Scale, to which the Syllabic Sound is subject when it is not independent, but connected with other Sounds, whether as part of dissyllable, or of a longer combination.

To take the last first. The student will recall the few words said about Rhythm in page 7 of Part I. Now let him turn to the Chinese text of Part VI, and get his teacher to enunciate rapidly the words *t'ou i tsung-rh-yao-chin-ti shih-ch'ing*, the first and foremost of essentials, at the foot of the first column, or the words *ko-ch'u-rh-ko-ch'u-rh-ti hsiang-t'an*, particular dialect, in the second column; or let him take *huang-hua^{ng}-rh chang-lo chang-lo*, to lend a hand every now and then, (Part V, Section iii, 2,) or *kên chih-ti shih-ti chê-mo ch'ing-ch'iao*, as light and little bulky as paper, (Section iv, 4). He will see, if he watch the speaker's voice carefully, that, even though he may be unable to declare that this or that syllable has quite passed to a new place in the Tone Scale, the syllables first uttered are not uttered with the full Tone belonging to them as

KEY TO THE TZŪ ERH CHI. Colloquial Series.

independent syllables. This need not alarm him. Tone is to the Chinese monosyllable pretty much what Quantity is to the individual syllable in Latin. As we shall presently see, its primitive or natural conditions are so affected by position, that change of position will, in some cases, produce entire change of Tone. But, rhythmically, in long combinations such as I have instanced, and especially in attributive and adverbial constructions, there is a modulation of the voice that is not to be defined by the Tone Scale, and which nothing but practice can teach; just as rules of prosody will carry us only a certain length in Latin. It is impossible that such words as *Constantinōpōlitānus*, *mēmōrābilis*, *vāgābūdus*, should have been articulated without a rhythmical emphasis more or less at variance with the apparent prescriptions of prosody. The prosody of our own vowels is the sport of circumstances, still the fluctuation in the value of the vowels in *analysis* and *analytical*, *meteorology* and *meteorological*, is somewhat analogous to that which we are here considering.

In the matter of just accentuation, therefore, the memory will be greatly relieved, if the language be treated, whenever construction will admit of it, as polysyllabic. The individual Syllabic Sound should be ticketed, so to speak, by its Tone, as the syllable in a Latin word is by its quantity, and that it may not be forgotten, the Syllabary should be frequently consulted; but, in speaking, the student may safely endeavour to reproduce any sound that forms part of a more than a dissyllabic combination, rather with reference to correct rhythmical emphasis of the whole polysyllable, than to strict accordance with the tone-quantity of its component parts.

A change of meaning in the *tzŭ*, monosyllabic word, in some cases involves a change of the *yin*, syllabic sound; in some, the *yin* is retained but the Tone changes. In dissyllabic combinations, where the two words combined belong, as independent syllables, to the same Tone Class, the tone of the first or second is disturbed; in some cases slightly, in some so much as to authorise the relegation of the word to a Tone Class not properly its own. The following combinations read aloud will shew to what extent the Tone in different places of the Scale will be affected under the conditions adverted to.

- | | |
|---|--|
| 1. 山西 <i>shan¹ hsi¹</i> west of the hills; (the province so named.) | 3. 起早 <i>ch'i³ tsao³</i> early in the morning. |
| 西山 <i>hsi¹ shan¹</i> the western hills. | 洗臉 <i>hsi³ lien³</i> to wash the face. |
| 當差 <i>tang¹ ch'ai¹</i> to be employed officially. | 小馬 <i>hsiao³ ma³</i> a small horse. |
| 珍珠 <i>chên¹ chu¹</i> pearls. | 馬小 <i>ma³ hsiao³</i> the horse is small. |
| 2. 湖南 <i>'hu² nan²</i> south of the lake; (the province so named.) | 4. 日月 <i>jih⁴ yüeh⁴</i> days and moons. |
| 南湖 <i>nan² 'hu²</i> the southern lake. | 數目 <i>shu⁴ mu⁴</i> a number. |
| 衙門 <i>ya² mên²</i> a public office. | 算計 <i>suan⁴ chi⁴</i> to reckon. |
| 銀錢 <i>yin² ch'ien²</i> money in general. | 志向 <i>chih⁴ hsiang⁴</i> ambition. |

Under the 1st Tone, I consider the voice to fall in the second syllable in *Shan Hsi*, but to be lower on *hsi* than on *shan* in *Hsi Shan*; to rise on the second syllable of *tang-ch'ai*, and to fall on the second in *chên chu*. Under the 2nd Tone, the abruptness with which the syllable closes is to me much more apparent in the last syllable than in the first. But the native teachers will not admit, in either case, that the Tone is modified. Under the 3rd, the change is more remarkable; the first syllable is changed nearly if not quite to the 2nd Tone; still, there is a manifest limitation proper to particular vowels. If you make a native repeat *hsiao³ ma³*, *ma³ hsiao³*, a certain number of times, you will perceive that the voice rises and falls as if the words were accented *hsiao mā*, *mā hsiao*. Where three words are joined, as in *wu³ tou³ mi³*, five bushels of rice, the last is the only one which is sounded with a full 3rd Tone; in *tsao³ ch'i³ hsi³ lien³*, to wash the face in the morning, the Tone of *ch'i* certainly differs from that of *tsao*, but *lien* is the only word of the four that preserves the full 3rd Tone. Under the 4th Tone, the voice descends in the second syllable, but not so pronouncedly as under the 3rd Tone. Different examples will shew that this inflection, again, is more evident with some vowels than with others; but double the *suan⁴* in *suan-chi*, and you will still find the second *suan* in *suan-suan*, to reckon, lower in key than the first, although the difference detected does not transfer the syllable to any other of the four Tones in the Scale; and it is only of these four that a native speaker conceives our dialect capable.

The words *tzŭ*, *erh*, appended to nouns, *ti*, following both nouns and verbs, and *liao* corrupted to *la* and *lo*, also after verbs, but more frequently at the end of a sentence, cannot be allowed, while in this enclitic relation to other words, to belong to any Class in the Tone Scale; but, when not enclitics, they reassert their rights; as in *tzŭ³ sun¹*, posterity, *erh² ma³*, a stallion, *ti² ch'io⁴*, positively, *liao³ shih⁴*, to finish an affair. The word *cho²* when enclitic becomes *cho⁴*.

a.—Under the 1st tone, the *shang-p'ing*, the *a* is sounded somewhat as in *ant*, *yarn*, *mast*, very slowly pronounced. Under the 2d, the *hsia-p'ing*, shorter and sharper, as in *artful*, *architect*. Under the 3d, the *shang*, the *a*, commencing as under the *shang-p'ing*, gradually descends and then suddenly rises; the vowels in the words *aha!* *papa*, with the italicised consonants dropped, give some idea of the effect of this tone on the terminal *a*. Under the 4th tone, the *ch'ü*, the vowel sound begins on a higher key than under the *shang-p'ing*, and descends immediately, not protracted, but *diminuendo*; as it were, *A-A-A*.

ai.—Under the 1st tone, the two vowels in *ai* are pronounced in nearly equal time; the latter if anything quicker than the other. Under the 2d, the *i* prevails, as when a speaker ejaculates *ay?* implying surprise and doubt. In the 3d, it is on *a* that the voice descends, and on *i* that it remounts; the vowel sound produced somewhat resembling that in *careen*. In the 4th tone, the voice dwells on the *a*; the latter part of the diphthong being, if I may use the expression, enclitic; as though it were written *aa-y*.

an.—The remarks on *a* are generally applicable to this final, except that, in the 2d tone, the inflection of the vowel is more apparent; if indeed the vowel itself does not become a diphthong.

ao.—In this final the *a* and *o* are uttered in the 1st tone, as in *ai*, with a slight degree more prolongation of the *a* than of the *o*. Under the 2d tone, *ao* is almost *áu*, or *áoo*; indeed in the words *ao* or *ngao*, it is nearly *ou* in *loud*. Under the 3d tone, as the voice rises on the *o*, that vowel becomes nearly *au*, *aw*, in *caul*, *brawl*. Under the 4th tone, the *a* claims again the longer utterance, the *o* figuring but enclitically, as it were *aa . . ô*.

eh.—The only syllable in which this final is found is *ieh*. In the 1st tone it might be written *ieh*, and, as in the case of *ai*, *ao*, the voice is evenly distributed over both parts of the diphthong; but, in the 2d, the *y* is an undoubted consonant, and the syllable, simply *ye* in *yet*. In the 3d, there is the double vowel sound noticed before, commencing as though the sound to be uttered were *yea*, but rising suddenly to the sound of the *e* in *yet*. In the 4th tone, the sound is a prolonged declining *yea*. It might be otherwise expressed by *Y-E-E-E*.

ê or o.—It is under the 2d tone that the *ê* approaches the *o* in *lot*, *top*. In the rest it is nearer the vowel sound of *learn*, *sir*, *earth*, *terse*. In the 3d and 4th tones, the reduplication of the vowel sound is apparent; as if *lê*, for instance, were written *lêê*, *lê-ê-ê*.

ên.—The vowel is reduplicated in the 3d and 4th tones. Try to intone the word *upper*, in the key of the 3d and 4th tones, and then drop the consonants; the *u-ê* remaining give a fair idea of the vowel sound required.

erh.—There is properly no *shang-p'ing* tone in this sound, but, as will be seen in many instances, the vowel sound of *êrh*, when placed in enclitic relation to a word preceding it, is absorbed more or less in the vowel sound of that word. The tone is also modified. It was called by the compiler of the Syllabary a *shang p'ing*, in preference to any other tone, although he allowed that, in strictness, the *êrh*, with

its new sound, did not belong to any one of the four classes. In my opinion, the fusion modifies the tone, not only of the *êrh* itself, but also of the word to which it is attached.

i.—The independent sound *i*, is frequently also *yi*, but the *y* is not so apparent, if it appear at all, in the *shang p'ing*, as in the other tones. The student must beware of shortening the *i* of the *hsia-p'ing* into *ih*. The vowel preserves its length, the difference between its sound in the 1st and 2d tones being faintly represented by that in *cheer* and *peep*. In the 3d, the *i* is inflected, rising as if *ee-ih*; in the 4th, as if *ee . . e . e*.

ia.—In the 1st tone, the *i* is distinct though not so prominent as the *a*. In the 2d, the *a* is rather more prominent; *chia*², sounding *chya*. In the 3d, *chia*³, sounds *cheeah*; in the *chia*⁴, is almost *chéyaa*.

iang.—The remarks on *ia* apply equally to *iang*; but in the syllables *liang*, *niang*, the *i* in the 1st, 3d, and 4th tones, is often much nearer *ey*. In the 2d tones, it is almost *y* consonantal; *lyang*², *nyang*².

iao.—The remarks on *ao*, *ia*, and *iang*, apply to the effect of tone on this final. In the 1st, 3d, and 4th, tones, especially in the syllables *liao*, *niao*, the *i* becomes almost *ey*; in the 2d, it is *y*, the *ao* becoming a sound between *aoo* and *ow*.

ieh.—As in *ia*, in the 1st tone, the first vowel and the second are articulated distinctly one from the other, and with nearly equal stress. In the 2d tone, the *i* becomes *y*, and in 3d and 4th, nearly *ey*. Thus the changes in *ch'ieh* might be expressed thus:—*ch'iyeh*, *ch'yeh*, *ch'eyeh*, *ch'éyeh*. In *lieh*, *mieh*, *nieh*, in all except the 2d tone, usage seems very capricious; the same native sounding *i* at one time as *ee*, and at another as *ey*.

ien.—The remarks regarding the vowel *i* in *ieh* apply equally to the *i* in *ien*. The *en* is nearly as uncertain as the *an* in *üan*, frequently becoming *an*, under the 3d, and yet more frequently under the 4th tone.

ih.—The difference between the *i* in the 1st, and that in the 2d tone, is faintly represented by that between the same vowels in *children* and *chip*. In the other two it is inflected as in *a*, *é*, &c.; beginning, like the *ee* in *cheek*, and rising suddenly to the *i* in *ill*; then descending gradually in the 4th. Drop the consonants in the word *limit*, and prolong the utterance of the latter vowel to form some idea of the sound of the final *ih*⁴.

in.—As in *ih*. Take the vowel sound in *thin*, *thick*, as approaching those under the 1st and 2d tones, and unite the vowel sounds in the first two syllables of *initial*, for the 3d, and of *incident* for the 4th, tone.

io.—When preceeded by *hs* and *l*, this final is, in Peking, as often *üo*, or *üeh*, as *io*; after *n* more rarely. Under the 3d tone, *lio* is pronounced *li-ô*; under the 4th, *nio* is rather *nyô-ô-ô*.

iu.—In the 1st tone the two sounds *ee* and *oo*, of which *iu* is compounded, are distinct and even, as in *ai*, *ao*, *ia*. In the 2d, the *iu* is nearly *yew*, but shorter; as though written *yewh*. In the 3d, the voice descends on the *ee*, to rise sharply on the *oo*, and in the 4th, dwells on the *ee*, and breaks off on the *oo* in a lower key.

iung.—This syllable is only found in the 1st and 2d tones. The vowel *i* is not so distinct as in *ia*, *ieh*; in the 1st tone and in the 2d, *i* is nearly *y*; read *hsiung*², almost *syung*. The *u*, or *oo*, sound inclines to *ó* in *home*, in the 1st, but is *oo* in the 2d tone, and pronounced short as if the final *g* were nearly a *k*, or a French nasal.

o.—In the 1st tone the *o* is nearly as in *roll*; in the 2nd, it is shorter as in *shot*; a slight reduplication of the vowel sound following, somewhat as if it were *ooh*. In the 3d tone, a second vowel is also perceptible, but rather resembling *á*. In the 4th, the change of vowel is very slightly felt, the dominant sound being *o*, which is prolonged *diminuendo*. In the single *o*, or *ngo*, the nasal pronunciation of it, much as it modifies the vowel sound, does not affect the tone.

ou.—In the 1st tone, *ou* is much as in *round*; in the 2d, shortened as in *lout*, but with a certain inflexion as though it were *owoo*, or *owuh*. This is more clear in the 3d and 4th tone, which might be expressed *ou-óó*³, *ou-oo*⁴.

ü.—In the 1st tone the *ü* as in the French *pureté*; in the second, as in the French *tut*, *salut*. In the 3d and 4th, the reduplication and inflection of the vowel noticed in *a*, *i*, *o*, is perceptible, as though *u*³ were *ü-üh*, and *ü*⁴, *ü-ü-ü-ü*.

üan.—This presents the same difficulties as *ien*, so far as the vowel *a* is concerned. The *a* of the 1st tone, pronounced sometimes broad as in the syllables ending in *an*, is flattened sometimes to the *a* in *mat*, and sometimes modified so as to be nearly the *e* in *then*; *uen* is the orthography of Morrison and others. The native who was my guide, whatever might be his pronunciation under the 1st, made little difference under the 2d, uttering the *an* as in the English *can*, *mantle*. In the 3d, the uncertainty between *a* and *e* is greater than in the 4th tone, which prefers the *a*. In both, the vowels are distinguished much as in *ia*, *ieh*, &c.; as it were *üan*³, *üaan*⁴.

üeh.—In the 1st tone, the voice pauses evenly on *ü* and *eh*, which last vowel is pronounced as in *sentry*; in the 2d, *eh* is as in *set*, and is much clearer than the *ü*. In the 3d, the *eh* of the 1st tone is prolonged, the *ü* shortened; in the 4th, the *ü* is more prominent to the ear, and the stress of the voice is laid upon it, but the *eh* is very prolonged.

ün.—The *ün*¹ is the French *une*; in *ün*² the vowel sound resembles that in *lutte*, slightly inflected, as if an *i* very faint, and rapidly pronounced, intervened between *ü* and *n*. In *ün*³, and *ün*⁴, there is the reduplication of the vowel before noticed.

u.—The *u*¹ resembles *oo* in *coon*; the *u*², *oo* in *cook*. In *u*³, *u*⁴, the vowel is reduplicated like *a*, *i*, *o*, above; *u*³, as if *ü-üh*; *u*⁴, as *ü-uh*, or *oo-oo*.

ua.—In the 1st tone, the *ua* is certainly nearly *óá*; in the 2d, the *o* almost disappears, becoming *oo*, *u*, or *w*; in the 3d, it is again apparent, prominence being given to the *a*, or *ah*, which is very short; in the 4th, it seems to depend on the initial consonants which vowel shall be sounded; *shua*⁴ sounds *shóaa*, but *kua*⁴ is *húaa*.

uai.—What applies to *ua* is more or less true of *uai*, so far as the *u* is concerned; but, in the 1st tone, the division is between *u* and the diphthong *ai*; in the 2d, *u* is consonantal and *ai* shortened; in the 3d, the voice descends on *u* and rises sharp on *a*, to which *i* is enclitic; in the 4th, the voice rises on the *u*, and dies away on the *ai*, dwelling more on the first vowel. In the 1st, 3d, and 4th tones, *u* might often be *o*, and in the 2nd, *w*.

uan.—The division of the vowel sounds is as in *ua*. In the 3d tone, the final is almost *ówán*; in the 4th, *óan*, like *awn*, in *awning*, or *ohn*, in the German *ohne*.

uei.—In the 1st tone, the vowel sounds are nearly *oowei*; in the 2d, *wey*; in the 3d *oó-w.e.i*; in the 4th, *óo-w.e.i*; the *i* leaning enclitically on the *e*. The *u* in all four tones in *kuei* is nearer *w* than in *hui*.

uên, un.—The double vowel might be written for all four tones, but is more remarkable in the 3d, and 4th. In the 1st, the *u*, or *oo*, sound is dominant, prolonged as in *pool*, *moon*; in the 2d, the *u* is nearly the vowel in *put*, *foot*. But, in the 3d tone, the vowel sounds are well divided, as if *oo-ün* or *ü-ên*; and, in the 4th, as if *óo-ün* or *ü-ên*, the latter part declining gradually as if *ü-é-n*.

ui.—As observed under *uei* there is a difference between that final and *ui*. This is most perceptible in the syllable *hui*, and under the 2d tone; in others, *ui* is nearly if not quite *uei*. The syllable *chui* might otherwise be written *chóo-éy*¹, *chooy*², *choo-éy*³, *chóo-ey*⁴. The same native will be found to pronounce this differently at different times.

un.—In the 1st tone there is a perceptible inflection of the vowel, but slighter than in *huên*, *kuên*. In the 2d, it is nearly the *un* in the Italian *punto*, pronounced quickly; though a certain reduplication is still to be perceived. In the 3d and 4th tones, this inflection is acted on by the tones as in *an* and other finals noticed before.

ung.—The remarks on *un* apply generally to *ung*; but in the 2d tone, the inflection of the vowel is less apparent. The *g* final is faint in the same tone. Indeed *ung*² is something between the final sounds of the French *long* and *lengue*. The sound is rather *u* than *ó*, in *yung*.

uo.—The three syllables to which I have assigned this final in the Syllabary, are *huo*, *kuo*, *shuo*. I must admit that it is only in the last that the *u* asserts itself as a vowel; in the rest it has the power of *w*. In *shuo*, the tones might be expressed thus; *shūōh*¹, *shwōh*², *shuó*³, *shú-óh*⁴.

ü.—The difficulty here is in representing the vowel sound; this determined, the inflections of it by the tone resemble those in the other final vowels. The word *sy-rup*, with the italicised consonants struck out, might represent *szü*¹; *sueh*, *szü*²; the 3d, and 4th might be otherwise written *szü-üh*, *szü-ü-h*; but our alphabet aids us less in this than in any sound in the Table.

There remain unnoticed a few finals, the tone-rules affecting which do not differ from those already laid down for others. Those under *an* suffice for *ang* and *êng*, under *ai* for *ei*, under *eh* for *en*, under *ih* and *in* for *ing*, under *üeh* for *üo*, and under *ua* and *uan*, for *uang*.

PART VII. THE TONE EXERCISES. *a - ch'ai.*

The larger characters and numbers to the left of the page correspond with those in the Sound Table prefixed to the Tone Exercises, and are followed by a general explanation of their meaning. The examples in smaller type, which are, in fact, a repetition of the Exercises, are literally translated.

阿 *a*, a particle sometimes affirmative, sometimes interjectional; as the last, partly interrogative.

1. 是阿 *shih⁴ a¹*, It is so indeed.
- 阿甚麼 *a³ shén² mo²*, Ha! What?
- 阿哥 *a⁴ ko¹*, (the Manchu *agê*,) elder brother. The sons of a reigning emperor are called *ako*; the eldest being *ta ako*, the second *érh ako*, and so on.

愛 *ai*, *ngai*, to love.

2. 哀求 *ai¹ ch'iu²*, To implore, cry to in tribulation.
- 塵埃 *ch'én² ngai²*, Dust.
- 高矮 *kao¹ ngai³*, Tall and short; of things, high and low.
- 愛惜 *ai⁴ hsi¹*, To love.

安 *an*, *ngan*, peace; comfort; health; well-being.

3. 平安 *p'ing² an¹*, Peace; freedom from trouble.
- 俺們 *an³ mén¹*, A provincial form of the pronoun *we*.
- 河岸 *'ho² ngan⁴*, The bank or shore of a river.

昂 *ang*, *ngang*, high; rising.

4. 低昂 *ti¹ ang¹*, Low and high.
- 昂貴 *ang² kuei⁴*, High in price.

傲 *ao*, *ngao*, to boil, (not used alone in speaking.)

5. 熬菜 *ao¹ ts'ai⁴*, To boil meat, vegetables, &c.
- 熬夜 *ao² yeh⁴*, To work at night, burn midnight oil.
- 綿襖 *mien² ao³*, A quilted (*lit.* cotton) *ao*, article of dress worn by both sexes; it may be long or short.
- 狂傲 *k'uang² ao⁴*, Conceited and supercilious; arrogant.

乍 *cha*, suddenly, unexpectedly.

6. 渣滓 *cha¹ tzü³*, Dregs; leavings of things eaten or drunk.
- 割文 *cha² wén²*, A despatch to an inferior.
- 一拃 *yi⁴ cha³*, A span.
- 乍見 *cha⁴ chien⁴*, To see, or meet, unexpectedly.

茶 *ch'a*, tea.

7. 叉手 *ch'a¹ shou³*, The two hands clasped together.
- 茶酒 *ch'a² chiu³*, Tea and wine; said of a meal prepared for guests.
- 叉腰 *ch'a³ yao¹*, To place the hands on the hips; stand akimbo.
- 樹杈 *shu⁴ ch'a⁴*, The fork formed by a bough at the point it branches off from the stem.

窄 *chai*, narrow.

8. 齋戒 *chai¹ chieh⁴*, Fasting and purification.
- 住宅 *chu⁴ chai²*, [speaking of another's] a residence.
- 寬窄 *k'uan¹ chai³*, Broad and narrow; the breadth of.
- 欠債 *ch'ien⁴ chai⁴*, To be in debt.

柴 *ch'ai*, fuel; being wood, weeds, or any similar firing.

9. 拆毀 *ch'ai¹ 'hui³*, To demolish, as houses, furniture, &c.
- 柴炭 *ch'ai² t'an⁴*, Wood and charcoal.
- 樣冊子 *yang⁴ ch'ai³ tzü⁴*, A book of patterns, such as milliners use.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

- 斬 *chan*, to decapitate; the *chan* in *chan chiao*, [capital punishment by] beheading or strangling.
10. Observe that *chan*, standing by itself, is read *chan*³, but, being followed by *chiao*³, a word in the third tone, becomes *chan*². In the example of the third tone, therefore, *chan*³, the Numerative of lamps, has been substituted for it.
- 沾染 *chan*¹ *jan*³, Steeped in, saturated with; hence, morally, contaminated.
- 一盞燈 *yi*⁴ *chan*³ *téng*¹, A lamp.
- 驛站 *yi*⁴ *chan*⁴, Government post stations, courier offices.
- 產 *ch'an*, to produce, as females, the earth, &c.
11. 攪雜 *ch'an*¹ *tsa*², To mix up, so that the component parts are undistinguishable; said of fluids or solids; also used figuratively.
- 嘴饞 *tsui*³ *ch'an*², Gluttonous.
- 產業 *ch'an*³ *yeh*⁴, An estate; property producing an income.
- 懺悔 *ch'an*⁴ *hui*³, To reform, *neut.*; literally, to reform and see the error of one's ways.
- 章 *chang*, a rule; a law.
12. 章程 *chang*¹ *ch'eng*², Regulations.
- 生長 *shéng*¹ *chang*³, To be born and to grow up.
- 帳目 *chang*⁴ *mu*⁴, Bills; debts.
- 唱 *ch'ang*, to sing.
13. 娼妓 *ch'ang*¹ *chi*⁴, A prostitute.
- 長短 *ch'ang*² *tuan*³, Long and short; length.
- 木廠 *mu*⁴ *ch'ang*³, A woodyard.
- 歌唱 *ko*¹ *ch'ang*⁴, To sing.
- 兆 *chao*, a presage.
14. 招呼 *chao*¹ *hu*¹, To hail, call to.
- 着急 *chao*² *chi*², Eager, in a good sense; also, over-eager.
- 察找 *ch'a*² *chao*³, To make search for.
- 先兆 *hsien*¹ *chao*⁴, A presage, an omen.
- 吵 *ch'ao*, the wrangle (of two or of more).
15. 吵嚷 *ch'ao*¹ *jang*³, Noise of loud voices.
- 窩巢 *wo*¹ *ch'ao*², Nest of birds; lair of beasts; den of thieves.
- 煎炒 *chien*¹ *ch'ao*³, To fry in oil, fat, &c.
- 錢鈔 *ch'ien*² *ch'ao*⁴, Cash and paper; or, a cash-note, but this is oftener called a *ch'ien-p'iao*.
- 這 *ché*, the pronoun *this*.
16. 遮掩 *ché*¹ *yen*³, To screen, as another's faults.
- 摺奏 *ché*² *ts'ou*⁴, To report to the Throne in a *ché*, memorial.
- 再者 *tsai*⁴ *ché*³, Again (in argument); farther; what is more, &c.
- 這個 *ché*⁴ *ko*⁴, This one.
- 車 *ch'é*, a cart, carriage, &c.
17. 車馬 *ch'é*¹ *ma*³, Carts and horses.
- 拉扯 *la*¹ *ch'é*³, To drag.
- 裁撤 *ts'ai*² *ch'é*⁴, To do away with; dismiss part of an establishment; abrogate a law, &c.
- 這 *chei*, *this*.
18. 這塊兒 *chei*⁴ *k'uai*⁴ *érh*, Here, in this place; *chei* is simply short for *ché yi*, this one. Observe *k'uai érh*, pronounced *k'uairh*⁴.
- 真 *chên*, true.
19. 真假 *chên*¹ *chia*³, True and false; the truth of anything.
- 枕頭 *chên*³ *t'ou*², A pillow; *lit.* to pillow the head.
- 地震 *ti*⁴ *chên*⁴, An earthquake.

PART VII. THE TONE EXERCISES. *chan - ch'iang.*

- 臣 *ch'ên*, a public servant in his relation to the sovereign; not applied, except historically, to any but the higher officers of state.
20. 嗔怪 *ch'ên¹ kuai⁴*, To rebuke sternly, censure gravely, either to the face or behind the back.
君臣 *chün¹ ch'ên²*, Sovereign and minister.
硃砂 *k'o¹ ch'ên³*, Hideous; very unsightly; of persons or things.
趁著 *ch'ên⁴ cho⁴*, Taking advantage of; *sc.* circumstances, opportunity, &c.
- 正 *chéng*, upright.
21. 正月 *chéng¹ yüeh⁴*, The first moon of the year (*chéng¹*).
整齊 *chéng³ ch'í²*, Regular; in symmetrical order.
正邪 *chéng⁴ hsieh²*, Of lines, roads, &c. straight and diverging; hence, figuratively, moral and depraved, orthodox and heterodox.
- 成 *ch'êng*, accomplishment as opposed to failure.
22. 稱呼 *ch'êng¹ 'hu¹*, To address a person, or speak of one (by such or such a term of respect).
成敗 *ch'êng² pai⁴*, Accomplishment or failure.
懲辦 *ch'êng³ pan⁴*, To punish, punishment of, crime.
秤斗 *tou³ ch'êng⁴*, Measures and weights; *lit.* pecks and steel-yards.
- 吉 *chi*, of good omen.
23. 雞犬 *chi¹ ch'üan³*, Poultry and dogs; *e.g.* none left in a country that has been devastated; the place of them to be shunned by a compounder of medicines, because his operations should be conducted in quiet.
吉凶 *chi² hsiung¹*, Auspicious and inauspicious.
自己 *tzü⁴ chi³*, One's self.
記載 *chi⁴ tsai⁴*, To put on record in a history, essay, &c.
- 奇 *ch'í*, strange.
24. 七八 *ch'í¹ pa¹*, Seven, eight.
奇怪 *ch'í² kuai⁴*, Strange, curious; how strange.
起初 *ch'í³ ch'u¹*, At the beginning.
氣血 *ch'í⁴ hsüeh³*, The constitution; *lit.* breath and blood.
- 家 *chia*, a house; home; the family.
25. 住家 *chu⁴ chia¹*, To live at home.
夾帶 *chia² tai⁴*, To carry privily; *lit.* under the arm.
盔甲 *k'uei¹ chia³*, Casque and coat of mail; armour.
價錢 *chia⁴ ch'ien²*, The price of.
- 恰 *ch'ia*, to coincide with exactly.
26. 掐花 *ch'ia¹ 'hua¹*, To pick a flower off its stem.
卡子 *ch'ia³ tzü⁴*, A custom's barrier; also, the clasp of a belt.
恰巧 *ch'ia⁴ ch'iao³*, In the nick of time; in exact coincidence.
- 楷 *ch'iai*, (also *k'ai*) the stalk of grass.
27. 楷書 *ch'iai³ shu¹*, The written character in which despatches are copied; say, round-hand.
- 江 *chiang*, a river; rather of large streams than small.
28. 大江 *ta⁴ chiang¹*, The great river, *sc.* the Yang-tzü.
講究 *chiang³ chiu⁴*, To look into curiously, minutely, fastidiously, particularly; hence, in some cases, the result of such care; *e.g.* if one *chiang-chiu*, is particular, about one's room, one's room is *chiang-chiu*.
匠人 *chiang⁴ jên²*, A workman, an artisan.
- 搶 *ch'iang*, to carry off with violence.
29. 腔調 *ch'iang¹ tiao⁴*, Sound in accord; in tune, whether of speaking or singing; also, figuratively, of things.
牆壁 *ch'iang² pi⁴*, Properly, a partition wall, but used of any wall of a house.
搶奪 *ch'iang³ to²*, To rob, or steal.
戲木 *ch'iang⁴ mu⁴*, Wooden supports, scaffolding.

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- 交 *chiao*, to interchange.
30. 交代 *chiao¹ tai⁴*, To hand over to a successor in office; also, to give orders to a servant or subordinate.
- 嚼過 *chiao² kuo⁴*, One's bread; literally, to eat, = the *food*, needed to enable one to *pass* one's days, = to live.
- 手腳 *shou³ chiao³*, Hand and foot. Observe *shou³* becomes nearly *shou²* before *chiao³*.
- 叫喊 *chiao⁴ 'han³*, To call out loud; to call to a person.
- 巧 *ch'iao*, cunning; but also, clever, of men; ingenious, of things.
31. 敲打 *ch'iao¹ ta³*, To beat as drums, gongs, &c.; to knock at a door.
- 橋梁 *ch'iao² liang²*, A bridge; *lit.* bridge beams.
- 巧妙 *ch'iao³ miao⁴*, Of men, clever; of inventions, ingenious.
- 俏皮 *ch'iao⁴ p'i²*, Of women only, well-looking; also, well-dressed; used *fig.* of fair words that cover censorious allusions.
- 街 *chieh*, a street.
32. 街道 *chieh¹ tao⁴*, Public ways.
- 完結 *wan² chieh²*, To complete; completed.
- 解開 *chieh³ k'ai¹*, To untie; to explain. Cf. *solve*.
- 借貸 *chieh⁴ tai⁴*, To borrow.
- 且 *ch'ieh*, moreover.
33. 切肉 *ch'ieh¹ jou⁴*, To slice meat, cutting vertically.
- 茄子 *ch'ieh² tzü⁴*, (Amongst other things,) the brinjal, or egg-plant.
- 況且 *k'uang⁴ ch'ieh³*, Moreover, farther.
- 姬妾 *chi¹ ch'ieh⁴*, Concubines. In speaking of one alone, *ch'ieh* would be used without *chi*.
- 見 *chien*, to perceive.
34. 奸臣 *chien¹ ch'ên²*, A traitorous, or disloyal minister.
- 裁減 *ts'ai² chien³*, To diminish number or quantity.
- 見面 *chien⁴ mien⁴*, To have an interview with; during a *tête-à-tête*.
- 欠 *ch'ien*, to owe; to be deficient in.
35. 千萬 *ch'ien¹ wan⁴*, A thousand myriads, = any number.
- 錢財 *ch'ien² ts'ai²*, Money, wealth.
- 深淺 *shên¹ ch'ien³*, Deep and shallow; the depth of.
- 該欠 *kai¹ ch'ien⁴*, To owe.
- 知 *chih*, to know.
36. 知道 *chih¹ tao⁴*, To know.
- 值班 *chih² pan¹*, To be on duty in one's turn.
- 指頭 *chih³ t'ou²*, A finger.
- 志向 *chih⁴ hsiang⁴*, Ambition; *lit.* direction or aim of one's resolution.
- 尺 *ch'ih*, the Chinese foot, = about 14 inches English.
37. 紅赤 *'hung² ch'ih¹ ch'ih¹*, Red as red can be.
- 遲誤 *ch'ih² wu⁴*, To fail, or ruin, by unpunctuality.
- 尺寸 *ch'ih³ ts'un⁴*, Feet and inches; the length of.
- 翅膀 *ch'ih⁴ pang³*, A bird's wings.
- 斤 *chin*, the Chinese pound.
38. 斤兩 *chin¹ liang³*, Pound and ounce; see Note, PART III, page 84.
- 錦繡 *chin³ hsiu⁴*, Embroidery, in gold, silk, &c.
- 遠近 *yüan³ chin⁴*, Far and near; distance.
- 親 *ch'in*, nearly related or allied.
39. 親戚 *ch'in¹ ch'i⁴*, One's relatives, in general.
- 勤儉 *ch'in² chien³*, Industrious and frugal.
- 寢食 *ch'in³ shih²*, Sleep and food; part of a proverb in which anxiety of mind is said to interfere with both rest and appetite.
- 狗嘔 *kou³ ch'in⁴*, The dog is vomiting; a dog's vomit.

PART VII. THE TONE EXERCISES. *chiao - ch'ou.*

井 *ching*, a well.

40. 眼睛 *yen³ ching¹*, The eyes; *lit.* the pupil of the eye.
井泉 *ching³ ch'üan²*, Wells and springs; but, with *shui*, the water of either or both, as distinguished from river water.
安靜 *an¹ ching⁴*, Quiet, tranquil; said of the mind, of a scene, of a state of things.

輕 *ch'ing*, light, as opposed to heavy.

41. 輕重 *ch'ing¹ chung⁴*, Light and heavy (morally or materially); also, the weight of things; value of character, counsels, &c.
陰晴 *yin¹ ch'ing²*, (Of the sky,) clouded or fine; rainy or fine; the weather.
請安 *ch'ing³ an¹*, To enquire after the health of; hence, a form of salutation.
慶弔 *ch'ing⁴ tiao⁴*, Congratulations and condolences.

角 *chio*, a horn.

42. 角色 *chio² shê⁴*, The particular business in which a man is engaged, class he belongs to.
You ask, what is his *chio shê*? The word *shê*, here meaning class, description.

卻 *ch'io*, to stop abruptly. Observe the other form of this character in the example below.

43. 推却 *t'ui¹ ch'io⁴*, To decline; to refuse.

酒 *chiu*, Chinese wine or spirit in general.

44. 究辦 *chiu¹ pan⁴*, To enquire into and punish an offence.
酒肉 *chiu³ jou⁴*, Wine and meat; the dinner one gives one's friends. Such a man is not a *chiu-jou* friend, *sc.* not in one's intimacy, or, not one with whom one would be intimate.
救護 *chiu⁴ 'hu⁴*, To succour, as people in poverty, danger, &c.

秋 *ch'iu*, autumn.

45. 春秋 *ch'un¹ ch'iu¹*, Spring and autumn; the title of a certain historical work attributed to Confucius.
央求 *yang¹ ch'iu²*, To beseech; *yang* intensifies *ch'iu*, but is not so strong as *ai*; which see above.
飯糗 *fan⁴ ch'iu³ liao³*, The rice is [boiled to] gruel. The *liao* becomes in fact *lo*; nearly *lo⁴*.

窘 *chiung*, straitened; of space or fortune.

46. 窘迫 *chiung³ p'o⁴*, Hard pressed, by circumstances, want of means, &c.

窮 *ch'iuung*, extremity; the farthest verge.

47. 貧窮 *p'in² ch'iuung²*, Very poor; poverty.

卓 *cho*, a table.

48. 桌凳 *cho¹ têng⁴*, Tables and stools or benches; generic of any furniture an upholsterer would supply.
清濁 *ch'ing¹ cho²*, Clear and muddy; hence, perspicuity and obscurity.

綽 *ch'o*, roomy; hence, comfortable.

49. 擲碰 *ch'o¹ p'êng⁴*, To poke and to bump against; hence, collision in general.
寬綽 *k'uan¹ ch'o⁴*, In easy circumstances.

晝 *chou*, day, as distinguished from night.

50. 週圍 *chou¹ wei²*, Surrounding; all round.
車軸 *ch'é¹ chou²*, The axle-tree.
臂肘 *pei⁴ chou³*, The arm; *lit.* the upper and lower parts of the arm.
晝夜 *chou⁴ yeh⁴*, Day and night.

抽 *ch'ou*, to draw towards one.

51. 抽查 *ch'ou¹ ch'a²*, To examine one article of a lot.
綢緞 *ch'ou² tuan⁴*, Silk and satin; silk manufactures.
醜俊 *ch'ou³ chün⁴*, Ugly and fair.
香臭 *hsiang¹ ch'ou⁴*, Good smells and bad.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

句 *chü*, a short clause.

52. 居處 *chü¹ ch'u³*, A dwelling-place; one's abode. Note *ch'u*, in this sense, properly, *ch'u⁴*. See below, Ex. 62.
 賭局 *tu³ chü²*, A gambling-table.
 保舉 *pao² chü³*, To recommend for promotion. Note *pao*, properly, *pao³*, but *pao²* before *chü³*.
 句段 *chü⁴ tuan⁴*, Clauses and sentences; *q. d.* such or such a piece of writing will not make them, = is not constructed so as to make sense.

取 *ch'ü*, to take, as opposed to presenting.

53. 冤屈 *yüan¹ ch'ü¹*, Wronged, oppressed.
 溝渠 *kou¹ ch'ü²*, Ditches and gutters; drains in general.
 取送 *ch'ü³ sung⁴*, To take and to present.
 來去 *lai² ch'ü⁴*, Coming and going.

捐 *chüan*, to contribute in aid of the necessities of the government.

54. 捐納 *chüan¹ na⁴*, To contribute, as above; *lit.* to contribute and present.
 舒捲 *shu¹ chüan³*, Open, as the hand, and closed, as the fist.
 家眷 *chia¹ chüan⁴*, One's family; said of one's wife alone, or of wife and children.

全 *ch'üan*, complete.

55. 圈點 *ch'üan¹ tien³*, Circles and points; the former marking the sentence, the latter, the clauses in the sentence; or, to punctuate with circles. See any page in PART III of this Series.
 齊全 *ch'i² ch'üan²*, Completeness; *lit.* in regular order and complete.
 犬吠 *ch'üan³ fei⁴*, A dog's bark; the dog barks.
 勸戒 *ch'üan⁴ chieh⁴*, To warn; *lit.* to counsel and warn against, *sc.* a vice, or bad habit.

絕 *chüeh*, to cut off.

56. 噉嘴 *chüeh¹ tsui³*, To protrude the lips, to pout.
 斷絕 *tuan⁴ chüeh²*, To cut off.
 馬撩壓子 *ma³ liao⁴ chüeh³ tzü*, A horse's kick; *liao*, meaning to lift. Note *tzü* enclitic and its tone [consequently ill-defined].
 倔喪 *chüeh⁴ sang⁴*, Churlish.

缺 *ch'üeh*, vacant, deficient.

57. 補缺 *pu³ ch'üeh¹*, To fill up a vacancy.
 腐骸 *ch'üeh² t'ui³*, Lamé.
 確然 *ch'üeh⁴ jan²*, Positively so.

君 *chün*, the sovereign.

58. 君王 *chün¹ wang²*, The sovereign; *wang*, being used in its ancient and classical sense.
 菌子 *chün³ tzü*, Rice with the husk on. Note *tzü* enclitic.
 俊秀 *chün⁴ hsiu⁴*, Fine, of person or talents.

羣 *ch'ün*, properly, a drove or flock; also, a party of persons.

59. 成羣 *ch'êng² ch'ün²*, To make a group or party.

爵 *chüo*, nobility, high position.

60. 爵位 *chüo² wei⁴*, Position, where the person spoken of is of somewhat high rank.

卻 *ch'üo*, see above 43, *ch'io*.

61.

主 *chu*, lord; master; host.

62. 猪羊 *chu¹ yang²*, Pigs and sheep; farming stock.
 竹子 *chu² tzü*, The bamboo. Note *tzü* enclitic.
 賓主 *pin¹ chu³*, Guest and host.
 住處 *chu⁴ ch'u⁴*, One's abiding place, residence.

PART VII. THE TONE EXERCISES. *chü - ch'ui.*

出 *ch'u*, to go forth or out of.

63. 出外 *ch'u¹ wai⁴*, To leave home for a place at a certain distance.
 廚房 *ch'u² fang²*, A kitchen.
 處分 *ch'u³ fên⁴*, The punishment of official delinquency; *ch'u³*, to regulate; hence, to punish an official, *sc.* by fine or disgrace.
 住處 *chu⁴ ch'u⁴*, One's abiding place.

抓 *chua*, to clap the hand, paw, claw, upon.

64. 抓破 *chua¹ p'o⁴*, To tear by clapping the hand, &c. upon.
 雞爪子 *chi¹ chua³ tzü*, A fowl's claw.

欸 *ch'ua*, any whistling sound produced by the rapid movement of something through the air.

65. 欸一聲 *ch'ua¹ i⁴ shêng¹*, There was a whiz, a whirr, or any sudden sound.

拽 *chuai*, properly, to draw, or drag, towards one.

66. 拽泥 *chuai¹ ni²*, To fling mud at; how *chuai¹*, comes to mean *fling* is not explained.
 鴨蹊 *ya¹ chuai³*, A duck waddles; or, the waddle of a duck.
 拉拽 *la¹ chuai⁴*, To drag or draw, a person, thing, or animal.

揣 *ch'uai*, to feel with the fingers.

67. 懷揣 *'huai² ch'uai¹*, To stick [a thing] in the breast of one's garment; [a thing] stuck in the breast
 揣摩 *ch'uai³ mo¹*, To feel for, with the hand; or, *fig.* of a person speculating, to guess.
 蹬踹 *têng¹ ch'uai⁴*, To kick a succession of short kicks.

專 *chuan*, special, individual.

68. 專門 *chuan¹ mên²*, *Lit.* the only entrance; one particular pursuit, or, devotion to one pursuit.
 轉移 *chuan³ yi²*, Transfer of things from place to place; of cases, *sc.* by correspondence between coordinate jurisdictions.
 經傳 *ching¹ chuan⁴*, The ancient classics of China and the commentary, *lit.* the tradition.

穿 *ch'uan*, to bore through; hence, to get into one's clothes.

69. 穿戴 *ch'uan¹ tai⁴*, What one wears on the body, and carries on one's head; apparel.
 車船 *ch'ê¹ ch'uan²*, Carts and junks; carriage by land and water.
 痰喘 *t'an² ch'uan³*, An asthmatic affection; *t'an*, the phlegm, the effort to expectorate which produces the *ch'uan*.
 串通 *ch'uan⁴ t'ung¹*, In collusion with.

壯 *chuang*, stout, hearty.

70. 裝載 *chuang¹ tsai⁴*, To load, put into; to contain.
 粗裝 *ts'u¹ chuang³*, Bulky; or, simply, of large dimensions.
 壯健 *chuang⁴ chien⁴*, Robust.

牀 *ch'uang*, a bed.

71. 牕戶 *ch'uang¹ hu⁴*, A window. Observe that this *ch'uang¹* is properly written without the 65th Radical; the vulgar form, as here, with it.
 牀鋪 *ch'uang² p'u⁴*, Bed and bedding.
 闖入 *ch'uang³ ju⁴*, To burst one's way into.
 創始 *ch'uang⁴ shih³*, To found, invent, originate.

追 *chui*, to pursue.

72. 追趕 *chui¹ kan³*, To overtake.
 廢墜 *fei⁴ chui⁴*, To go to rack and ruin.

吹 *ch'ui*, to blow with the breath.

73. 吹打 *ch'ui¹ ta³*, Beating drums and playing on wind instruments.
 垂手 *ch'ui² shou³*, To let the hands hang down; hands so hanging.

准 *chun*, to authorise.

74. 准駁
- chun³ po²*
- , Approval and disapproval.

春 *ch'un*, spring.

75. 春夏
- ch'un¹ hsia⁴*
- , Spring and summer.
-
- 純厚
- ch'un² 'hou⁴*
- , Morally sound; sincere.
-
- 蠢笨
- ch'un³ pên⁴*
- , Loutish and stupid. See PART III, EXERC. XXI, 8, 9.

中 *chung*, central; inner.

76. 中外
- chung¹ wai⁴*
- , Within and without; in the capital and the provinces; native and foreigner.
-
- 腫疼
- chung³ t'êng²*
- , Swollen and painful.
-
- 輕重
- ch'ing¹ chung⁴*
- , Light and heavy; the weight of.

充 *ch'ung*, to represent; to act as.

77. 充當
- ch'ung¹ tang¹*
- , Representing, filling the place of.
-
- 虫蟻
- ch'ung² yi³ or i³*
- , Creeping things;
- lit.*
- reptiles and ants.
-
- 寵愛
- ch'ung³ ai⁴*
- , To make a favorite of.
-
- 鐵銃
- t'ieh³ ch'ung⁴*
- , A petard; small iron ordnance without a carriage.

搨 *ch'uo*, to strike with a point.

78. 搨撞
- ch'uo¹ p'êng⁴*
- , Collision in general;
- lit.*
- blow with the point and laterally.

額 *é*, a limit as of number or quantity.

79. 太阿
- t'ai⁴ é¹*
- , Ah! wondrous! The name of a sword in history.
-
- 額數
- é² shu⁴*
- , A fixed number.
-
- 爾我
- érh² é³*
- , You and I (the ancient pronunciation of
- wo*
- , I, being
- ngo*
- or
- ngé*
- .)
-
- 善惡
- shan⁴ é⁴*
- , Virtuous and vicious.

恩 *én*, *ngén*, favor.

80. 恩典
- én¹ tien³*
- , Grace;
- lit.*
- law or rule of grace; originally, grace of the sovereign.
-
- 搨倒
- én⁴ tao³*
- , To keep [a man] down on the ground by force.

哼 *êng*, a sound; humph!

81. 哼阿
- êng¹ a¹*
- , To hem and to haw.

兒 *érh*, a son.

82. 兒女
- érh² nü³*
- , Sons and daughters.
-
- 耳朶
- érh³ to⁴*
- , The ear.
-
- 二三
- érh⁴ san¹*
- , Two or three.

法 *fa*, a means.

83. 發遣
- fa¹ ch'ien³*
- , To send into exile.
-
- 法子
- fa² tzü*
- , Means, plans, resources.
-
- 頭髮
- t'ou² fa³*
- , The hair of the head.
-
- 佛法
- fo² fa⁴*
- , The code of Buddha.

反 *fan*, to turn back or over.

84. 翻騰
- fan¹ t'êng²*
- , Topsy-turvy.
-
- 煩惱
- fan² nao³*
- , Distressed in mind.
-
- 反倒
- fan³ tao⁴*
- , Upset, turned over.
-
- 喫飯
- ch'ih¹ fan⁴*
- , To eat rice; generally, to eat any meal.

方 *fang*, square.

85. 方圓
- fang¹ yüan²*
- , Square and round.
-
- 房屋
- fang² wu¹*
- , House and rooms; the house [is clean, is dirty, &c.]
-
- 訪查
- fang³ ch'a²*
- , To make enquiry into.
-
- 放肆
- fang⁴ ssü⁴*
- , To give way to violence, evil passions; to commit disorderly acts.

PART VII. THE TONE EXERCISES. *chun* - 'hang.

非 *fei*, the wrong as opposed to the right.

86. 是非 *shih⁴ fei¹*, Right and wrong; also, tittle-tattle, scandal.
 肥瘦 *fei² shou⁴*, Fat and lean.
 賊匪 *tsei² fei³*, Banditti, rebels, &c.
 使費 *shih³ fei⁴*, Expenses, *sc.* in the way of fees, &c. which one has no right to pay.

分 *fên*, to divide.

87. 分開 *fên¹ k'ai¹*, To divide into shares, portions, &c.
 墳墓 *fên² mu⁴*, A grave; a grave-yard.
 脂粉 *chih¹ fên³*, Red pigment and white; cosmetics in general.
 職分 *chih² fên⁴*, The duties of one's office.

風 *fêng*, wind.

88. 風雨 *fêng¹ yü³*, Wind and rain.
 裁縫 *ts'ai² fêng²*, A tailor; *lit.* to cut and to sew.
 供奉 *kung⁴ fêng⁴*, Make tender of [service], *sc.* in the palace; said of the attendance of high officers on the sovereign; anciently, and still politely, to offer, present, a thing.

佛 *fo*, Buddha.

89. 佛老 *fo² lao³*, Buddha and Lao Chün; the latter, the founder of the Tao sect.

否 *fou*, not so.

90. 浮沉 *fou² ch'ên²*, Floating and sinking.
 然否 *jan² fou³*, Whether so or not.
 埠口 *fou⁴ k'ou³*, Any port on sea or river.

夫 *fu*, a man, a husband.

91. 夫妻 *fu¹ ch'i¹*, Husband and wife.
 扶持 *fu² ch'ih²*, To hold one's self up by, *e. g.* a staff; *fu*, to hold up, as by the arm; *ch'ih*, to grasp in the hand.
 斧鉞 *fu³ yüeh⁴*, Axes.
 父母 *fu⁴ mu³*, Father and mother.

哈 *ha*, the sound *ha*.

92. 哈哈笑 *ha¹ ha¹ hsiao⁴*, To laugh heartily.
 蝦蟆 *ha² mo⁴*, A frog.
 哈吧 *ha³ pa¹*, The chin.
 哈什馬 *ha⁴ shên² ma³*, Certain pastry eaten in Peking; also, dried frogs, or some such eatable, brought from Manchuria.

害 *hai*, grave injury, moral or material.

93. 咳聲 *hai¹ shêng¹*, The exclamation 'hai!
 孩子 *hai² tzü*, A child.
 江海 *chiang¹ hai³*, The waters; *lit.* rivers and seas.
 利害 *li⁴ hai⁴*, A strong intensive, used more commonly of evil things than good.
 See EXERC. XVI, *ex.* 7.

寒 *han*, cold.

94. 顛預 *man¹ han¹*, Dilatorily, undecidedly; the two characters are not used apart.
 寒涼 *han² liang²*, Cold.
 叫喊 *chiao⁴ han³*, To call to; to call out.
 滿漢 *man³ han⁴*, Manchus and Chinese.

碓 *hang*, to beat the ground preparatory to building a wall.

95. 打碓 *ta³ hang¹*, (See above, 'hang.)
 各行 *ko⁴ hang²*, Every trade.
 項圈 *hang⁴ ch'üan¹*, The playthings hung round a child's neck; 'hang, properly, the neck, but not colloquially used in northern mandarin.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

好 'hao, good; to love, be addicted to, in the habit of.

96. 蒿草 'hao¹ ts'ao³, Jungle.
 絲毫 ssü¹ 'hao², The floss of silk, a particle of any kind, very common with a negative;
 q. d. not a particle.
 好不好 'hao³ pu⁴ 'hao³, Is it well (or good) or not? (Commonly implying that it is.)
 好喜 'hao⁴ hsi³, To be addicted to [any pursuit, good or evil].

黑 'hé, 'hei, black.

97. 黑白 'hei¹ pai², Black and white; used also figuratively as with us; q. d. he can't tell
 black from white, = good from bad.
 黑豆 'hei³ tou⁴, Black beans; black-pulse.

很 'hén, originally, wilful, litigious, but commonly a strong intensive; often written with the 94th [Radical.

98. 傷痕 shang¹ 'hén², The scar of a wound.
 好得很 'hao³ té² 'hén³, Exceedingly good.
 恨怨 'hén⁴ yüan⁴, Animosity; 'hén, properly, wrath that one feels, yüan, that one vents.

恆 'héng, constant, enduring.

99. 哼哈 'héng¹ 'ha¹, or éng¹ a¹, To hum and to haw.
 恆久 'héng² chiu³, Enduring for ever.
 兇橫 hsiung¹ héng⁴, Ferocious, brutal.

河 'ho, a river.

100. 喫喝 ch'ih¹ 'ho¹, To eat and drink.
 江河 chiang¹ 'ho², Rivers, in general.
 賀喜 'ho⁴ hsi³, To congratulate.

後 'hou, after, in time or place.

101. 齷齪 'hou¹ hsien², Briny salt; salt in the extreme.
 公侯 kung¹ 'hou², The two first titles of the ancient five orders of national, as distinct
 from imperial, nobility; kung, generally translated duke, 'hou, marquis.
 牛吼 niu² 'hou³, The lowing of oxen; 'hou, also, the roar of a lion.
 前後 ch'ien² 'hou⁴, Before and behind, in time or place.

戶 'hu, sudden.

102. 忽然 'hu¹ jan², Of a sudden.
 茶壺 ch'a² 'hu², A tea-pot.
 龍虎榜 lung² 'hu² pang³, Dragon and tiger affiche; the list published of graduates, who obtain
 degrees as licentiates or doctors. Note 'hu, properly 'hu³, but 'hu² before pang³.
 戶口 'hu⁴ k'ou³, A family; population; lit. the mouths in a house.

花 'hua, flowers.

103. 花草 'hua¹ ts'ao³, Flowers and grass, or herbs; vegetation.
 泥滑 ni² 'hua², The mud is slippery.
 話敗人 'hua³ pai⁴ jén², To speak ill of a person behind his back, whether your censure be merited or not.
 說話 shuo¹ 'hua⁴, To speak, talk; also, spoken language.

壞 'huai, to injure seriously, to destroy.

104. 懷想 'huai² hsiang³, To think, cherish a thought.
 損壞 sun³ 'huai⁴, To spoil, be spoiled, more or less; said of things.

換 'huan, to exchange.

105. 歡喜 'huan¹ hsi³, To rejoice; to delight in.
 連環 lien² 'huan², Several rounds [of musketry, or artillery]; also, of the involution of
 circles in a pattern, q. d. ring on ring.
 鬆緩 sung¹ 'huan³, Slackened, as zeal, industry.
 更換 keng¹ 'huan⁴, To change; most commonly of employés; not menials.

PART VII. THE TONE EXERCISES. 'hao - hsiao.

黃 'huang, yellow.

106. 荒亂 'huang¹ luan⁴, Wild disorder; *e. g.* that occasioned by a bad year, by brigandage, &c.
 青黃 ch'ing¹ 'huang², Green and yellow; said of ripening corn.
 撒謊 sa¹ 'huang³, To tell lies.
 一晃兒 yi² 'huang⁴ 'rh, A flash; its duration, = a moment. Note *erh* enclitic; pronounce huaⁿ rh.

回 'hui, to turn back.

107. 石灰 shih² 'hui¹, Lime.
 回去 'hui² ch'ü⁴, To go back.
 後悔 'hou⁴ 'hui³, To repent.
 賄賂 'hui⁴ lu⁴, Bribes.

混 'huén, 'hun, mingled in confusion.

108. 昏暗 'hun¹ an⁴, Dark, as a cloudy day; obscure, of a man's meaning.
 鬼魂 kuei³ 'hun², The spirit of man after death.
 渾厚 'hun³ 'hou⁴, Lit. stupidly honest; that *will* not see another's faults.
 混亂 'huén⁴ luan⁴, In great confusion; of things tumbled together; also, *fig.* of the state of a country.

紅 'hung, red.

109. 烘烤 'hung¹ k'ao³, To heat before the fire.
 紅綠 'hung² lü⁴, Red and green; as trees in blossom.
 欺哄 ch'i¹ 'hung³, To deceive by telling falsehoods.
 煉汞 lien⁴ 'hung⁴, To smelt quicksilver; but *fig.* of the preparation by the Taoist priests of drugs that are to prolong life.

火 'huo, fire.

110. 劃口子 'huo¹ k'ou³ tzü, The space between the fingers, or any like indentation on the body.
 死活 ssü³ 'huo², Dead or alive; whether he will live or not [one cannot tell].
 水火 shui² 'huo³, Water and fire; a poor man *has* these, = these and nothing beside; they are said to be *wu ch'ing*, unnatural, unreasonable, in cases of flood or fire. Note *shui*³ changed to *shui*².
 貨物 'huo⁴ wu⁴, Merchandise.

西 hsi, west.

111. 東西 tung¹ hsi¹, East and west; a thing.
 酒席 chiu³ hsi², A dinner (to guests).
 喜歡 hsi³ 'huan¹, To like, be pleased with.
 粗細 ts'u¹ hsi⁴, Coarse and fine; the quality of any thing coarse or fine.

夏 hsia, summer.

112. 瞎子 hsia¹ tzü, A blind man.
 雲霞 yün² hsia², Cloud and mist.
 春夏 ch'un¹ hsia⁴, Spring and summer.

向 hsiang, towards; in the direction of.

113. 香臭 hsiang¹ ch'ou⁴, Fragrance and stench.
 詳細 hsiang² hsi⁴, Minutely, detailedly.
 思想 ssü¹ hsiang³, To think; bethink you!
 方向 fang¹ hsiang⁴, Direction taken or to be taken.

小 hsiao, small.

114. 消滅 hsiao¹ chien³, To diminish; fall off.
 學徒 hsiao² t'u², An apprentice.
 大小 ta⁴ hsiao³, Great and small; the size of.
 談笑 t'an² hsiao⁴, To chat and laugh.

些 *hsieh*, few, little of.

115. 些微 *hsieh¹ wei¹*, A trifle; in a small degree.
 靴鞋 *hsüeh¹ hsieh²*, Boots and shoes; *hsieh*, commonly written 鞋.
 氣血 *ch'i⁴ hsieh³*, Constitution; *lit.* breath and blood.
 謝恩 *hsieh⁴ ên¹*, To thank for favor shewn.

先 *hsien*, before in time.

116. 先後 *hsien¹ 'hou⁴*, Before and after.
 清閒 *ch'ing¹ hsien²*, Tranquil; undisturbed by cares, noise, &c.
 危險 *wei² hsien³*, Dangerous.
 限期 *hsien⁴ ch'i¹*, A given date; a limited period.

心 *hsin*, the heart; also, the mind.

117. 心性 *hsin¹ hsing⁴*, The nature of the heart or mind; its character, morally.
 尋東西 *hsin² tung¹ hsi¹*, To look for a thing.
 書信 *shu¹ hsin⁴*, A note or letter.

姓 *hsing*, family name, surname.

118. 星宿 *hsing¹ hsü⁴*, The stars; *lit.* star-constellation.
 行爲 *hsing² wei²*, Conduct; actions.
 睡醒 *shui⁴ hsing³*, Asleep or awake; also, to wake up.
 姓名 *hsing⁴ ming²*, Surname and name.

學 *hsio*, to learn.

119. 學問 *hsio² wên⁴*, Acquired knowledge, learning; *lit.* learning and asking.

修 *hsiu*, to repair; to prepare.

120. 修理 *hsiu¹ li³*, To put in order, *e.g.* mechanism, roads, &c.
 糟朽 *tsao¹ hsiu³*, Rotten.
 領袖 *ling³ hsiu⁴*, Collar and cuff, or sleeve; also, *fig.* for the best hand, the managing man.

兄 *hsiung*, elder brother.

121. 兄弟 *hsiung¹ ti⁴*, Elders and juniors in a family.
 狗熊 *kou³ hsiung²*, A dog-bear; a bear said to devour the dog; numbers are shown about Peking.

須 *hsü*, necessary; must.

122. 必須 *pi⁴ hsü¹*, Must; is sure to.
 徐圖 *hsü² t'u²*, To take time in devising; to deliberate.
 應許 *ying¹ hsü³*, To promise.
 接續 *chieh¹ hsü⁴*, In connection with the foregoing; *lit.* receiving, taking up, and continuing.

喧 *hsüan*, *hsüen*, the uproar of a crowd.

123. 喧嚷 *hsüen¹ jang³*, Clamour of many voices.
 懸掛 *hsüan² kua⁴*, To be suspended; as a hanging lamp, a sign-board.
 揀選 *chien² hsüen³*, To select [officials for promotion]. Note *chien³* changed to *chien²*.
 候選 *'hou⁴ hsüen⁴*, [Of officials] awaiting selection.

雪 *hsüeh*, snow.

124. 靴鞋 *hsüeh¹ hsieh²*, Boots and shoes. See *hsieh²*.
 穴道 *hsüeh² tao⁴*, In anatomy, the space between the joints; the points at which, in acupuncture, the needle is introduced; applied in geomancy to the features of ground.
 雨雪 *yü² hsüeh³*, Rain and snow. Note *yü³* changed to *yü²*.
 鑽穴 *tsuan¹ hsüeh⁴*, To excavate, as a mine; of wild beasts, to dig a den to lie in.

PART VII. THE TONE EXERCISES. *hsieh - jou.*

巡 *hsün*, to go rounds.

125. 熏蒸 *hsün¹ chêng¹*, Of steamy vapour [after rain, off a fen, &c.]
 巡察 *hsün² ch'ä²*, To go rounds, as a watch, a cruiser, &c.
 營汛 *ying² hsün⁴*, A military post; collectively, the military in a particular locality; *lit.* battalions, or cantonments and minor stations.

學 *hsüo*, (also as above, *hsio*; also *hsüeh*;) to learn.

126. 學生 *hsüo² shêng¹*, A pupil; a student.

衣 *i*, or *yi*, clothes.

127. 衣裳 *i¹ shang¹*, Clothes in general; originally, *i*, of the upper clothing, *shang*, of the lower.
 一個 *i² ko⁴*, One. See Note on Numeratives, EXERC. I.
 尾巴 *i³ pa¹*, The tail of beasts, fish, &c. Note *i³*, properly *wei³*.
 容易 *yung² i⁴*, Easy.

染 *jan*, to dye.

128. 然否 *jan² fou³*, Is it thus or not? also, Whether it be so or not [is uncertain].
 沾染 *chan¹ jan³*, Thoroughly saturated with; deep dyed in; [used literally, but also, *fig.* of vicious habits.]

嚷 *jang*, to talk too loud; to be noisy.

129. 嚷嚷 *jang¹ jang¹*, To blab; to let out secrets. *Obs.* the second *jang*, becomes nearly *jang⁴*.
 瓢子 *jang² tzü*, The inside of a melon, pulp, seeds, and juice.
 嚷鬧 *jang³ nao⁴*, To quarrel, have altercation with a man; make a row, as one man or many.
 謙讓 *ch'ien¹ jang⁴*, To decline anything offered one; to decline praise as unworthy of it.

繞 *jao*, to wind round, *act.* and *neut.*

130. 饒裕 *jao² yü⁴*, Affluence; *lit.* plenty to eat and more.
 圍繞 *wei² jao³*, To enwreath, wrap round; also, *fig.* of a siege.
 繞住 *jao⁴ chu⁴*, To deprive of the power of movement by tying; also, *fig.* of affairs. Cf. complication, hand-tied.

熱 *jé*, or *jo*, hot.

131. 冷熱 *lêng³ jo⁴*, Cold and hot; cold and heat; temperature.

人 *jén*, man.

132. 人物 *jén² wu⁴*, Men and all other created things; also, mankind.
 容忍 *yung² jén³*, Forbearing, tolerant.
 責任 *tsé² jén⁴*, Responsibility; *lit.* the blame-bearing, the blame-trust.

扔 *jéng*, to throw from one.

133. 扔棄 *jéng¹ ch'ä⁴*, To fling away as useless.

日 *jih*, the sun; the day.

134. 日月 *jih⁴ yüeh⁴*, Sun and moon; also, days and months.

若 *jo*, if.

135. 若論 *jo⁴ lun⁴*, If it be argued; also, if one is speaking of —, = as regards, with reference to.

肉 *jou*, meat, flesh.

136. 揉的一聲 *jou¹ ti¹ i⁴ shêng¹*, There was a sudden whirr, or any like sound, not loud; *jou*, properly, to rub between the hands.
 剛柔 *kang¹ jou²*, Hard and soft; morally, firm and yielding.
 骨肉 *ku³ jou⁴*, Bone and flesh; also, *fig.* of near relationship.

KEY TO THE TZŪ ERH CHL. Colloquial Series.

如 *ju*, if; like-as; also, in accordance with.

137. 如貼 *ju¹ t'ieh¹*, Of management of private affairs, satisfactory; also, of health, good.
 如若 *ju² jo⁴*, If.
 強入 *ch'iang³ ju³*, To force wares on a buyer; force one's things into a house. Note *ch'iang³* nearly *ch'iang²*, before *ju³*. In PART V, SEC. II, 50, it is, properly, *ch'iang²*.
 出入 *ch'u¹ ju⁴*, To go out and come in; hence, expenditure and revenue; also, in sentences, *ch'u*, lenient, *ju*, severe.

軟 *juan*, soft.

138. 軟弱 *juan³ jo⁴*, Soft and weakly; feeble.

瑞 *jui*, blessings; prosperity.

139. 花蕊 *'hua¹ jui³*, Petals of a flower.
 祥瑞 *hsiang² jui⁴*, Prosperous condition, *sc.* of a state.

潤 *jun*, moistened.

140. 潤澤 *jun⁴ tsé⁴*, [Of weather,] soft, slightly damp.

榮 *jung*, anciently, the beauty of flowers, plants, &c. as distinguished from that of trees.

141. 榮耀 *jung² yao⁴*, Brilliant, *e.g.* as a cortege, &c.; oftener used of externals, but also of virtue, ability, &c.
 駝毛 *jung³ mao²*, Down of birds' feathers; the shorter hair of camels, &c.

嘎 *ka*, the *ca* in cachinnation.

142. 嘎嘎的笑 *ka¹ ka¹ ti¹ hsiao⁴*, A roar of laughter.
 打嘎兒 *ta³ ka² 'rh*, To spin, *lit.* strike, a pegtop.
 嘎雜子 *ka³ tsa² tzü*, A cross-grained fellow; not sympathetic.
 雞嘎嘎蛋兒 *chi¹ ka⁴ ka⁴ taⁿ⁴-rh*, Cry of a hen laying.

卡 *k'a*, or *ch'ia*, a post in a pass.

143. 卡倫 *k'a¹ lun²*, An inland customs station.

改 *kai*, to change.

144. 該當 *kai¹ tang¹*, Ought rightly to be.
 改變 *kai³ pien⁴*, To change, *sc.* laws, fashions, &c. for good or evil.
 大概 *ta⁴ kai⁴*, A general outline; generally; probably.

開 *k'ai*, to open.

145. 開閉 *k'ai¹ pi⁴*, Open or closed, *sc.* a gate, a shop, &c.
 慷慨 *k'ang³ k'ai³*, Liberal, large-hearted. Note *kang³* nearly *kang²*, before *k'ai³*.

甘 *kan*, sweet.

146. 甘苦 *kan¹ k'u³*, Sweet and bitter.
 追趕 *chui¹ kan³*, To overtake.
 才幹 *ts'ai² kan⁴*, Abilities.

看 *k'an*, to see; to look at.

147. 看守 *k'an¹ shou³*, To keep guard over.
 刀斫 *tao¹ k'an³*, To strike with a sword.
 看見 *k'an⁴ chien⁴*, To see.

剛 *kang*, hard, hardness; also, firm.

148. 剛纔 *kang¹ ts'ai²*, Just now; just then. It is thought by some that this character is corruptly used for 將 *chiang*.
 土塶子 *t'u³ kang³ tzü*, A rise in the level of ground. Note *t'u³* nearly *t'u²*, before *kang³*.
 擡杠 *t'ai² kang⁴*, A pole to carry things on, two men supporting each an end.

PART VII. THE TONE EXERCISES. *ju - k'o.*

炕 *k'ang*, a stove-bed.

149. 康健 *k'ang¹ chien⁴*, At ease in mind and in vigorous health.
扛擡 *k'ang² t'ai²*, To carry as luggage, with poles between two men; or, generally, of portage.
不抗不卑的 *pu⁴ k'ang³ pu⁴ pei⁴ ti*, Neither overweening nor cringing.
火炕 *huo³ k'ang⁴*, The stove-bed of brick used in the north of China.

告 *kao*, to tell to.

150. 高低 *kao¹ ti¹*, High and low; the height of; also, of persons, difference of degree, or ability.
稿案 *kao³ an⁴*, Official papers; the correspondence, archives, of an office.
告訴 *kao⁴ su⁴*, To inform, tell to; *su*, alone, is, properly, to complain.

考 *k'ao*, to examine, as candidates for degree, for employment in clerkships, &c.

151. 屍骨 *k'ao¹ ku³*, The *os coxendicis*.
考察 *k'ao³ ch'a²*, To examine, search, as tide-waiters, &c.
依靠 *i¹ k'ao⁴*, To depend on, as a friend on a friend, or a subordinate on a superior authority.

給 *kei*, properly, *chi*, to give; hence, *to* and *for*.

152. 放給 *fang⁴ kei³*, To issue, as grain, money, clothes, &c. to the poor, pay to troops, &c.

刻 *k'ei*, properly, *k'é*, to engrave, only pronounced as here, in *k'ei-sou*.

153. 刻搜 *k'ei¹ sou¹*, To annoy, act vexatiously to.

根 *kên*, root.

154. 根本 *kên¹ pên³*, The very beginning, *fons et origo*; the cradle of a race, the family of a man, the origin of a case; *kên*, properly, the root of a tree below, *pên*, above, the soil.
門限 *tou¹ kên²*, The "chaff" of mountebanks, strolling story-tellers, &c.
艮卦 *kên⁴ kua⁴*, The symbol or diagram *kên*; the seventh of the *pa kua*, eight diagrams, which may be called the categorical indices of Chinese philosophy; *kên*, generally indicative of immobility; stable.

肯 *k'ên*, to wish; to choose.

155. 肯不肯 *k'ên³ pu⁴ k'ên³*, Will you . . . ? *lit.* will you or won't you, but, in effect, not so strong.
一措子 *i² k'ên⁴ tzü*, A bundle of anything that one requires both hands to hold.

更 *kêng*, more; to change.

156. 更改 *kêng¹ kai³*, To change, alter.
道埂子 *tao⁴ kêng³ tzü*, Any foot-path left by the side of a road that is flooded, or otherwise
更多 *kêng⁴ to¹*, More; a greater number, or quantity. [obstructed.]

坑 *k'êng*, a hollow, ditch, pit.

157. 坑坎 *k'êng¹ k'an³*, A dip in a road.

各 *ko*, *k'é*, each, every.

158. 哥哥 *ko¹ ko¹*, Elder brother.
影格 *ying³ ko²*, Copy slips; *ying*, a shadow, hence, an appearance; *ko*, here, in the sense of lines laid down for guidance. The Chinese copy-slip is in columns of characters separated by lines, and which the student traces through a sheet of paper laid over the copy-slip.
各自各兒 *ko⁴ tzü⁴ ko³-rh*, By one's self.
幾個 *chi³ ko⁴*, Some, a certain number.

可 *k'o*, *k'é*, to be right, to be able; with adjectives and in attributive constructions, much what the termination *bilis* is in Latin.

159. 可惜了兒 *k'o¹ hsi¹ liao³-rh*, Alas! or, lamentable; *lit.* that can be pitied, that it is right to pity.
可否 *k'o² fou³*, Is it right or not? Is it practicable or not? Whether right or not.
饑渴 *chi¹ k'o³*, Hunger and thirst.
賓客 *pin¹ k'o⁴*, A guest.
Note that *k'o* is properly *k'o³*. See PART III, EXERC. VI, 12.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

狗 *kou*, a dog.

160. 溝渠 *kou¹ ch'ü²*, Ditches; *kou*, large and artificial; *ch'ü*, small water-ways; generally, the drains of a city.
 小狗兒的 *hsiao³ kou²-rh'ti¹*, You young dog!—to a child (not abusive).
 猪狗 *chu¹ kou³*, Pigs and dogs, said of dirty people; also *lit.* = domestic animals in general.
 足殼 *tsu² kou⁴*, Sufficient.

口 *k'ou*, the mouth.

161. 掘破了 *k'ou¹ p'o⁴ liao³*, To work a hole through with the finger nail. Note *liao* euclitic, nearly *lo⁴*.
 口舌 *k'ou³ shê²*, Altercation.
 叩頭 *k'ou⁴ t'ou²*, To knock the head on the ground; to kotow.

古 *ku*, ancient.

162. 料估 *liao⁴ ku¹*, To estimate; as cost, amount of materials.
 骨頭 *ku² t'ou⁴*, A bone, one's bones; observe *ku*, properly *ku³*, here *ku²*; *t'ou*, properly *t'ou²*, here *t'ou⁴*.
 古今 *ku³ chin¹*, Ancient and modern; in past times and at present.
 堅固 *chien¹ ku⁴*, Stable, sound, strong; as a city-wall, a ship, &c.

苦 *k'u*, bitter.

163. 窟窿 *k'u¹ lung¹*, A hole.
 甜苦 *t'ien² k'u³*, Sweet and bitter; also *fig.* of one's lot in life.
 褲子 *k'u⁴ tzü*, Trowsers.

瓜 *kua*, gourd.

164. 瓜果 *kua¹ kuo³*, Gourds and fruit; collective of such productions.
 多寡 *to¹ kua³*, Many and few; how many? the number of.
 懸掛 *hsüan² kua⁴*, To suspend, be suspended, in space.

跨 *k'ua*, to bestride.

165. 誇獎 *k'ua¹ chiang³*, To praise, one's self or another.
 傍子 *k'ua³ tzü*, A person remarkable for country accent, unfashionable dress, &c.
 跨馬 *k'ua⁴ ma³*, To ride with both legs on the same side.

怪 *kuai*, singular; strange; monstrous.

166. 乖張 *kuai¹ chang¹*, Of a person with ways of his own; one who does not get on well with others.
 拐騙 *kuai³ p'ien⁴*, To do one out of anything; to beguile as kidnappers children, slaves, &c.
 怪道 *kuai⁴ tao⁴*, Strange! *lit.* strange to say; of breaches of etiquette, eccentricities, &c.

快 *k'uai*, quick.

167. 擺痒痒 *k'uai² yang³ yang²*, To scratch an itching. Note that *k'uai*, properly *k'uai²*, becomes nearly *k'uai* before *yang³*, but the second *yang*, nearly *yang²*.
 快慢 *k'uai⁴ man⁴*, Quick and slow; the speed of.

官 *kuan*, an official.

168. 官員 *kuan¹ yüan²*, An official; *yüan*, meaning the same thing as *kuan*.
 管理 *kuan³ li³*, To manage, take care of. Note *kuan³* nearly *kuan²*, before *li³*.
 習慣 *hsi² kuan⁴*, To be practised in, expert at; well used to.

寬 *k'uan*, wide, roomy.

169. 寬窄 *k'uan¹ chai³*, Wide and narrow; the breadth of.
 款項 *k'uan³ hsiang⁴*, Larger and smaller items; expenditure.

光 *kuang*, lustre, brightness.

170. 光明 *kuang¹ ming²*, Bright, intelligent.
 廣大 *kuang³ ta⁴*, Extensive.
 遊逛 *yu² kuang⁴*, To stroll, exercise; to travel as a tourist.

PART VII. THE TONE EXERCISES. *kou - lai*.

况 *k'uang*, moreover.

171. 誑騙 *k'uang¹ p'ien⁴*, To humbug.
 狂妄 *k'uang² wang⁴*, Arrogant and wrong doing; said of persons in high station.
 况且 *k'uang⁴ ch'ieh³*, Moreover; in addition.

規 *kuei*, a pair of compasses.

172. 規矩 *kuei¹ chü⁴*, Proper custom or conduct; *lit.* compasses and rule.
 詭詐 *kuei³ cha⁴*, Artful, deceitful.
 富貴 *fu⁴ kuei⁴*, Rich; *lit.* rich and honorable.

愧 *k'uei*, to be ashamed.

173. 虧欠 *k'uei¹ ch'ien⁴*, To be in debt.
 揆守 *k'uei² shou³*, The master-mind in a business, the best hand; *ellipt.* for 揆度 *k'uei²* to, to measure, 守分 *shou fên*, to do one's duty.
 傀儡 *k'uei³ lei³*, An ill-looking person, *lit.* an ugly doll. Note *k'uei³* nearly *k'uei²* before *lei³*.
 慚愧 *ts'an² k'uei⁴*, Remorse.

棍 *kuén*, or *kun*, a staff.

174. 翻滾 *fan¹ kuén³*, Topsy-turvy, like things in a pot of boiling water.
 棍子棒子 *kuén⁴ tzü pang⁴ tzü*, Sticks and staves, such as children might use in play, or ruffians in a fray.

困 *k'uén*, or *k'un*, one of the eight *kua*; see *kén*.

175. 坤道 *k'uén¹ tao⁴*, Female, earth, moon, as distinct from male, heaven, sun, &c.
 閨闈 *k'uei¹ k'uén³*, Whatever belongs to woman; used often like our phrase *the sex*; also, as feminineness.
 乏困 *fa² k'uén⁴*, Tired and sleepy.

工 *kung*, labour.

176. 工夫 *kung¹ fu¹*, Labour; also, the time it occupies; hence, leisure.
 金礦 *chin¹ kung³*, Gold mines.
 通共 *t'ung¹ kung⁴*, The whole of any thing or number.

孔 *k'ung*, hollow.

177. 空虛 *k'ung¹ hsü¹*, Cleaned out.
 面孔 *mien⁴ k'ung³*, The cavities of the face; eyes, ears, nostrils, &c.
 閒空 *hsien² k'ung⁴*, With nothing to do.

果 *kuo*, fruit.

178. 飯鍋 *fan⁴ kuo¹*, A pan to cook rice in.
 國家 *kuo² chia¹*, The state; *lit.* state-family.
 結果 *chieh² kuo³*, The fruit is formed; also, *fig.* of a result; also, *ne plus ultra*.
 過去 *kuo⁴ ch'ü⁴*, To pass by.

闊 *k'uo*, wide.

179. 寬闊 *k'uan¹ k'uo⁴*, Extensive; *e.g.* as a country.

拉 *la*, to draw, or drag.

180. 拉扯 *la¹ ch'ê³*, To drag, *sc.* a person; also, *fig.* to implicate; also, of the relationship of some one with one's relation; *q.d.* such a person dragged into relationship.
 邋邋 *la² t'a⁴*, Slovenly in dress; in business, the opposite of 俐羅 *li lo*, prompt, decided.
 喇喇蛄 *la³ la³ ku³*, The mole cricket. Observe the second *la³*, before *ku³*, nearly *la²*; the first *la* consequently remains *la³*.
 蠟燭 *la⁴ chu²*, Wax candle.

來 *lai*, to come.

181. 來去 *lai² ch'ü⁴*, To come and go.
 倚賴 *i³ lai⁴*, To rely on; specially of self-reliance in a bad sense.

KEY TO THE TZŪ ERH CHL. Colloquial Series.

懶 *lan*, idle.

182. 盤髮 *lan¹ san¹*, Dawdling; *lit.* of hair dishevelled.
 貪婪 *t'an¹ lan²*, Covetous.
 懶惰 *lan³ to⁴*, Idle.
 燦爛 *ts'an³ lan⁴*, Properly, bright, as fire-light; variegated in colour.

浪 *lang*, a wave.

183. 檳榔 *ping¹ lang¹*, The betel, or areca-nut.
 狼虎 *lang² 'hu³*, Wolves and tigers; *fig.* of ravenous appetite or gluttony; also, of temerity.
 光朗 *kuang¹ lang³*, Bright, unblemished; *e.g.* as fine jeweller's work.
 波浪 *po¹ lang⁴*, Waves.

老 *lao*, old.

184. 打撈 *ta³ lao¹*, To fish up, or try to fish up, out of water, whether person or thing, visible or invisible.
 勞苦 *lao² k'u³*, Fatigue, bodily rather than mental.
 老幼 *lao³ yu⁴*, Old and young.
 旱澇 *'han⁴ lao⁴*, Drought and inundation.

勒 *lé*, originally, a bit; it has other meanings, but is not used colloquially, except in combination with a verb, as here.

185. 勒索 *lé¹ so⁴*, To "squeeze," extort anything from.
 歡樂 *'huan¹ lé⁴*, To rejoice, make merry, as a large party together.

累 *lei*, or *lei*, to entangle, embarrass.

186. 勒死 *lei¹ ssü³*, To strangle.
 雷電 *lei² tien⁴*, Thunder and lightning.
 累次 *lei³ tz'ü⁴*, Time after time.
 族類 *tsu² lei⁴*, One's relatives; *q.d.* the whole tribe.

冷 *lêng*, cold.

187. 稜角 *lêng² chio⁴*, Literally, edge and corner; *fig.* for extremity, *q.d.* nothing to lay hold of.
 冷熱 *lêng³ jo⁴*, Cold and hot; temperature.
 發愣 *fa¹ lêng⁴*, To be absent; to stare idiotlike.

立 *li*, to stand upright.

188. 玻璃 *po¹ li¹*, Glass.
 分離 *fên¹ li²*, Separated as members of a family dispersed.
 禮貌 *li³ mao⁴*, Politeness, manners.
 站立 *chan⁴ li⁴*, To stand up, as persons; to stand well, as a building, a business.

倆 *lia*, vulgar for *liang*, two.

189. 倆三 *lia³ sa¹*, Two or three.

兩 *liang*, the Chinese ounce.

190. 商量 *shang¹ liang¹*, To consult together.
 涼熱 *liang² jo⁴*, Cool and hot.
 斤兩 *chin¹ liang³*, Catties and ounces.
 原諒 *yüan² liang⁴*, To pardon.

了 *liao*, to end, complete.

191. 無聊 *wu² liao²*, In despair; *lit.* without resource.
 了斷 *liao³ tuan⁴*, To decide definitively, as a case in court; the decision of a case.
 料理 *liao⁴ li³*, To manage, attend to, as business in a shop, household affairs.

PART VII. THE TONE EXERCISES. *lan - lüeh.*

裂 *lieh*, arrayed in order.

192. 罷咧 *pa⁴ lieh¹*, An interjection, common, at the end of a sentence; = that's all about it.
 瞎咧咧 *hsia¹ lieh² lieh²*, Gibberish of small children; in grown up people, romancing.
 咧嘴 *lieh³ tsui³*, To draw down the corners of the mouth in a way indicative of contempt or hostility. Note *lieh* nearly *lieh²*.
 擺列 *pai³ lieh⁴*, To array at given distances, *e.g.* a rank of soldiers.

連 *lien*, to unite.

193. 接連 *chieh¹ lien¹*, United, as what follows with what precedes. Oftener pronounced *chieh¹ lien²*.
 憐恤 *lien² hsü⁴*, To compassionate.
 臉面 *lien³ mien⁴*, The face.
 練習 *lien⁴ hsi⁴*, To practise; practised in.

林 *lin*, a forest or grove.

194. 樹林子 *shu⁴ lin² tzü*, A forest.
 房樑 *fang² lin³*, The cross-beams of a roof.
 租賃 *tsu¹ lin⁴*, To hire [a room, or house].

另 *ling*, additional.

195. 零碎 *ling² sui⁴*, Fragments; odds and ends.
 領袖 *ling³ hsiu⁴*, See *hsiu⁴*.
 另外 *ling⁴ wai⁴*, Separately, additionally.

略 *lio*, originally, to lay out ground, *e.g.* in fields. See *lüeh*, *liao*.

196. 謀略 *mou² lio⁴*, Strategical combinations; plan of a campaign.

留 *liu*, to detain; keep.

197. 一溜兒 *i⁴ liu¹ 'rh*, The act of gliding past, as when a person wants to pass unnoticed. Observe the *érh*, absorbed.
 收留 *shou¹ liu²*, To take in, give hospitality to, a person, for a certain length of time.
 楊柳 *yang² liu³*, The willow.
 五六 *wu³ liu⁴*, Five or six.

駱 *lo*, a mule.

198. 擡起袖子 *lo¹ ch'í³ hsiu⁴ tzü*, To tuck up the sleeves. Observe *ch'iang lo*, to carry off people or property, properly, *ch'iang³ lo³*, but, when combined, *ch'iang²-lo³*.
 騾馬 *lo² ma³*, Mules and horses.
 裸身 *lo³ shên¹*, Stark-naked.
 駱駝 *lo⁴ t'o²*, A camel.

陋 *lou*, mean, in spirit or appearance; used only in combination.

199. 樓衣裳 *lou¹ i¹ shang¹*, To hold up the skirts of one's long dress.
 樓房 *lou² fang²*, A house with an upper story.
 酒簍 *chiu³ lou³*, Wine baskets; large wicker bottles lined with oiled paper. Note *chiu²* nearly *chiu³*.
 鄙陋 *pi³ lou⁴*, Mean-spirited, vulgar-minded; ungentlemanlike in conduct.

律 *lū*, an ass.

200. 驢馬 *lū² ma³*, Asses and horses.
 屢次 *lū³ tz'ü⁴*, Several times; repeatedly.
 律例 *lū⁴ li⁴*, Statutes and minor enactments.

戀 *lian*, affection for one's family, birth-place, &c.

201. 依戀 *i¹ lian⁴ or lüen⁴*, To cling affectionately to family, home, friends, &c.

略 *lüeh*, see *lio*; it is hard to say when this character is pronounced *lüeh* and when *liao*.

202. 忽略 *'hu¹ lüeh⁴*, From carelessness, from indifference —.

掄 *lün*, to whirl round.

203. 混掄 *huén⁴ lün¹*, Whirling madly round, *sc.* a staff or the like.
 人倫 *jén² lün²*, The five relations, *sc.* of prince to minister, father to son, husband to wife, brother to brother, and friend to friend. See *lün*.
 渾圇著 *huén³ lün³ cho*, In the lump; of speaking inexactly; of buying wholesale; of wholesale massacre; *lün*, a mass or large number of anything. Observe *huén³* nearly *hun²* before *lün³*.
 講論 *chiang³ lün⁴*, To talk of; be speaking of.

略 *lio*, See *lio* and *lüeh*.

204. 大略 *ta⁴ lio⁴*, General outline.

路 *lu*, a road.

205. 啍嚕 *tu¹ lu¹*, A bunch of grapes, cash, fish, &c.; a sound like *turrh*, of common occurrence in Mongolian; hence, applied to thick guttural speech of any man.
 爐灶 *lu² tsao⁴*, A kitchen fire.
 船櫓 *ch'uan² lu³*, The stern-paddle of a junk.
 道路 *tao⁴ lu⁴*, Roads and ways.

亂 *luan*, confused, disorderly.

206. 雜亂 *tsa² luan⁴*, Of things jumbled together.

論 *lun*, to speak of, discuss a matter.

207. 車輪 *ch'ê¹ lun²*, The wheel of a cart.
 囷圇 *hu² lun³*, In the gross, without distinction of quality; of bolting down a fruit whole.
 沒論 *mei² lun⁴*, Not to speak of = setting apart, something already spoken of.

龍 *lung*, the dragon.

208. 窟窿 *k'u¹ lung¹*, A hole.
 龍虎榜 *lung² hu³ pang³*, The published list of passed graduates; *lit.* the roll, or placard, of dragons and tigers. See note on *hu³*.
 瓦隴 *wa³ lung³*, The lines or furrows between the tiles of a roof. Note *wa³* nearly *wa²*.
 胡弄局 *hu² lung⁴ chü²*, Of any thing or affair which *seems* all right, but has been so made or managed as to be worthless; *hu lung*, to take in by words or deeds; *chü*, properly, a chessboard.

馬 *ma*, the horse. Observe *ma*, properly *ma³*, in *ma p'i³* nearly *ma²*.

209. 爹媽 *tieh¹ ma¹*, Daddy and mammy.
 麻木 *ma² mu⁴*, Numb, as a foot asleep, a paralytic limb.
 馬鞍 *ma³ ngan¹*, A saddle.
 打罵 *ta³ ma⁴*, Blows and curses, or abuse.

買 *mai*, to buy.

210. 葬埋 *tsang⁴ mai²*, To bury, of the dead only.
 收買 *shou¹ mai³*, To buy things brought to one for sale.
 發賣 *fa¹ mai⁴*, For sale; to sell or expose to sale.

慢 *man*, slow.

211. 顚預 *man¹ han¹*, Dilatory, the opposite of 簡決 *chien chüeh*, to decide promptly, summarily.
 隱瞞 *yin³ man²*, Close, as the opposite of talkative, outspoken.
 豐滿 *fêng¹ man³*, Abundant, *sc.* as a dinner; *fêng tsu*, plentiful, as a year.
 快慢 *k'uai⁴ man⁴*, Quick and slow; the speed of.

忙 *mang*, hurried, hasty.

212. 白茫茫 *pai² mang¹ mang¹*, The brightness of a large sheet of water. Cf. *'hao 'hao*, LESSON XCI, 2.
 急忙 *chi² mang²*, Haste (not hurry); without loss of time.
 鹵莽 *lu³ mang³*, In a rough-and-tumble style; applied by an ancient philosopher to his own carelessness as a farmer. Observe *lu³*, nearly *lu²*, before *mang³*.

PART VII. THE TONE EXERCISES. *lün - miu.*

毛 *mao*, hair.

213. 貓狗 *mao¹ kou³*, Cats and dogs; in such phrases as What a noise they make, &c.
 羽毛 *yü³ mao²*, Feathers; *lit.* feathers and hair.
 卯刻 *mao³ k'ê⁴*, The fourth of the twelve two-hour periods of the Chinese day; say 5 to 7 a.m.
 相貌 *hsiang⁴ mao⁴*, Appearance of the face; the countenance.

美 *mei*, beautiful; of woman's beauty.

214. 煤炭 *mei² t'an⁴*, Coal and charcoal.
 美貌 *mei³ mao⁴*, Handsome countenance [of a woman].
 愚昧 *yü² mei⁴*, Stupid; used of one's own humble opinion.

門 *mên*, a gate, a door.

215. 捫撫 *mên¹ sun¹*, Caressing fondly a child, a pet, a bijou; *mên*, to press the hand on; *sun*, to move it, smoothing or patting the object.
 門扇 *mên² shan⁴*, The leaf of a door.
 憂悶 *yu¹ mên⁴*, Sad; *yu*, grief; *mên*, joylessness.

夢 *mêng*, a dream.

216. 懵懂 *mêng¹ tung³*, Thick-headed; *mêng-mêng-tung-tung* also used.
 結盟 *chieh² mêng²*, To bind one's self by an oath, to heaven or to man.
 勇猛 *yung³ mêng³*, Ardour in fight, in study, &c. Note *yung³* nearly *yung²* before *mêng³*.
 睡夢 *shui⁴ mêng⁴*, To dream.

米 *mi*, rice with the husk off.

217. 眯縫眼 *mi¹ fêng² yen³*, Eyes nearly closed by nature.
 迷惑 *mi² 'huo⁴*, Blindness of a vicious mind; all abroad, as a person who has lost his way.
 米糧 *mi³ liang²*, Food in general; as we say, bread.
 機密 *chi¹ mi⁴*, Close, in word or deed.

苗 *miao*, the young blade of corn, &c.

218. 喵喵的貓叫 *miao¹ miao¹ ti¹ mao¹ chiao⁴*, The mewling of cats.
 禾苗 *'ho² miao²*, The young blade of corn.
 藐小 *miao³ hsiao³*, Small, of insignificant dimension; used contemptuously or not. Observe *miao³* nearly *miao²*, because followed by *hsiao³*.
 廟宇 *miao⁴ yü³*, Temples in general.

滅 *mieh*, to extinguish.

219. 咩咩的羊叫 *mieh¹ mieh¹ ti¹ yang² chiao⁴*, The baa-ing of sheep.
 滅火 *mieh⁴ 'huo³*, To extinguish a light or a fire.

面 *mien*, the face.

220. 綿花 *mien² 'hua¹*, Cotton.
 勉力 *mien³ li⁴*, To exert oneself.
 臉面 *lien³ mien⁴*, The face.

民 *min*, the people, as distinct from the government.

221. 民人 *min² jên²*, The people; or, one of the people, as distinct from the Bannermen.
 憐憫 *lien² min³*, To feel pity; *lien hsü* (see *lien⁴*), is to shew it.

名 *ming*, a name.

222. 姓名 *hsing⁴ ming²*, Name and surname.
 性命 *hsing⁴ ming⁴*, Life; as in the phrase, cases of life and death, &c.

謬 *miu*, perverse.

223. 謬妄 *miu⁴ wang⁴*, To ruin by perversity.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

末 *mo*, the end or tip.

224. 揣摩 *ch'uai³ mo¹*, To conjecture.
 甚麼 *shên² mo²*, What?
 塗抹 *t'u² mo³*, To blot out a character; also used, modestly, of one's own performances with pen or pencil.
 始末 *shih³ mo⁴*, From beginning to end [of a story].

謀 *mou*, to plot a plan.

225. 圖謀 *t'u² mou²*, To lay plans, for good or for evil.
 某人 *mou³ jên²*, A certain man; so-and-so.

木 *mu*, a tree.

226. 模樣 *mu² yang⁴*, Style, appearance; of men or things; *mu²*, alone, a mould.
 父母 *fu⁴ mu³*, Father and mother.
 草木 *ts'ao³ mu⁴*, Plants and trees; the vegetable kingdom.

那 *na*, the demonstrative pronoun *that*.

227. 在這兒那 *tsai⁴ ché⁴ 'rh na¹*, . . . Here; in this place. Note *na*, simply an expletive.
 拏賊 *na² tsei²*, To seize a thief.
 那個 *na³ ko⁴*, Which one? Which?
 那裏 *na⁴ li⁴*, That place; there. Note *li³* in *li-t'ou*; but in *na⁴-li*, There, nearly *li⁴*; also in *na³-li*, Where? the latter *na* consequently remaining *na³*.

奶 *nai*, milk.

228. 牛奶 *niu² nai³*, Cow's milk.
 耐時 *nai⁴ shih²*, Putting up with the fortunes of the hour.

男 *nan*, the male; man.

229. 喃喃嚶語 *nan¹ nan¹ i⁴ yü³*, . . . The babbling of a person in a dream.
 男婦 *nan² fu⁴*, Men and women; politely said of persons of both sexes suffering by any general calamity.
 災難 *tsai¹ nan⁴*, Calamity. Note *nan*, difficult, read *nan²*.

囊 *nang*, a bag or purse.

230. 嚶嚶 *tu¹ nang¹*, To mumble, talk indistinctly; to babble as a baby.
 囊袋 *nang² tai⁴*, A money-bag or purse hung from the waist.
 攞了一刀子 *nang³ liao i⁴ tao¹ tzü*, To have run a knife into [a man]. Note *liao* enclitic.
 攞鼻子 *nang⁴ pi² tzü*, Applied to the sound of a voice, a nasal twang.

鬧 *nao*, properly, noise of voices; very commonly, to be angry; also, of things that should not happen, to happen; as we say, war, plague, or less matters, *broke out*.

231. 撓着 *nao¹ cho*, Fingering, fiddling with.
 鐃鈸 *nao² pa⁴*, Cymbals, great and small.
 煩惱 *fan² nao³*, In great trouble.
 熱鬧 *jo⁴ nao⁴*, Noisy, bustling, as a fair, a street, &c.

內 *nei*, inside.

232. 內外 *nei⁴ wai⁴*, Within and without; inner and outer; native and foreigner.

嫩 *nên*, tender, as meat, as young sprouts; the bones and flesh of a young child are *nên*.

233. 老嫩 *lao³ nên⁴*, Tough and tender; of meat, young plants.

能 *nêng*, to be able.

234. 才能 *ts'ai² nêng²*, Capacity, ability.

你 *ni*, thou.

235. 泥土 *ni² t'u³*, Dirt, as on a travel-soiled dress, in an unclean room, &c.
 擬議 *ni³ i⁴*, To suggest, propose for deliberation.
 藏匿 *ts'ang² ni⁴*, To hide (active and neuter) with evil intent.

PART VII. THE TONE EXERCISES. *mo - nüo.*

娘 *niang*, a mother; in the plural, women.

236. 爹娘 *tiē¹ niang²*, Daddy and mammy.
 蘊釀 *yün⁴ niang⁴*, Taking time, not hurrying; *yün⁴*, secret, kept hid, *q.d.* for a long time;
niang⁴, to ferment as wine,

鳥 *niao*, a bird.

237. 嗥嗥的貓叫 *niao¹ niao¹ ti¹ mao¹ chiao⁴*, Cats' mewling.
 鳥獸 *niao³ shou⁴*, Birds and beasts.
 屎尿 *shih³ niao⁴*, Filth; *lit.* dung and urine.

捏 *nieh*, to work with the fingers.

238. 捏弄 *nieh¹ nung⁴*, To mould as clay; to knead as dough.
 呆獸 *nieh² tai¹*, Loutish, stupid in appearance.
 罪孽 *tsui⁴ nieh⁴*, The retribution of sin done in a previous existence, = ill-fortune.

念 *nien*, to think of, to remember; also, to read.

239. 拈花 *nien¹ 'hua¹*, To pick flowers.
 年月 *nien² yüeh⁴*, Years and months.
 捻匪 *nien³ fei³*, The Nien Fei, *lit.* Filchers, a banditti who infest the borders of Shan Tung and Ho Nan. Observe the *nien³* nearly *nien²*, because followed by *fei³*.
 念誦 *nien⁴ sung⁴*, To recite, as the Buddhist priest his books.

您 *nin*, a polite form of the second person. See PART III, EXERC, XXV, 1,

240. 您納 *nin² na⁴*, The same as *nin*.

寧 *ning*, tranquillity. This character was properly written 寧, but being the second in Mien Ning, the name of the Emperor, the style of whose reign was Tao Kuang, was altered as the law requires.

- 安甯 *an¹ ning²*, In a state of peace.
 擿壞 *ning³ 'huai⁴*, To spoil by fiddling with; as the works of a watch, a lock, &c.
 佻口 *ning⁴ k'ou³*, A specious glib talker; *lit.* an eloquent mouth, = a smooth tongue.

虐 *nio*, tyrannical.

242. 暴虐 *pao⁴ nio⁴*, Passionate and tyrannical; tyranny.

牛 *niu*, the ox.

243. 妞兒 *niu¹ 'rh*, One's little girl.
 牛馬 *niu² ma³*, Oxen and horses; one's cattle.
 鈕扣 *niu³ k'ou⁴*, Buttons of a Chinese dress.
 拗不過來 *niu⁴ pu¹ kuo⁴ lai²*, There is no bringing him round or over,

挪 *no*, to move from one place to another.

244. 挪移 *no² i²*, To shift one's residence; of officials, to misapply public money.
 懦弱 *no⁴ jo⁴*, Imbecile, of no ability.

耨 *nou*, to weed.

245. 耕耨 *keng¹ nou⁴*, To till and to weed; agricultural operations.

女 *nü*, woman.

246. 男女 *nan² nü³*, Male and female; man and woman; husband and wife.

虐 *niēh*, see *nio*.

247.

虐 *nüo*, see *nio*.

248.

奴 *nu*, a slave; when alone, not applied to women.

249. 奴僕 *nu² p'u⁴*, A slave; one's slaves in general; also, one's servants.
 努力 *nu³ li⁴*, To exert one's self.
 喜怒 *hsi³ nu⁴*, Temper 不常 *pu ch'ang*, uneven.

暖 *nuan*, also *nan*, warm; as weather, clothes, room, &c.

250. 暖和 *nuan³ 'huo⁴*, Warm; also read *nuan³ ho²*, *nan³ ho²*.

嫩 *nun*, see *nên*.

251. 老嫩 *lao³ nun⁴*, See *nên⁴*.

濃 *nung*, of liquids, thick; especially with reference to colours.

252. 濃淡 *nung² tan⁴*, (Of colours) deep and faint.
 擺弄 *pai³ nung⁴*, To busy one's self about, as one's garden, &c.; also, to meddle with, fiddle with.

訛 *o*, *ng o*, to deceive [people].

253. 哦一聲 *o¹ i⁴ shêng¹*, To give an *o* of assent.
 訛錯 *o² ts'o⁴*, Error, in reporting, copying, &c.
 善惡 *shan⁴ o⁴*, Virtue and vice; the virtuous and the vicious.

偶 *ou*, *ng ou*, properly, an image; hence, of times concurring; accidentally.

254. 毆打 *ou¹ ta³*, To beat.
 偶然 *ou³ jan²*, Accidentally; *q. d.* it occurred thus.
 嘔氣 *ou⁴ ch'i⁴*, To provoke a man to anger by one's words; *lit.* to spit [that which causes] wrath.

罷 *pa*, to cause to cease.

255. 八九 *pa¹ chiu³*, Eight or nine.
 提拔 *t'i² pa²*, To prefer one man to another.
 把持 *pa³ ch'ih²*, To engross power, business; there is another expression for usurpation of high authority.
 罷了 *pa⁴ liao*, It is ended; or, that is all about it. Note *liao* enclitic.

怕 *p'a*, to fear.

256. 琵琶 *p'i² p'a¹*, A musical instrument with four strings.
 扒桿兒 *p'a² kan¹-rh*, To climb up a mast or pole.
 恐怕 *k'ung³ p'a⁴*, To fear.

拜 *pai*, to salute; hence, to visit.

257. 掰開 *pai¹ k'ai¹*, To break open with the two hands; as an apple, &c.
 黑白 *'hei¹ pai²*, Black and white; see *'hei*.
 千百 *ch'ien¹ pai³*, One thousand one hundred; a thousand and more [years].
 拜客 *pai⁴ k'o⁴*, To visit a person; the paying of visits.

派 *p'ai*, to distribute; hence, very commonly, to send on a mission or errand.

258. 拍打 *p'ai¹ ta³*, To tap with the hand, somewhat hard; *e. g.* a box, to see whether it is full or empty; a dress, to shake the dust out of it.
 木牌 *mu⁴ p'ai²*, A raft.
 一屁股坐下 *i² p'i⁴ ku³ p'ai³ hsia⁴*, Popped himself down; said of an ill-bred person who takes a seat uninvited. Note *ku³* not *ku²*, though followed by *p'ai³*.
 分派 *fên¹ p'ai⁴*, To send in different directions; to apportion duties to different persons.

半 *pan*, the half.

259. 輪班 *lun² pan¹*, To serve in turn. See *pan*, PART III, EXERC.
 板片 *pan³ p'ien⁴*, Small boards or pieces of wood; *e. g.* the blocks cut for Chinese printing.
 整半 *chéng³ pan⁴*, The whole and the half.

PART VII. THE TONE EXERCISES. *nu - pêng.*

盼 *p'an*, to look for anxiously.

260. 高攀 *kao¹ p'an¹*, (Modestly,) I have the honour of his acquaintance; *p'an*, in the sense of drawing towards one, *e.g.* a branch one wants to break off; *kao p'an*, I draw to me the lofty [branch]
盤查 *p'an² ch'a²*, To search, as the guard at a gate, customs' barrier, &c.; *p'an²*, a bowl, or bath, a receptacle; why used in *p'an ch'a*, is not explained.
盼望 *p'an⁴ wang⁴*, To look for, hope for; *sc.* the coming of a person, a better state of things, &c.

幫 *pang*, to help.

261. 幫助 *pang¹ chu⁴*, To help.
細綁 *k'uên³ pang³*, To bind with cords;—men, animals, boxes, &c. Note *k'uên³* nearly *k'un²* before *pang³*.
毀謗 *'hui³ pang⁴*, To backbite, ruin by censure deserved or undeserved.

旁 *p'ang*, the side of the person, a house, &c.

262. 胖腫 *p'ang¹ chung³*, Swollen as the body, a limb, a finger.
旁邊 *p'ang² pien¹*, The side, by the side of.
吹嘮 *ch'ui¹ p'ang³*, To brag of one's talents, fortune, &c.
胖瘦 *p'ang⁴ shou⁴*, Fat and lean; *p'ang tzu*, a corpulent person.

包 *pao*, to wrap up; to envelope; hence, to enclose, enclosed.

263. 包裹 *pao¹ kuo³*, To wrap up; *pao*, singly, to wrap as in paper, in a cloth, &c.; *kuo*, to tie round, as the head with a handkerchief; the dissyllable *pao kuo*, might be used of the former act, but of the latter, *kuo* alone.
厚薄 *'hou⁴ pao²*, Thick and thin; morally, of feelings, of intimacy.
保護 *pao³ 'hu⁴*, To succour; to take care of person or property, one's own or another's.
懷抱 *'huai² pao⁴*, To carry in the bosom as a child, an article; also, *fig.* of the mind, of its powers; of gratitude, not of anger, &c.

跑 *p'ao*, to run.

264. 拋棄 *p'ao¹ ch'i⁴*, To fling away anything that is worn out, useless; also, money, goods.
袍褂 *p'ao² kua⁴*, *Pao*, the long under-garments, *kua*, the long outer garment.
跑脫 *p'ao³ t'o¹*, To run off, as a prisoner, a dog, &c.
槍礮 *ch'iang¹ p'ao⁴*, Small-arms and artillery.

北 *pei*, the north.

265. 背負 *pei¹ fu⁴*, To carry on the back, as a child, a bundle.
南北 *nan² pei³*, South and north.
向背 *hsiang⁴ pei⁴*, Front and rear, of the person, a house; of things, where we speak of *face*, such as a clock, &c.

陪 *p'ei*, to bear company, be mate to.

266. 披衣 *p'ei¹ i¹*, To throw one's clothes on or over one, not buttoning, tying, &c.
陪伴 *p'ei² pan⁴*, To be a comrade to, to bear one company.
配偶 *p'ei⁴ ou³*, To be mate to, well-mated; said of a well-matched married couple.

本 *pén*, the root of a tree above the ground. See *kén*.

267. 奔忙 *pén¹ mang²*, Running about in haste; as a man much occupied.
根本 *kén¹ pén³*, See *kén*.
投奔 *t'ou² pén⁴*, To fly to a person or place for refuge.

盆 *p'én*, a bowl or basin.

268. 噴水 *p'én¹ shui³*, To spurt water out of the mouth, as over a floor to lay the dust, over materials in certain tailoring operations, &c.
盆罐 *p'én² kuan⁴*, Earthenware; *lit.* bowls and jars; *kuan*, also, when of wood, meaning bucket.
噴香 *p'én⁴ hsiang¹*, To smell agreeably, as flowers, savoury dishes.

迸 *péng*, to jump, or leap.

269. 綑鼓 *péng¹ ku³*, To fasten tight [the drum-head of] a drum; *péng*, used of any similar tightening with cords, thongs, &c.
迸跳 *péng⁴ t'iao⁴*, To jump about as a flea, a dog, &c.

朋 *p'êng*, a friend; properly, from circumstances.

270. 割烹 *ko¹ p'êng¹*, Of eating, *the fare*; literally, *ko*, to cut up the meat, *p'êng*, to fry it; politely, the *ko p'êng*, was good or was not good.
 朋友 *p'êng² yu³*, Friends. See EXERC. XXIV, 16.
 手捧 *shou³ p'êng³*, To hold up in the palms of the two hands joined together. Note *shou³* nearly *shou³*.
 碰破 *p'êng⁴ p'o⁴*, To break by violent contact with; collision.

必 *pi*, necessary; must.

271. 逼迫 *pi¹ p'o⁴*, To press hard, duly or unduly; oftener, the latter.
 口鼻 *k'ou³ pi²*, Features, face, *lit.* mouth and nose [well or ill-looking].
 筆墨 *pi³ mo⁴*, Pencils and ink; also, *fig.* composition, literary merit.
 務必 *wu⁴ pi⁴*, Must positively; is sure to.

皮 *p'i*, skin, hide.

272. 批評 *p'i¹ p'ing²*, To criticise, canvass the merits of character, composition, &c.
 皮毛 *p'i² mao²*, The hair or fur of an animal.
 鄙俚 *p'i³ li³*, Vulgar, coarse, the opposite of 文雅 *wên ya*, well-mannered. Note *p'i³* nearly *p'i²* before *li³*.
 屁股 *p'i⁴ ku³*, The buttocks; the breech.

表 *piao*, the outside; hence, to make manifest; hence, a watch.

273. 標文書 *piao¹ wên² shu¹*, To date and punctuate an official document [with red ink].
 表裏 *piao³ li³*, Outside and inside; outer garment and its lining. Note *piao³* nearly *piao²*, before *li³*.
 鰾膠 *piao⁴ chiao¹*, Glue made from fishes' entrails.

票 *p'iao*, originally, a gleam of fire; *wên p'iao*, a warrant, or summons.

274. 漂沒 *p'iao¹ mo⁴*, Of a ship or any thing tossing about in water; *q. d.* now floating, now unseen.
 嫖賭 *p'iao² tu³*, Addicted to women and play; profligacy in general.
 漂布 *p'iao³ pu⁴*, To bleach linen.
 錢票子 *ch'ien² p'iao⁴ tzŭ*, A cash note. Note *tzŭ* enclitic.

別 *pieh*, to separate; different.

275. 慼悶 *pieh¹ mên⁴*, Sad, as a person under restraint of mind or body.
 分別 *fên¹ pieh²*, To distinguish, the distinction of, one from another.
 瞥嘴 *pieh³ tsui³*, To pout the lips; *pieh*, literally, stiff as a bow that will not bend. Note *pieh³* nearly *pieh²*, before *tsui³*.
 瞥拗 *pieh⁴ niu⁴*, Stiff-necked, not to be brought round; *pieh⁴* = *pieh³*.

撇 *p'ieh*, to sweep or brush aside with the hand; *fig.* of changing the subject in conversation.

276. 撇開 *p'ieh¹ k'ai¹*, (See the line above.) This character is only another form of that in the example of *p'ieh³*.
 撇了 *p'ieh³ liao*, To have rejected, put away, a friend, anything. Note *liao³* enclitic, and read as *la* or *lo*; *p'ieh³*, consequently, still *p'ieh³*.

扁 *p'ien*, flat.

277. 邊沿 *p'ien¹ yen²*, Along a river-bank, or the sea-shore; only used where there is water.
 圓扁 *yüan² p'ien³*, Round and flat.
 方便 *fang¹ p'ien⁴*, Convenient.

片 *p'ien*, a piece, as of wood, paper, &c.; a clause as distinct from a sentence.

278. 偏正 *p'ien¹ chêng⁴*, Slanting and upright; *fig.* partial and impartial.
 便宜 *p'ien² i⁴*, Cheap. See PART III, EXERC. XIII. Note *i⁴* properly *i²*.
 諛拉 *p'ien³ la¹*, To brag; to parade one's talents, feats, wealth, position, &c.
 片段 *p'ien⁴ tuan⁴*, *Lit.* clauses and sentences, but = phraseology or composition which is connected and complete. See PART VI, LESSON II, 2.

PART VII. THE TONE EXERCISES. *p'êng - sa.*

賓 *pin*, a guest.

279. 賓主 *pin¹ chu³*, Guest and host.
 殯葬 *pin⁴ tsang⁴*, To bury; a funeral; *pin*, to carry and escort the coffin; *tsang*, to inter it.

貧 *p'in*, poor.

280. 拚命 *p'in¹ ming⁴*, To expose one's life recklessly; *lit.* to fling it away.
 貧窮 *p'in² ch'üung²*, See *ch'üung*.
 品級 *p'in³ chi²*, Official grade; *lit.* class and step.
 牝牡 *p'in⁴ mou³*, (Politely,) the male and female of animals; *mou ma*, a stallion; *p'in niu*, a cow.

兵 *ping*, a soldier.

281. 兵丁 *ping¹ ting¹*, A soldier; *ting*, properly, an adult male, a male aged sixteen.
 稟報 *ping³ pao⁴*, To report or state to a superior; *ping*, ordinarily rendered petition; *pao*, to announce, give notice of.
 疾病 *chi² ping⁴*, (Politely,) in a bad way, in very bad health.

憑 *p'ing*, to lean against, rely on; hence, at the pleasure of.

282. 砰磅 *p'ing¹ p'ang¹*, Of a crashing noise of any sort; *e. g.* of a man in a rage, a house falling, &c.
 憑據 *p'ing² chü⁴*, Proof; *q. d.* what one leans on and takes hold of.
 聘嫁 *p'ing⁴ chia⁴*, To marry one's daughter; *lit.* betrothal and [woman's] marriage.

波 *po*, a wave of sea water or fresh.

283. 水波 *shui³ po¹*, The ripple of water.
 准駁 *chun³ po²*, To authorise or disapprove a transaction, or proposition, officially.
 播米 *po³ mi³*, To winnow or cleanse rice, as in a *po-chi*. Note *po³* nearly *po²*.
 簸箕 *po⁴ chi⁴*, A shallow wicker scoop in which dust or dirt may be gathered, grain winnowed, &c.; it is some three inches high at the back, with sides sloping down to the front.

破 *p'o*, to break by collision, by letting fall.

284. 土坡 *t'u³ p'o¹*, A mound, or hillock, of earth, natural or artificial.
 婆娘 *p'o² niang²*, Women.
 筐籠 *p'o³ lo¹*, A shallow wicker basket; *e. g.* such as in the north carters feed their teams out of.
 破碎 *p'o⁴ sui⁴*, Smashed to pieces.

不 *pou*, this pronunciation of *pu¹*, not, is only used in poetry.

285.

剖 *p'ou*, to rip open.

286. 掬刻 *p'ou¹ k'o⁴*, Only colloquial in the quotation 掬刻在位 *p'ou k'o tsai wei*, he is a grasping official; [Shu Ching.]
 剖開 *p'ou³ k'ai¹*, To rip open a melon or any large fruit. The limitation in PART III, EXERC. XXXV, *ex.* 25, is incorrect.

不 *pu*, not, no.

287. 我不 *wo³ pu¹*, I say no!
 不是 *pu² shih⁴*, Not to be so; not to be right; hence, a fault.
 補缺 *pu³ ch'üeh¹*, To fill a vacancy.
 不可 *pu⁴ k'o³*, It is not admissible; [I, you, he,] ought not.

普 *p'u*, universal. Note the formation of the character; *q. d.* all-pervading as the sun's rays.

288. 鋪蓋 *p'u¹ kai⁴*, One's bedding.
 葡萄 *p'u² t'ao²*, Grapes.
 普遍 *p'u³ pien⁴*, In all parts, or all sides.
 鋪子 *p'u⁴ tzü*, A shop; very commonly written 舖. Note *tzü* enclitic.

灑 *sa*, to sprinkle.

289. 撒手 *sa¹ shou³*, To loosen the hand, let go; also, *fig.* of relaxing efforts.
 一眼瞞著 *i⁴ yen³ sa² chao²*, The eye suddenly lit on [some thing or person long sought].
 洒掃 *sa³ sao³*, To sprinkle with water and sweep [a floor, &c.]. Note *sa³*, nearly *sa²*, before *sao³*.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

賽 *sai*, to rival, pit one's self or another against.

290. 腮頰 *sai¹ chia⁴*, The cheeks.
賭賽 *tu³ sai⁴*, To compete with; to race; to bet.

散 *san*, to disperse.

291. 三四 *san¹ ssü⁴*, Three or four.
傘蓋 *san³ kai⁴*, An umbrella; specially, the red umbrella borne before officials.
散放 *san⁴ fang⁴*, To distribute, as alms, food to the poor, to prisoners; pay to troops, small employes, &c.

桑 *sang*, the mulberry tree.

292. 桑梓 *sang¹ tzü³*, The mulberry and the *tzü* (a sort of cedar? Williams); the trees planted where a village was founded; hence, the home of one's fathers.
嗓子 *sang³ tzü*, The throat. Note *tzü* enclitic.
喪氣 *sang⁴ ch'ü⁴*, Ill-omened; to be down-hearted because of an ominous occurrence.

掃 *sao*, to sweep.

293. 騷擾 *sao¹ jao³*, To harass, as an oppressor the people, troops a country.
掃地 *sao³ ti⁴*, To sweep the ground.
掃興 *sao⁴ hsing⁴*, *Lit.* swept away pleasure, happiness; a reverse of fortune.

嗇 *sé*, to love inordinately, to covet.

294. 嗷嗷的叫狗 *sé¹ sé¹ ti¹ chiao⁴ kou³*, The sound *ss! ss!* to a dog.
吝嗇 *lin⁴ sé⁴*, Niggardly.

森 *sén*, properly, dense as foliage; hence used intensively.

295. 森嚴 *sén¹ yen²*, Very severe.

僧 *séng*, a Buddhist priest.

296. 僧道 *séng¹ tao⁴*, A priest, Buddhist and Taoist. See PART III, EXERC. XXXIII.

索 *so*, originally, a rope.

297. 調唆 *t'iao² so¹*, To egg on, instigate, specially to quarrels, litigation; *t'iao* in the sense of mixing up.
鎖上 *so³ shang⁴*, To lock as a door, a box, &c.
追溯 *chui¹ so⁴*, *Lit.* to pursue up stream, to look back to past occurrences.

搜 *sou*, to search, as a guard, police, &c.

298. 搜索 *sou¹ ch'a²*, To search and examine.
老叟 *lao³ sou³*, Reverend Sir; (classical). Note *lao³* nearly *lao²*.
咳嗽 *k'ê² sou⁴*, To cough.

素 *su*, properly, simple, unadorned.

299. 蘇州 *su¹ chou¹*, Su-chou (Soochow), the prefecture of that name, in which stands the eastern capital of the province of Chiang Su.
迅速 *hsün⁴ su²*, In great haste; as fast as possible.
平素 *p'ing² su⁴*, Heretofore; *lit.* even and blank, here applied to past time uninterrupted.

算 *suan*, to reckon.

300. 酸的鹹的 *suan¹ ti¹ hsien² ti¹*, Sour and salt; *suan hsien* used *fig.* in speaking of ability or inability to distinguish between good and evil, &c. Cf. our word *taste*.
算計 *suan⁴ chi⁴*, To reckon up; also, to calculate an issue, &c.

碎 *sui*, broken, in fragments.

301. 雖然 *sui¹ jan²*, Although.
跟隨 *kên¹ sui²*, Following [a person].
骨髓 *ku³ sui³*, The marrow of the bones. Note *ku³* nearly *ku²* before *sui³*.
零碎 *ling² sui⁴*, Fragmentary; miscellaneous; odds and ends.

PART VII. THE TONE EXERCISES. *sai - shêng.*

孫 *sun*, a grandson.

302. 子孫 *tzŭ³ sun¹*, Sons and grandsons; also, posterity in general.
損益 *sun³ yi⁴*, Injury and advantage; the relative advantages of; also, modification, as of laws, usages, &c.

送 *sung*, to accompany, as a visitor to the door.

303. 松樹 *sung¹ shu⁴*, The fir tree.
毛骨悚然 *mao² ku³ sung³ jan²*, Horror-struck; *lit.* hair and bones shuddering. Note that the tone of *ku³* is hardly modified, if at all, though followed by *sung³*.
迎送 *ying² sung⁴*, To welcome [the coming] and to speed [the parting guest].

殺 *sha*, to kill.

304. 殺死 *sha¹ ssŭ³*, To kill, *sc.* human beings; of animals use *sha* alone.
癡傻 *ch'ih¹ sha³*, A stupid loutish looking person.
拏剪子刈一點 *na² chien³ tzŭ sha⁴ i⁴ tien³*, To give a snip with scissors.

曬 *shai*, the action of the sun's rays.

305. 篩子 *shai¹ tzŭ*, A sieve.
顏色 *yen² shai³*, Colour.
曬乾 *shai⁴ kan¹*, To dry, or be dried, by exposure to the sun.

山 *shan*, a mountain.

306. 山川 *shan¹ ch'uan¹*, Hills and streams.
雷閃 *lei² shan³*, The lightning is flashing, or, a flash of lightning.
善惡 *shan⁴ o⁴*, See *é, o*.

賞 *shang*, to bestow.

307. 商量 *shang¹ liang¹*, To consult with a person.
晌午 *shang² wu³*, Noon. Note *shang*, properly *shang³*, but *shang²* before *wu³*.
賞賜 *shang³ tz'ŭ⁴*, To confer on, bestow on.
上下 *shang⁴ hsia⁴*, Above and below; also, nearly, thereabouts.

少 *shao*, few.

308. 火燒 *huo³ shao¹*, Burned by fire.
刀勺 *tao¹ shao²*, Knives and spoons; kitchen hardware in general.
多少 *to¹ shao³*, How many? also, *to¹ shao⁴*, a good number, or, what a number!
老少 *lao³ shao⁴*, Old and young.

舌 *shé*, the tongue.

309. 賒欠 *shé¹ ch'ien⁴*, To owe; debt.
脣舌 *ch'un² shé²*, Lips and tongue; after *fei*, to expend, = much discussion.
棄捨 *ch'i⁴ shé³*, To abandon, a house, a thing; discard an acquaintance.
射箭 *shé⁴ chien⁴*, To shoot arrows.

身 *shên*, the body.

310. 身體 *shên¹ t'i³*, The body; used in certain phrases only, as more polite than *shên-tzŭ*.
神仙 *shên² hsien¹*, Spirits and fairies; the latter being *shên* of a lower order.
審問 *shên³ wên⁴*, To examine, as parties, witnesses, in a case civil or criminal.
謹慎 *chin³ shên⁴*, Cautious, *sc.* in word and deed.

生 *shêng*, to bear as children; to be born.

311. 生長 *shêng¹ chang³*, Born and bred.
繩子 *shêng² tzŭ*, A cord.
各省 *ko⁴ shêng³*, Every province.
賸下 *shêng⁴ hsia⁴*, There remains [a balance, a surplus, remnant, &c.].

KEY TO THE TZŪ ERH CHL. Colloquial Series.

事 *shih*, affairs; an affair.

312. 失落 *shih¹ lo⁴*, Lost; of a thing, not a person.
 九十 *chiu³ shih²*, Ninety; also, nine or ten.
 使喚 *shih³ huan⁴*, To employ a servant; to be employed as one.
 事情 *shih⁴ ch'ing²*, Affairs; an affair. Note *ch'ing*, properly *ch'ing*, but modified almost to *ch'ing¹*.

手 *shou*, the hand.

313. 收拾 *shou¹ shih²*, To mend, put to rights; also, referring to a person, to serve him out; *shou*, to put away, *shih*, to pick up.
 生熟 *sheng¹ shou²*, Raw and ripe, as fruits, &c.; of wild tribes, savage and reclaimed.
 手足 *shou³ tsu²*, Hand and foot, = united as brothers.
 禽獸 *ch'in² shou⁴*, Wild birds and wild beasts.

書 *shu*, a book or writing.

314. 詩書 *shih⁴ shu¹*, The Shu Ching, Canon of History, and the Shih Ching, Canon of Poetry, commonly known as the Book of Odes.
 贖罪 *shu² tsui⁴*, To redeem, pay ransom for, a crime.
 數錢 *shu³ ch'ien²*, To count cash.
 數目 *shu⁴ mu⁴*, The numbers; the number of.

刷 *shua*, to brush.

315. 刷洗 *shua¹ hsi³*, To brush and wash [boots].
 耍笑 *shua³ hsiao⁴*, To banter.

衰 *shuai*, to wear out, decay.

316. 衰敗 *shuai¹ pai⁴*, Downcome; to be ruined.
 摔東西 *shuai³ tung¹ hsi¹*, To switch or flip away a thing.
 草率 *ts'ao³ shuai⁴*, Carelessly [executed]; *shuai*, in the sense of going with the current.

拴 *shuan*, to tie up.

317. 拴捆 *shuan¹ k'uen³*, To bind; *shuan*, alone, meaning with one cord or few; *k'uen*, with many.
 涮洗 *shuan⁴ hsi³*, To rinse.

雙 *shuang*, a pair.

318. 成雙 *ch'eng² shuang¹*, To make pairs, or a pair.
 爽快 *shuang³ k'uai⁴*, Brisk, frank.
 雙生 *shuang⁴ sheng¹*, Twins.

水 *shui*, water.

319. 誰人 *shui² jen²*, What person?
 山水 *shan¹ shui³*, Scenery.
 睡覺 *shui⁴ chiao⁴*, To sleep.

順 *shun*, obedient, that which follows the stream.

320. 順當 *shun⁴ tang⁴*, Right, as rule requires.

說 *shuo*, to speak.

321. 說話 *shuo¹ hua⁴*, To speak.
 朔望 *shuo⁴ wang⁴ (shuo⁴ or so⁴)*, The first and the fifteenth of the Chinese moon.

絲 *ssu*, silk.

322. 絲線 *ssu¹ hsien⁴*, A silken thread, threads of silk.
 死生 *ssu³ sheng¹*, Dead or live; *e. g.* is he dead or alive? Life and death [are as Heaven decrees].
 四五 *ssu⁴ wu³*, Four or five.

PART VII. THE TONE EXERCISES. *shih - t'ao*.

大 *ta*, great.

323. 答應 *ta¹ ying⁴*, To reply in the affirmative; to assent.
搭救 *ta² chiu⁴*, To help; *ta*, in the sense of hooking arm to arm.
毆打 *ou³ ta³*, To assault, to beat violently, with the hand, or with weapons. Note *ou³* nearly *ou²*.
大小 *ta⁴ hsiao³*, Great and small; hence, size, extent, degree of.

他 *t'a*, he.

324. 他人 *t'a¹ jén²*, A third person.
佛塔 *fo² t'a³*, A Buddhist pagoda.
牀榻 *ch'uang² t'a⁴*, A bed-stead; *t'a*, used politely, in the same sense, alone, as we use *couch* for *bed*.

歹 *tai*, bad.

325. 𪛗呆 *tai¹ nieh²*, See *nieh*.
好歹 *'hao³ tai³*, Good and bad; the quality of. Note *'hao³* nearly *'hao²*.
交代 *chiao¹ tai⁴*, See *chiao*.

太 *t'ai*, too much.

326. 孕胎 *yün⁴ t'ai¹*, To be pregnant; *yün*, to carry in the womb, *t'ai*, the foetus.
扛擡 *k'ang² t'ai²*, See *k'ang*.
太甚 *t'ai⁴ shén⁴*, Too greatly.

單 *tan*, single; odd as distinct from even.

327. 單雙 *tan¹ shuang¹*, Single and in pairs; odd and even.
膽子大 *tan³ tzu⁴ ta⁴*, Courageous; *lit.* large of liver. Note *tzü* enclitic, *tan³* unchanged.
雞蛋 *chi¹ tan⁴*, A hen's egg.

炭 *t'an*, charcoal.

328. 貪賊 *t'an¹ tsang¹*, Grasping, said of officials.
談論 *t'an² lun⁴*, To converse, chat.
平坦 *p'ing² t'an³*, Level, as a road or way.
柴炭 *ch'ai² t'an⁴*, Fuel (wood, grass, &c.) and charcoal.

當 *tang*, right.

329. 應當 *ying¹ tang¹*, Is properly, ought to [be or do].
攔住 *tang³ chu⁴*, To stop by barring the way.
典當 *tien³ tang⁴*, To pawn; *tien*, in this combination, provisional proprietorship; *tang*, to stand for, to represent.

湯 *t'ang*, broth, soup.

330. 喝湯 *'ho¹ t'ang¹*, To drink soup.
白糖 *pai² t'ang²*, White sugar.
躺臥 *t'ang³ wo⁴*, To lie down and sleep.
燙手 *t'ang⁴ shou³*, To scald the hand.

道 *tao*, a way; the right way.

331. 刀槍 *tao¹ ch'iang¹*, Swords and muskets (matchlocks).
擣線 *tao² hsien⁴*, To reel silk.
顛倒 *tien¹ tao³*, Hind part before; upside down.
道理 *tao⁴ li³*, Right principles; the rationale of; also, a system of religion or philosophy. Note *li* alone, *li³*, but, here, nearly *li⁴*; in other compounds, clearly *li³*.

逃 *t'ao*, to flee.

332. 叨恩 *t'ao¹ ngén¹*, To receive bounty or a favour; *lit.* eat bounty.
逃跑 *t'ao² p'ao³*, To fly, as a slave, a prisoner, &c.
討要 *t'ao³ yao⁴*, To demand, press for, whether with a claim or without.
圈套 *ch'üan¹ t'ao⁴*, A snare, a trap; also used figuratively.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

得 *té*, to obtain; to succeed in.

333. 話叨叨 *'hua⁴ té¹ té¹*, Prosy talk. Note the second *té* in *té-té* nearly *té⁴*, although, properly, *té¹*.
得'失 *té² shih¹*, To gain and to lose; success and ill-success; the possible out-turn of.

特 *t'é*, special.

334. 志忑 *t'an³ t'é¹*, Infirm of purpose; little used, and said to be corrupt for 憚徐 *t'an t'u*.
特意 *t'é⁴ i⁴*, A special purpose; on purpose, intentionally.

得' *tei*, corrupt for *té yao*, must be, or must have.

335. 小鑼兒鐺鐺的聲兒 *hsiao³ lo² 'rh tei¹ tei¹ ti¹ shéng¹ 'rh*, The sound emitted by a small gong when
必得' *pi⁴ tei³*, Must positively. [struck.]

等 *téng*, a class; a place in a series; to wait.

336. 燈燭 *téng¹ chu²*, The lights; *lit.* lanterns and candles, or the candle or light in the lantern.
等候 *téng³ 'hou⁴*, To wait awhile.
馬鐙 *ma³ téng⁴*, Stirrups.

疼 *t'éng*, sore, painful; also, tender.

337. 鑿鑿的鼓聲兒 *t'éng¹ t'éng¹ ti¹ ku³ shéng¹ 'rh*, The sound of a tom-tom.
疼痛 *t'éng² t'ung⁴*, In pain.
板櫬 *pan³ t'éng⁴*, A wooden bench (long and low).

的 *ti*, see PART III, EXERC. II; also Note, page 104.

338. 我的 *wo³ ti¹*, Mine.
仇敵 *ch'ou² ti²*, An enemy; *ch'ou*, feud; *ti*, to stand before as a rival, antagonist, &c.
到底 *tao⁴ ti³*, To the bottom; at last; also, objectively, after all.
天地 *t'ien¹ ti⁴*, Heaven and Earth; as we say, Nature.

替 *t'i*, to take the place of; instead of.

339. 樓梯 *lou² t'i¹*, A staircase to an upper story.
提拔 *t'i² pa²*, To select a person by preference.
體量 *t'i³ liang⁴*, To shew consideration to.
替工 *t'i⁴ kung¹*, To do another's work for him.

吊 *tiao*, to hang.

340. 貂皮 *tiao¹ p'i²*, Sable; marten's fur.
吊死 *tiao⁴ ssü³*, To put to death by hanging, one's self or another person.

挑 *t'iao*, to pick out.

341. 挑選 *t'iao¹ hsüan³*, To select, pick and choose.
條陳 *t'iao² ch'én²*, To present a memorial or report in sections to the Throne.
挑着 *t'iao³ cho*, Holding up on the point of anything.
跳躍 *t'iao⁴ yao⁴*, To frisk about, as a dog, horse, &c.; used of great physical activity in a man.

疊 *tieh*, a fold; to fold.

342. 爹娘 *tieh¹ niang²*, Father and mother.
重疊 *ch'ung² tieh²*, Repeatedly. Note *ch'ung²*; but *chung*, heavy, *chung⁴*.

貼 *t'ieh*, properly, to stick, as a placard on a wall; the thing so stuck.

343. 體貼 *t'i³ t'ieh¹*, To humour, to accommodate.
銅鐵 *t'ung² t'ieh³*, Copper and iron.
牙帖 *ya² t'ieh⁴*, Licences to firms being members of a guild; *ya*, properly, a tooth; *q.d.* one of a set.

PART VII. THE TONE EXERCISES. *tê - tu.*

店 *tien*, a shop; an inn.

344. 損量 *tien¹ liang⁴*, To weigh; of things or matters.
 圈點 *ch'üan¹ tien³*, See *ch'üan*.
 客店 *k'o⁴ tien⁴*, An inn.

天 *t'ien*, heaven.

345. 天地 *t'ien¹ ti⁴*, See *ti⁴*.
 莊田 *chuang¹ t'ien²*, Farmhouse and land; farms.
 拏舌頭 *na² shé² t'ou² t'ien³*, To touch with the tip of the tongue.
 搽筆 *t'ien⁴ pi³*, To work the pencil [on the ink-slab], when about to write.

定 *ting*, to fix, make stationary; to establish.

346. 釘子 *ting¹ tzü*, A nail.
 頂戴 *ting³ tai⁴*, See *tai⁴*.
 定規 *ting⁴ kuei¹*, To lay down rules, settle an order of proceeding; *lit.* to plant [a leg of the] compasses.

聽 *t'ing*, to hear.

347. 聽見 *t'ing¹ chien⁴*, To hear, *q. d.* hearing to perceive.
 停止 *t'ing² chih³*, To cease, or cause to cease.
 樹梃 *shu⁴ t'ing³*, The bough of a tree, larger than a *shu chih*, bough or twig.
 聽其自然 *t'ing⁴ ch'i² tzü⁴ jan²*, Let [him, it] have [his, its] own way.

丟 *tiu*, to lose.

348. 丟失 *tiu¹ shih¹*, To lose, as a child stolen or strayed, an animal, or any thing inanimate.
 呀喂 *ya⁴ tiu³*, A derisive exclamation addressed to a person who has failed in something; *q. d.* oh! you clever fellow.

多 *to*, many.

349. 多少 *to¹ shao³*, See *shao³*.
 搶奪 *ch'iang³ to²*, See *ch'iang³*.
 花兒 *'hua¹ to³ 'rh*, A bud.
 懶惰 *lan³ to⁴*, See *lan³*.

妥 *t'o*, secure, sound.

350. 託情 *t'o¹ ch'ing²*, To appeal to the feelings, *sc.* of a person who has to decide for or against one; the appeal may be direct or through another. The phrase is used only where one's cause is bad, or without much hope.
 駝駝 *lo⁴ t'o²*, See *lo⁴*.
 妥當 *t'o³ tang⁴*, (Of proceedings) satisfactory, secure.
 唾沫 *t'o⁴ mo⁴*, To spit; *mo*, spittle; *t'o*, also *t'u⁴*, to spit (saliva only).

豆 *tou*, pulse in general.

351. 兜底子 *tou¹ ti³ tzü*, *Fig.* from beginning to end [of an affair]; the *tou-tzü* is, specially, the receptacle of sacking in which a Chinese mason carries mortar; a similar receptacle may be formed of the flap of a garment or the like; *tou ti-tzü*, from the bottom of such a receptacle.
 升斗 *shêng¹ tou³*, *Shêng*, the Chinese pint, dry measure; *tou* = ten *shêng* (Williams).
 綠豆 *lü⁴ tou⁴*, Green beans, as distinguished from black.

頭 *t'ou*, the head.

352. 偷盜 *t'ou¹ tao⁴*, To steal; theft.
 頭臉 *t'ou² lien³*, The head; *lit.* the head and face.
 透澈 *t'ou⁴ ch'é⁴*, To penetrate thoroughly, as having thorough knowledge of any subject; also, to be very intelligent.

肚 *tu*, jealous.

353. 督撫 *tu¹ fu³*, *Tu* for *tsung-tu*, governor-general; *fu* for *hsün-fu*, governor of a province.
 毒害 *tu² 'hai⁴*, To poison.
 賭博 *tu³ po⁴*, To gamble.
 嫉妬 *chi⁴ tu⁴*, Jealous, envious; also, transitively, to envy.

土 *t'u*, earth, clay.

354. 秃子 *t'u¹ tzu*, A bald man.
 塗抹 *t'u² mo³*, To efface, as writing.
 塵土 *ch'en² t'u³*, Dust.
 唾沫 *t'u⁴ mo⁴*, See *t'o⁴*.

短 *tuan*, short.

355. 端正 *tuan¹ chêng⁴*, Upright, as things duly placed; also, moral rectitude.
 長短 *ch'ang² tuan³*, Long and short; the length of; also, a man's merits and defects, but, especially, his defects.
 斷絕 *tuan⁴ chüeh²*, To cut off, as with a knife; also used figuratively.

團 *t'uan*, a ball or lump.

356. 團圓 *t'uan² yüan²*, Round as a ball; united, all in a body, as a family.

對 *tui*, opposite to.

357. 堆積 *tui¹ chi⁴*, To pile together, accumulate.
 對面 *tui⁴ mien⁴*, Opposite to.

退 *t'ui*, to retire.

258. 推諉 *t'ui¹ wei³*, To put one's work on another, lay one's fault to another's charge.
 快腿 *t'ui³ k'uai⁴*, Fast legs; a good walker.
 進退 *chin⁴ t'ui⁴*, To advance and retire, [equally difficult; a dilemma].

敦 *tun*, properly, substantial.

359. 敦厚 *tun¹ 'hou⁴*, Honest; sincere; staunch.
 打盹兒 *ta³ tun³-rh*, To wink from sleepiness. Note *ta* nearly *ta²* before *tun³*; *erh* absorbed in *tu-rh*.
 遲鈍 *ch'ih² tun⁴*, Slow in thought or action; *tun*, properly, blunt, as a knife.

吞 *t'un*, to swallow; to bolt.

360. 吞吞吐吐 *t'un¹ t'un¹ t'u³ t'u³*, Of a man who will tell but half his story; *t'u*, being to spit out (anything). Note the first *t'u* nearly *t'u²*.
 屯田 *t'un² t'ien²*, Lands granted to soldiers; military colonies.
 褪手 *t'un⁴ shou³*, To draw the hands into the sleeves, as the Chinese do for warmth's sake.

冬 *tung*, winter.

361. 冬夏 *tung¹ hsia⁴*, Winter and summer.
 懂得 *tung³ té²*, To understand.
 動靜 *tung⁴ ching⁴*, To be stirring; a movement; *lit.* to stir stillness.

同 *t'ung*, the same, together with.

362. 通達 *t'ung¹ ta²*, To permeate as the power of nature; to penetrate, as the will or intelligence of the sovereign; also, of great intelligence in general.
 會同 *'hui⁴ t'ung²*, United with, in association with.
 統帥 *t'ung³ shuai⁴*, A generalissimo; in modern times, one holding unusually large power, civil and military.
 疼痛 *t'eng² t'ung⁴*, In great pain.

雜 *t'sa*, miscellaneous.

363. 腌臢 *a¹ t'sa¹*, Dirty.
 雜亂 *t'sa² luan⁴*, An omnium-gatherum; confusion.
 咱的 *t'sa³ ti¹*, Why? why so?

擦 *ts'a*, to rub clean.

364. 擦抹 *ts'a¹ mo³*, To rub and wipe, as with a cloth.

PART VII. THE TONE EXERCISES. *t'u - ts'ên*.

在 *tsai*, to be; to be in or at.

365. 栽種 *tsai¹ chung⁴*, To plant. Note *chung⁴*, to plant; *chung³*, a sort.
宰殺 *tsai³ sha¹*, To kill animals.
在家 *tsai⁴ chia¹*, To be at home.

才 *ts'ai*, ability.

366. 猜想 *ts'ai¹ hsiang³*, To imagine, conjecture.
才幹 *ts'ai² kan⁴*, Ability.
雲彩 *yün² ts'ai³*, Clouds; *lit.* cloud colours.
菜飯 *ts'ai⁴ fan⁴*, Victuals; *lit.* the rice and other viands.

贊 *tsan*, properly, to aid with counsel.

367. 簪子 *tsan¹ tzu*, Women's head-gear.
偕們 *tsan²-mên¹*, We; more commonly pronounced *tsa-mên*. See PART III, EXERC. II, 4.
攢錢 *tsan³ ch'ien²*, To be putting away money.
參贊 *ts'an¹ tsan⁴*, An official title; see PART III, EXERC. XIX, *ex.* 2.

慚 *ts'an*, properly, shame as from being disgraced.

368. 參考 *ts'an¹ k'ao³*, To compare authorities.
慚愧 *ts'an² k'uei⁴*, Shame, felt at one's own wrong doing.
悽慘 *ch'i¹ ts'an³*, Misery.
僂頭 *ts'an⁴ t'ou²*, Blockhead, ninny; properly, a man without confidence in himself.

葬 *tsang*, to bury.

369. 貪賊 *t'an¹ tsang¹*, To covet, as a grasping official; *tsang*, in the sense of presents.
階們 *tsang²-mên¹*, We; the same as *tsan-mên*, or *tsa-mên*.
葬埋 *tsang⁴ mai²*, To bury [a corpse].

倉 *ts'ang*, a granary.

370. 倉庫 *ts'ang¹ k'u⁴*, The granaries and money vaults [of a jurisdiction].
瞞藏 *man² ts'ang²*, Dishonest concealment [of person or thing].

早 *tsao*, early.

371. 週遭 *chou¹ tsao¹*, All round; *q. d.* at every point encountering, or encountered.
穿鑿 *ch'uan¹ tsao²*, *Lit.* to bore [as through stone], and to cut with a chisel; *fig.* to start questions in the course of an enquiry.
來得早 *lai² té² tsao³*, To have come early. Note *té* enclitic; the tone hence modified.
造化 *tsao⁴ 'hua⁴*, To create, as the deity; also, substantively, the luck born with a man.

草 *ts'ao*, plants; specially, grass.

372. 操練 *ts'ao¹ lien⁴*, To drill; to be drilled.
馬槽 *ma³ ts'ao²*, A manger; in the north of China made of wood and moveable; also, made of brick.
草木 *ts'ao³ mu⁴*, See *mu⁴*.

則 *ts'é*, then; consequently.

373. 則例 *ts'é² li⁴*, Laws, regulations; *ts'é*, here meaning rule, law.

策 *ts'é*, a plan; a means.

374. 計策 *chi⁴ ts'é⁴*, Ordinarily, any plan; in military matters, strategy.

賊 *tsei*, a thief, robber, any one in arms against the government.

375. 賊匪 *tsei² fei³*, Brigands, outlaws.

怎 *tsên*, an interrogative particle.

376. 怎麼 *tsên³-mo²*, How? why? what?

參 *ts'ên*, uneven, irregular.

377. 參差 *ts'ên¹ tz'ü¹*, Uneven; *e. g.* as foliage, herbage, &c.; used of inconsequence in action.

增 *tsêng*, to add to.

378. 增減 *tsêng¹ chien³*, To increase and diminish; modification.
 怎麼 *tsêng³-mo²*, What? why?
 餽贈 *k'uei⁴ tsêng⁴*, To present, as food or anything, to friends.

層 *ts'êng*, a layer; story of a house; a step in a series.

379. 層一聲上了房 *ts'êng¹ i⁴ shêng¹ shang⁴ liao³ fang²*, One jump (*lit.* the sound of one jump) and he was up on the house. Note *liao* enclitic, hence nearly *la*, its tone also modified.
 層次 *ts'êng² tz'ü⁴*, Regular order.
 蹭蹬 *ts'êng⁴ têng⁴*, Said in pity for a person who is unlucky, always failing through no fault of his own; *ts'êng*, of feet that drag in walking; *têng*, of inability to move; *q.d.* one that can never get on.

作 *tso*, to make; to do; in which senses it is alway *tso⁴*, whether singly or compounded.

380. 作房 *tso¹ fang²*, The work-shop; the shop where things are *made*, not *sold*.
 昨日 *tso² jih⁴*, Yesterday.
 左右 *tso³ yu⁴*, Right and left; in the neighbourhood of a place; in the company of a superior, specially the sovereign.
 坐臥 *tso⁴ wo⁴*, *Lit.* sitting and lying down, = in all positions; not generally used except when followed by *pu an*, uncomfortable.

錯 *ts'o*, error.

381. 揉搓 *jou² ts'o¹*, To rub between two hands.
 矮子 *ts'o² tzü*, A dwarf.
 錯失 *ts'o⁴ shih¹*, Error, mistake, in business, copying, &c.; *shih*, here meaning to fail or miss.

走 *tsou*, to move; to walk.

382. 行走 *hsing² tsou³*, Of the subordinates, *to be employed in a public department*.
 奏事 *tsou⁴ shih⁴*, To represent a matter to the Throne.

湊 *ts'ou*, to collect, or be collected together.

383. 湊合 *ts'ou⁴ 'ho²*, Of persons assembled in one place, or enterprise; of funds contributed by a number.

祖 *tsu*, a grand-father.

384. 租賃 *tsu¹ lin⁴*, See *lin⁴*.
 手足 *shou³ tsu²*, See *shou³*.
 祖宗 *tsu³ tsung¹*, One's ancestors.

粗 *ts'u*, coarse.

385. 粗細 *ts'u¹ hsi⁴*, See *hsi⁴*.
 喫醋 *ch'ih¹ ts'u⁴*, Words of envy, or jealousy; specially, in a woman's mouth; *lit.* to eat vinegar.

搯 *tsuan*, to grip in the hand.

386. 鑽幹 *tsuan¹ kan⁴*, To strive hard after an object; *tsuan*, to bore, perforate; often, in a bad sense, to strive to compass by intrigue.
 纂修 *tsuan³ hsiu¹*, To revise, recompile, a work, a code; *tsuan*, properly, to collect together; specially, materials available.
 搯住 *tsuan⁴ chu⁴*, To grasp in the hand, *sc.* anything that is moveable, and that the fingers can nearly close round.

竄 *ts'uan*, to burrow, as rats, mice, &c.

387. 馬驢 *ma³ ts'uan¹*, A horse's starting, forward or aside.
 攢湊 *ts'uan² ts'ou⁴*, To make up a set of things, or a sum of money, by picking here and borrowing there.
 逃竄 *t'ao² ts'uan⁴*, [Said pompously of rebels or any enemy] flying from one place and finding their way to another.

PART VII. THE TONE EXERCISES. *tsêng - wan.*

嘴 *tsui*, the lips.

388. 一堆 *i⁴ tsui¹*, A pile of fruit; a group of men.
 嘴脣 *tsui³ ch¹un²*, The lips; the mouth.
 犯罪 *fan⁴ tsui⁴*, To transgress; *lit.* run foul of punishment.

催 *ts'ui*, to urge.

389. 催逼 *ts'ui¹ pi¹*, To press with great earnestness, (whether justly or not).
 隨他去 *ts'ui² t'a¹ ch'ü⁴*, Let him go if, or as, he likes.
 萃集 *ts'ui⁴ chi⁴*, A large assemblage of able or virtuous persons, of good things.

尊 *tsun*, honored.

390. 尊重 *tsun¹ chung⁴*, To esteem, shew esteem for.
 擲節 *tsun³ chieh²*, To economise; *orig.* a classical expression; *lit.* to walk in, = to practise, moderation.

寸 *ts'un*, an inch.

391. 村莊 *ts'un¹ chuang¹*, A village.
 存亡 *ts'un² wang²*, Dead and living; *e.g.* father *ts'un*, mother *wang*, &c.
 忖量 *ts'un³ liang⁴*, To think over, reflect on.
 尺寸 *ch'ih³ ts'un⁴*, See *ch'ih³*.

宗 *tsung*, a kind or sort; also, a collective.

392. 大宗 *ta⁴ tsung¹*, The larger proportion.
 總名 *tsung³ ming²*, A general designation.
 縱容 *tsung⁴ yung² or jung²*, To leave too free; to tolerate license.

蔥 *ts'ung*, onions.

393. 蔥蒜 *ts'ung¹ suan⁴*, Onions and garlic.
 依從 *i¹ ts'ung²*, According to, *sc.* a man's own view, his advice, &c.

子 *tzü*, a son.

394. 資格 *tzü¹ ko²*, Length of service; *tzü*, goods, means; here, pay; *ko*, the columns of a register; *q.d.* the time one has been borne on the books.
 子孫 *tzü³ sun¹*, Sops and grandsons.
 寫字 *hsieh³ tzü⁴*, To write.

次 *tz'ü*, a time or turn.

395. 齟齬 *ts'ü¹ cho ya² 'rh hsiao⁴*, To grin, to shew the teeth as one laughs.
 磁器 *tz'ü² ch'ü⁴*, Porcelain; finer earthenware, as distinct from *wa³*.
 彼此 *pi³ tz'ü³*, This and that; you and I; any two parties, as regards their relation to
 次序 *tz'ü⁴ hsü⁴*, Regular order. [each other. Note *pi³* nearly *pi²*.

瓦 *wa*, a tile; pottery.

396. 刨挖 *p'ao² wa¹*, To dig up or out.
 娃娃 *wa² wa²*, Little children; babies.
 甌瓦 *chuan¹ wa³*, Bricks and tiles.
 鞋襪 *hsieh² wa⁴*, Shoes and stockings.

外 *wai*, outside.

397. 歪正 *wai¹ chêng⁴*, Slanting and perpendicular.
 舀水 *wai³ shui³*, To bale out water. Note *wai³* nearly *wai²*.
 內外 *nei⁴ wai⁴*, Within and without; also, native and foreign.

完 *wan*, terminated.

398. 水灣兒 *shui³ wan¹-'rh*, A bay.
 完全 *wan² ch'üan²*, Completed; in a state of completeness.
 早晚 *tsao³ wan³*, Early and late; sooner or later. Note *tsao³* nearly *tsao²*.
 千萬 *ch'ien¹ wan⁴*, Thousand myriad, ten millions; *fig.* any number.

往 *wang*, to go; hence, towards, to.

399. 汪洋 *wang¹ yang²*, Vast expanse of water.
 王公 *wang² kung¹*, Princes and dukes.
 來往 *lai² wang³*, To come and to go; intercourse.
 忘記 *wang⁴ chi⁴*, To forget.

爲 *wei*, read *wei²*, to do; to be; but read *wei⁴*, because of.

400. 微弱 *wei¹ jo⁴*, Sickly, feeble; as men, plants, &c.
 行爲 *hsing² wei²*, Actions, conduct.
 委員 *wei³ yüan²*, To depute an officer; the officer deputed.
 爵位 *chüo² wei⁴*, See *chüo²*.

文 *wên*, ornament; literary culture.

401. 溫和 *wên¹ 'huo⁴ or 'ho²*, Warm.
 文武 *wên² wu³*, Civil and military; *wên* = educated.
 安穩 *an¹ wên³*, Steady, as things that stand firm; sound, of recovered health.
 問答 *wên⁴ ta¹*, Question and answer.

翁 *wéng*, an aged man.

402. 老翁 *lao³ wéng¹*, The old man, used respectfully of the father of the person addressed.
 水甕 *shui³ wéng⁴*, A large water ewer.

我 *wo*, the pronoun I.

403. 窩巢 *wo¹ ch'ao²*, See *ch'ao²*.
 你我 *ni³ wo³*, You and I. Note *ni³* nearly *ni²*.
 坐臥 *tso⁴ wo⁴*, See *tso⁴*.

武 *wu*, military.

404. 房屋 *fang² wu¹ or u¹*, Buildings, tenements.
 有無 *yu³ wu²*, Possessing or not; existing or not.
 文武 *wên² wu³*, See *wên²*.
 萬物 *wan⁴ wu⁴*, The myriad things; all things in creation.

牙 *ya*, a tooth.

405. 丫頭 *ya¹ t'ou²*, A servant-girl; *ya*, properly of the tuft of hair on either side of the head.
 牙齒 *ya² ch'ih³*, The teeth.
 文雅 *wên² ya³*, Polite; well-bred; specially with reference to one's language.
 壓倒 *ya⁴ tao³*, To keep pressed down with a weight.

涯 *yai*, properly, the edge of water.

406. 天涯 *t'ien¹ yai²*, The horizon.

羊 *yang*, sheep.

407. 央求 *yang¹ ch'iu²*, To apply to for help; *lit.* invitingly beg.
 牛羊 *niu² yang²*, Sheep and oxen.
 養活 *yang³ 'huo²*, To support persons; to rear, as animals, fish, plants, &c.
 各樣 *ko⁴ yang⁴*, Every kind.

要 *yao*, to want; to will; to be about to.

408. 腰骭 *yao¹ t'ui³*, The back, *lit.* the loins, and the legs; *t'ui* more commonly written 腿.
 遙遠 *yao² yüan³*, Very distant.
 咬一口 *yao³ i⁴ k'ou³*, To give a bite to.
 討要 *t'ao³ yao⁴*, To demand.

PART VII. THE TONE EXERCISES. *wang - yün.*

夜 *yeh*, the night.

409. 噎住 *yeh¹ chu⁴*, To stick fast, to have something so stuck fast, in the throat.
 老爺 *lao³ yeh²*, Sir; a gentleman, *lit.* old gentleman; *lao-yeh-rh*, a popular name for the sun.
 野地 *yeh³ ti⁴*, Uncultivated or uninhabited ground.
 半夜 *pan⁴ yeh⁴*, Midnight, half the night.

言 *yen*, words.

410. 喫煙 *ch'ih¹ yen¹*, To smoke.
 言語 *yen² yü³*, Words, sayings; oral language.
 眼睛 *yen³ ching¹*, See *ching¹*.
 河沿兒 *ho² yen⁴-rh*, The bank of a river; along the bank.

益 *yi*, advantage; addition to.

411. 作揖 *tso¹ yi¹*, To make a certain Chinese salutation.
 益處 *yi² ch'u⁴*, Advantage. Note *yi²*; elsewhere, always *yi⁴*.
 易經 *yi⁴ ching¹*, The Yi Ching, Book of Permutations, said to be the oldest of Chinese classical works.

音 *yin*, sound.

412. 聲音 *shêng¹ yin¹*, Sounds of any kind.
 金銀 *chin¹ yin²*, Gold and silver.
 勾引 *kou¹ yin³*, To inveigle; to entice into any evil.
 用印 *yung⁴ yin⁴*, To use the seal; to seal officially.

迎 *ying*, to welcome.

413. 應該 *ying¹ kai¹*, Ought to.
 迎接 *ying² chieh¹*, To receive as a guest.
 沒影兒 *mei² ying³-rh*, There is no sign, *lit.* no shadow, of such or such a thing.
 報應 *pao⁴ ying⁴*, To recompense, as Heaven.

約 *yo*, to engage; an engagement, treaty, &c.

414. 約會 *yo¹ hui⁴*, To make an appointment with.
 音樂 *yin¹ yo⁴*, Musical instruments in general.

魚 *yü*, fish.

415. 愚濁 *yü¹ cho² or chuo²*, Muddled, stupid; *cho*, turbid.
 魚蝦 *yü² hsia¹*, Fish in general; *lit.* fish or shell-fish.
 風雨 *fêng¹ yü³*, See *fêng¹*.
 預備 *yü⁴ pei⁴*, Ready; to make ready.

原 *yüan*, properly, in the beginning,

416. 冤屈 *yüan¹ ch'ü¹*, To be wronged, by unjust deed or word.
 原來 *yüan² lai²*, In the first instance; in fact.
 遠近 *yüan³ chin⁴*, See *chin⁴*.
 願意 *yüan⁴ i⁴*, To wish.

月 *yüeh*, the moon.

417. 子曰 *tzü³ yüeh¹*, "The philosopher said." These words precede the sayings of Confucius, Mencius, and others, recorded in the classics of China.
 乾噉 *kan¹ yüeh²*, To munch one's food dry, having none but poor fare and nothing to drink with it.
 年月 *nien² yüeh⁴*, Years and moons; lapse of time.

雲 *yün*, cloud.

418. 頭暈 *t'ou² yün¹*, The head giddy.
 雲彩 *yün² ts'ai³*, Clouds.
 應允 *ying¹ yün³*, To consent to.
 氣運 *ch'i⁴ yün⁴*, Luck; of the state's prosperity; *yün ch'i* of a person's luck.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

有 *yu*, to be, to have; possession, existence.

419. 憂愁 *yu¹ ch'ou²*, Sad (in heart and countenance).
 香油 *hsiang¹ yu²*, Oil that is not lamp-oil; any oil used in the kitchen.
 有無 *yu³ wu²*, See *wu²*.
 左右 *tso³ yu⁴*, See *tso³*.

用 *yung*, to use.

420. 平庸 *p'ing² yung¹*, Commonplace; *p'ing*, even, = not above the level; *yung*, here, unintelligent.
 容易 *yung² i⁴*, See *i⁴*.
 永遠 *yung³ yüan³*, For ever. Note *yung³* nearly *yung⁴*.
 使用 *shih³ yung⁴*, To employ.

END OF KEY TO PART VII.

PART VIII. CHAPTER ON THE PARTS OF SPEECH. Yen-Yü Li Lüo.

[The history of this so-called Chapter on the Parts of Speech will have been read in the Preface. As is there stated, a Chinese in no way connected with its compilation has christened it the Yen-Yü Li Lüo, say, Summary of the Laws of Phraseology. The text almost tells its own story throughout; where it is unequal to the occasion, the translation and notes will supply the deficiency.

The student will observe that *tzü*, which we generally translate *character*, is here translated *word*; the *pi 'hua*, or pen-strokes, which compose the *tzü*, written forms of words, being fairly rendered *characters*, as that term is applied to the alphabetic elements of writing in other languages. He has been warned not to look for a Grammar in the Chapter, whatever its title, but, for convenience of reference, its contents have been arranged in the order usually allotted by English grammarians to our Parts of Speech and the subdivisions proper to these larger categories. They will consequently be found distributed under the following heads:

I. INTRODUCTORY OBSERVATIONS. II. THE NOUN AND ARTICLE. III. THE CHINESE NUMERATIVE NOUN. IV. NUMBER. V. CASE. VI. GENDER. VII. THE ADJECTIVE AND ITS DEGREES OF COMPARISON.	VIII. THE PRONOUN (PERSONAL, RELATIVE, POSSESSIVE, DEMONSTRATIVE, DISTRIBUTIVE, INDEFINITE). IX. THE VERB (AS MODIFIED BY TENSE, MOOD, AND VOICE). X. THE ADVERB (OF TIME, PLACE, NUMBER, &C). XI. THE PREPOSITION. XII. THE CONJUNCTION. XIII. THE INTERJECTION].
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I. INTRODUCTORY OBSERVATIONS.

1. It seems to give your countrymen a good deal of trouble to acquire our language, Sir. What is the difficulty?
2. There are several difficulties; difficulties of pronunciation, difficulties with the individual words, and, greater still, difficulties of composition.
3. Yet all foreigners seem to learn each other's languages with tolerable facility. Is Chinese so entirely different from all foreign languages?
4. No language in the world is absolutely without something in common with its fellow languages of course. The character of the expressions by which any man gives utterance to his thought will be sure to vary greatly according to circumstances. A phrase may be directly affirmative of existence or non-existence, or it may be interrogative, imperative, optative, or interjectional. When we say, for instance, This man is dead, That man is not dead, there is a direct affirmation of existence or non-existence. Is that man dead? is interrogative. Kill that man, is imperative. Would that that man were well! is optative. Alas! That man is dead, is interjectional. Do you understand my meaning, Sir?
5. Perfectly. The law you are speaking of may be regarded as a general law which affects all language written or spoken, one to which Chinese and foreigners from natural community of sentiment conform.
6. Just so. Now to come to the difficulty with single words; it is one peculiar to the Chinese written language. For the formation of words in writing, every other nation that possesses a literature, has a given number of characters (*lit.* pen-strokes), each with a sound of its own; and the combination of a certain number of these not only produces a word in form, but also serves the purpose of establishing its sound.

4. *Obs.* 1. character of expression; *shên chí*, see above Dial. X, gait, air, attitude. *Obs.* 2. interjectional; *ching-ya*, properly, to start with fright and astonishment. *Obs.* 3. my meaning; *pi i*, humble, lowly, meaning.
5. community of sentiment; more literally, It is *li*, the reasonable consequence, of *tzü jän hsiang tung*, the natural identity, of man's feelings in every nation.
6. peculiar; *tu i*, isolated strangeness. Note its enforcement by the addition of *wei*, only, before *'han wén*.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

7. There is a certain resemblance between this and the Manchu method of writing. But, in Chinese, although the language is otherwise written, the words are formed of eight particular strokes which are called *tzū mu*, the mothers of the written words. Will not these be the same as your letters, Sir?
8. The application of the two differs widely. Chinese words, it is true, are written with eight particular strokes; but, though each of these has a sound of its own, the sound of any word they may go to form, has no reference whatever to the sounds of the strokes.
We will write for instance the word *shih* (ten), one of the numerals. This is formed of one horizontal and one perpendicular stroke. The horizontal stroke is properly called *yi*, the perpendicular stroke, *kuén*; the two combined in writing produce the word *shih*. It will be at once apparent that their business is exclusively with its form, and that they have nothing whatever to do with its sound. This, [the impossibility of learning the sound of a word from the strokes employed to write it,] is regarded by foreigners as a very great difficulty in the study of written Chinese.
9. How do foreigners succeed in establishing the sound of one of their words in writing?
10. In this way. Foreign nations have for the purpose some twenty odd characters, the principle of combining which so as to form words it does not take very long to learn, and, this once learnt, the sound of any word one meets with can be determined; whereas, in a Chinese written word, there is no positive criterion of its sound. If it has not been met with in reading, its sound cannot be known; the word must be looked out, and when it has been found, there is nothing to guarantee the reader against forgetting its sound when he sees it again.
11. That is true enough. We Chinese are in no fear of forgetting the words, because we learn them as single words when we are young children.
12. Exactly; but we foreigners, not having committed Chinese books to memory, cannot of course fail to encounter the difficulty I describe with single words, when we read Chinese, and our difficulties are immeasurably greater when we come to combine words in composition.
13. I have understood that foreign composition is a somewhat simpler matter than ours.
14. Yes; because in foreign languages, considered with reference to composition in them, the single words are each referred to a particular category, and for the formation of these into sentences there are works which set forth the rules of construction so clearly that they may be comprehended at a glance. There are no works of this sort in Chinese for the positive definition of the laws of composition. A writer constructs his sentences according to his recollection of the manner in which words are combined in the texts he has read, and, his sentence constructed, he is enabled to link his sentences together in longer pieces of composition. The single words in Chinese are classified generally in two grand categories, as *hsü tzü*, empty or unsubstantial words, and *shih tzü*, solid or substantial words; but I have never arrived at a thorough understanding of the distinction, though I have looked carefully into the question over and over again.

9. succeed; *lit.* what good method have they?
10. *Obs.* 1. can be determined; *ting-tê-chun*, fixing attain, = fix with, accuracy; note that the combination makes the verb to define, determine &c., and that, although it contains the potential auxiliary *tê* within it, it is reinforced by *k'ô i*.
Obs. 2. whereas, on the other hand; *chih*, to come to [another question, namely,] *jo*, if. *Obs.* 3. no criterion; *lit.* there is not a place [at which a person] can *chun*, decide as by standard, [that such a sound] is the assured sound.
11. learn them when young; *tsung*, from = at, the time when we are little fellows, we *hsien*, first, = before we go any further, *jén*, recognise, read, single characters.
14. texts he has read; he remembers the *tzü yang*, phraseology, *chi tsai*, recorded and inserted, in books. Note *chi*, to remember, and *chi*, to record.

PART VIII. ON THE PARTS OF SPEECH. Yen-Yü Li Lûo. I.

15. The denomination *shih tzü*, substantial words, is generic of all words that have a regular, (or, *bonâ fide*) signification; and these are subdivided again according as they may be employed into *ssü tzü*, dead words, and *'huo tzü*, live words.

It is not so easy to define the precise characteristics of the *hsü tzü*. For example, in the sentence *ni pu yao ch'ien mo* (Don't you want money? or, Won't you have money?) the word *mo* has no regular, [say, translatable,] meaning. It is used simply to shew that the sentence is interrogative. It is a *hsü tzü*, an unsubstantial word. Of the remaining words in the sentence, *pu*, not, has a substantive meaning, and yet, in Chinese, it is accounted a *hsü tzü*. The words *ni*, thou, *yao*, to want, and *ch'ien*, money, are all *shih tzü*, substantial words. Distinguished as *ssü tzü*, dead words, and *'huo tzü*, live words, *ni* and *ch'ien* are dead words, and *yao* is a live word.

The word *yao*, again, which we have just spoken of as a live word, and which, in the passage before us, is a live word, may be used as a dead word elsewhere. For instance, in the phrase *ch'i yao tsai su*, The essential is despatch, the words, *yao* and *su* are unquestionably dead words. Is there no live word then, you will say, in the sentence? Yes, to be sure; the word *tsai*, is, or, is in, is a live word. If you go farther and ask which words are substantial and which unsubstantial, the answer is that the two words *ch'i* and *tsai*, though each possesses a regular meaning, are, in this phrase, accounted unsubstantial words.

16. It is evident, then, that the denominations *hsü tzü* and *shih tzü* are quite capable of being interchanged, one for the other, as circumstances may require.
17. Perfectly capable; to such an extent that some people go the length of saying that every word is half a dead word and half a live word.
18. The limitations of our language are somewhat more inflexible. The terms in it have not the convertibility of terms in Chinese. But now, to come to the English language, let us for the moment separate [its grammar into] two grand divisions, the single words of the language and the laws of sentences. In the one division the single words are referred each to one of nine categories (the Parts of Speech); the other gives the rules by which single words are made into sentences, and sentences into longer sections of composition.
19. Is the distinction that we observe in Chinese essays between the *ku*, pairs of sentences even in length, and *tuan*, odd sentences, at all the same as the *chü fa*, laws of sentences, of which you have been speaking?

15. Obs. 1. interrogative; lit. that the *k'ou chi*, the air or tone of the sentence, is *ting-wên ti*, interrogating. The verb *ting*, properly, to fix; here implying that the speaker knows what answer he must receive; q. d. You want money, don't you? Obs. 2. of the remaining words; note the construction; the remain-ing some ones among. Obs. 3. the word *yao* again; *jan'-rh*, but; *jan*, thus, this is so, *erh*, and yet Obs. 4. is a live word; *ku jan*, certainly, positively; very commonly used where an admission is made on the one part to emphasise an objection on the other, q. d. it is so here, no doubt, but &c.
16. quite capable; note the construction: — *ta yu*, they possess in a great degree *li*, a principle, qualified by all that intervenes between *yu* and *li*, viz. the according-to-time-and-circumstance-able-to-inter-change principle. The verb *t'ung* in *p'ien-t'ung*, has the force of both *per* and *trans* in similar Latin compounds.
17. to such an extent; *shên*, in extreme degree, to such a degree as *chih*, to arrive at this, that there are people &c.
18. limitations; *hsien*, to mark bounds; *chih*, originally, to cut; laws; to govern; *hsien-chih*, the laws limiting are somewhat *ssü*, dead, inflexible.
19. Obs. 1. essays; *wên-chang* is used generically of all elegant composition ancient or modern, but, specially, of the essays required at modern examinations for degree. Obs. 2. the *ku* are the members, literally, the thighs, of a *p'ien* of *wên-chang*, a piece of elegant composition; they must be in pairs and of equal length. Obs. 3. the *tuan* are single paragraphs of from 60 to 120 words. An essay may be all of *tuan*, or may have *tuan* between any two pairs of *ku*, or at longer intervals.

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20. Not the same. The *chü fa* of Chinese composition merely regard the relative proportions of sentences. Our theory is this; — It is essential to the constitution of a sentence that it contain *kang*, a subject, and *mu*, a predicate. The person, thing, transaction, condition, spoken of, is the subject; the qualifications of the subject, as that it is right or wrong, existent or non-existent, active or passive, form its predicate. It is hence evident that that in which there are nothing but *ssü tzü*, without any '*huo tzü*', cannot well be regarded as a sentence. If, for instance, we were merely to say Man, Rain, Horse, without adding a '*huo tzü*' to these three words, we should have the head of a sentence without the tail, neither more nor less; words so spoken could not be considered as being language with a meaning; and the same, it is self-evident, holds good of the exclusive employment in any case of '*huo tzü*' without *ssü tzü*. The sentences, The man is good, It rains, Is the horse fast? are sentences, because their intelligibility is complete.

Then, as to subject and predicate, in the first of these sentences the word *jên*, man, is the subject, and the words which treat of his qualities are the predicate. In the second sentence, Rain is falling (*Anglicè* It rains,) *yü*, rain, is the subject, and the word that treats of its falling or not falling, is the predicate. In the third *ma*, horse, is the subject, and the words treating of the horse's rate of speed are the predicate.

II. THE NOUN AND THE ARTICLE.

21. The distinction of the *kang* from the *mu* is not wholly ignored in Chinese composition, but I have never heard before of the distribution of words into nine categories that you speak of.
22. Possibly not, Sir. In Chinese the words are not assigned in this way to particular categories. In English, all such denominations as person, thing, transaction, circumstances, are in the categorical classification of the language entitled nouns, *ming-mu*. The words Man, Book, Illness, Year, for example are all *ming-mu*, nouns.

When a noun occurs in English, whether written or spoken, there is often prefixed to it another word to shew whether it has been the subject of a former proposition or not. In Chinese no words are specifically distinguished as performing this function; still, when occasion demands, there is a method of discriminating between definiteness and indefiniteness.

When we hear it said, for instance, *yu ko jên lai*, *yu i ko jên lai*, A person is come, we know that the person spoken of has not been spoken of before, and that in the mind of the speaker there is an indefiniteness [as to the individuality of the person in question]. But if a speaker were to say, *na ko jên lai liao*, The person, that person, is come, the hearer would know that the person come was the person who had been earlier mentioned. By means of the limitation thus clearly laid down by the speaker, there is a positive indication [of the fact].

23. Our words *na* and *chê*, properly speaking, are employed to distinguish between *this* and *that*.

20. *Obs.* 1. subject and predicate; *kang*, properly, the drag-rope of a net; the chief consideration with reference to the relations of life, subjects of writing, as we say, *the worthier*. *Obs.* 2. *mu*, the eye, used in the sense of subdivision, or section. Cf. *chang-mu*, accounts, *mu-lu*, an index. *Obs.* 3. self-evident; *pu tai yen i*, one does not wait for words to tell one; *i*, a classical expletive found only at the end of sentences.
22. *Obs.* 1. categorical classification; the fixed rule dividing the categories of words. *Obs.* 2. nouns; *ming*, name; *mu*, still in the sense of subordinate divisions, *q. d.* name and index. It is scarcely necessary to observe that although no violence is done to the real meaning of the combination *ming-mu* by translating it *nomina*, the Chinese do not apply the term to any word as a grammatical distinction. *Obs.* 3. an indefiniteness; *mang*, a waste of waters, *wu ting hsiang*, no certain direction. *Obs.* 4. But if a speaker; *shê*, to place, *ponere*; *jo*, if. Cf. the Portuguese, *posto que*, and our *sup-pose*.
23. Our words; note the *hsieh* acting as a plural affix to *chê*, which, however, so far as Chinese grammar is concerned, might with equal propriety stand either alone, or be followed by *ko*.

PART VIII. ON THE PARTS OF SPEECH. Yen-Yü Li Lùo. II-III.

24. That is perfectly true; I shall return to that use of them by-and-bye; but in the phrase *na ho jên*, given in paragraph 22, the *na* employed is not *that* as distinguished from *this*, [not the demonstrative pronoun], but serves, in short, to shew that the proposition is not indefinite; [in other words, it is the definite article].
25. The Chinese word *ch'i* would seem on some occasions, but not as a rule, to correspond to the English definite article.
26. You are right. In the phrase *ch'i yü ti*, The remaining ones, the word *ch'i* shews definitively that all besides certain [things or persons] already excluded, are included [in the proposition of the speaker]. The *ch'i* in the phrase *ch'i yao tsai t'zũ*, The essential is this, again, serves specially to indicate the important point [in a proposition]. But take the following: — *hsiang-shih na-ko jên, ch'i hsin pu k'o nèn*, With a man like that, there is no telling what is passing in his mind (*lit.* no questioning his heart,) the *ch'i* is simply to be construed as *t'a*, he, his.

Nouns may be used both in English and Chinese without any præpositive word; *e. g.* Man is the most intelligent of all created beings; Gold is heavier than Silver. In these two sentences, Man, Gold, Silver, are generic denominations, and as such can be used without any article; and so with proper names.

III. THE CHINESE NUMERATIVE NOUN.

27. Chinese nouns, on the other hand, have the following peculiarity. Whenever a noun, person or thing, occurs in Chinese, there may be prefixed to it an associate (or attendant) noun, between which and itself there is, with reference to form or use, an affinity. In the sentences *i ho jên, i wei kuan, i p'i ma, i chih ch'uan*, the words *ho, wei, p'i, and chih*, are the nouns attendant on *jên, man, kuan, officer, ma, horse, and ch'uan*, ship. These attendant nouns are not exclusively prefixes of the nouns they accompany; they sometimes follow them. In speaking, for instance, of horses or ships collectively, we may say, *ma-p'i, horses, ch'uan-chih*, shipping.
28. And where a noun has just occurred, the attendant noun may be used as a substitute for it; as in the following case: — Suppose a person to have been buying cattle and to say to me, *mai liao niu*, I was buying cattle, yesterday. I ask him, *to-shao chih*, how many head, did you buy? He answers, I bought *shih chi chih*, some ten head. In this instance *niu*, cattle, is the noun proper, and *chih*, the attendant noun. The attendant noun being substituted for the noun proper, the repetition of the latter becomes unnecessary.
29. The attendant noun is also occasionally substituted for the noun proper, in Chinese which is not colloquial.
24. *Obs.* 1. perfectly true; *tzũ-jan*, self existent = a matter of course; *k'o*, properly or permissibly; something as in our phrase, It may be stated as an axiom, that &c. See 26, *na k'o pu ts'o*. *Obs.* 2. I shall return; the *ch'ieh*, elliptical for *chan-ch'ieh*, for the present; *lit.* that for the present wait, [until] hereafter again I speak. *Obs.* 3. the *na* employed; *chuan*, special, particular, = the word employed. Note *ch'üeh*, on the contrary, at the head of the last clause of the sentence, rendered in English by the disjunctive *but* at the beginning of the first.
26. English and Chinese; *lit.* in the language of both nations there are places = instances [in which the words described] *k'o ch'ü*, may go, absent themselves, be dispensed with.
27. *Obs.* 1. peculiarity; *chuan shu*, specially belonging to, a particular property. *Obs.* 2. ships collectively; *ta shu*, as we say, a number of men, ships &c.; *ta*, as in *ta chia, ta kai*.
29. not colloquial; it should farther have been observed that the Numerative also precedes its noun in the written, pretty much as in the oral, language.

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30. To conclude, the true function of the attendant noun is, apparently, to distinguish the generic from the specific (or the general from the particular). The nouns *t'ien*, being *'huang t'ien*, Heaven, or *t'u*, being *'hou t'u*, Earth, are general designations incapable of subdivision into minor denominations; they have consequently no attendant nouns associated with them. Where the general designation [applies to what] is capable of subdivision into parts or items, the attendant noun is of use in numeration, in that it represents the item as distinguished from the total.
31. [These attendant nouns, therefore, will be spoken of henceforth as Numeratives,] and a list is now given for the use of the student of all the Numeratives in connection with the nouns to which they are attached.

(THE NUMERATIVES ARRANGED IN ALPHABETICAL ORDER.)

盞 *chan*³. 1. [Numerative of lamps; *e.g.*] Bring a lamp; I want to read. 2. [Not of lanterns; *e.g.*] the *têng-lung* is the lantern one uses when one is walking. 3. The word *chan-tzŭ* is also synonymous with *wan-tzŭ*, a cup. You may say *yì chan ch'a*, for a cup of tea, or *yì wan ch'a*, with equal propriety.

張 *chang*¹ acts as the Numerative of all such words as Table, Chair, Bed, Stool, Bow, Paper, Loom, Net, as being things which shew a certain broadness.

陣 *chên*⁴, [Numerative of showers, gales, outbreaks, &c., *e.g.*] a heavy fall of rain, a gale of wind, an uproar, uproarious discussion, of a certain duration. The word *chên* means, properly, to fight an action, and is used as a Numerative with reference to the suddenness which is the condition [of the occurrences in question]. It implies, say, such eagerness to arrive that [the person or event] cannot wait.

乘 *ch'êng*². 1. *ch'êng* is, properly, to mount, as a horse, to get on, as a cart, or to board a ship. 2. It is occasionally the Numerative of *chiao*, sedan-chair, but *ting* is more common.

劑 *chi*⁴, a dose. A *chi* of medicine is a draught composed of a number of drugs. When a number of drugs are made up into pills, the composition is spoken of as *yì liao yo*.

架 *chia*⁴, [literally, a frame; you say,] a piece of ordnance, a single hawk or falcon, a clock, a single tie-beam, (wall-plate). Of the tie-beam, you say, speaking of two, *liang chia*; but you may also say *i tui*, a pair.

30. *Obs.* 1. To conclude; *tsung chih*, in sum. Construe thus:—In sum, if we carefully investigate the true use of the attendant word, it would seem intended distinctly to separate the *tsung lei*, general denomination, and the *chuan hsiang*, individual item: for instance, *t'ien*, as in *'huang-t'ien*, and *t'u*, as in *'hou t'u*, are denominations which are *lei*, generalities, without *hsiang*, items; how should they have attendant nouns? But in the case of those *tsung ming*, comprehensive terms, in which *lei*, the generality, or total, can be divided into *hsiang*, the particular, or item, if it be necessary to enumerate so many *hsiang* of a *lei*, it is in that case convenient to make a *hsi mu*, particularising index, of the attendant noun. *Obs.* 2. Heaven, Earth; *'huang t'ien*, sovereign heaven, *'hou t'u*, queen, or empress, earth; the twin powers of nature. Cf. Coelus, father of Saturn, and Tellus; also, *ge anassa*, queen earth; see Sir John Davis on Funeral Rites, in The Chinese, Chapter viii.

chang. 1. all such words; note the *so yu* supported by *chê hsièh tzŭ* at the end of the clause. 2. which shew a certain broadness; note the literal meaning:—It is because its form slightly possesses a width-fashion. Cf. our vulgar *wide-like*.

chi. a draught; *lit.* made into a broth to be drunk.

間 *chien*¹. 1. *chien* is the space between four wooden pillars. It is consequently the Numerative of House, Room, &c.; but we must be careful how we use it. 2. For instance, when a person says, I have bought *i ho fang-tzū*, he means that he has bought a whole *so*, or a whole *ch'u*, a set of premises, comprising *shu chien fang-tzū*, several buildings. Were he to say, *na ho fang-tzū 'hao*, (that is a good house,) the expression would be understood to apply to all premises inside the outer, *lit.* the great, gate. 3. If you asked a man, How many *chien* are there in that house, *na ho fang-tzū*, and he were to reply, Some thirty *chien*, he would be speaking of all the apartments into which the house is capable of being subdivided, [all the spaces defined by four wooden pillars,] without reference to their dimensions. 4. In the palaces of Chinese princes and dukes, there is generally on the north side, in rear of the rest, a building with an upper and lower story, each of which is subdivided into five or seven *chien*. Referring to its divisions, when you are outside, you say it is a *fang-tzū* of five or seven *chien*; if you are inside the house, you say there are *nu ch'i chien u-tzū*, five or seven rooms, [as the case may be]. 5. In the following, We two live in *i ho u*, the speaker means that there are a number of *chien* in communication with one another, and that there is but one door for ingress or egress. If he were to say, We two live in *i chien u-tzū*, he would mean, We occupy the same apartment, there being a door of the building besides [the door of the room]. 6. When you ask, How many *chien* are there in this *liu* of *fang-tzū*, you are asking the number of houses in the row.

件 *chien*⁴, [originally, to divide; to enumerate,] is the only Numerative of articles of clothing. With such nouns as affairs, utensils, despatches, &c., to which it acts as Numerative, it may be exchanged for other Numeratives.

隻 *chih*¹, [properly, half a pair,] is the Numerative of Fowl, Duck, Goose, Tiger, Ship, Box, and like words; also, of Shoe, Boot, Arm, Hand, Foot, Eye, all of which being things that make
雙 *shuang*, pairs, *chih* is employed to shew that a half pair is meant. Of a *shuang* of shoes, for instance, you say that one *chih* has been lost.

枝 *chih*¹, is the Numerative of *chih*, the branch of a tree; *i chih 'hua*, a stalk of flowers, is used where a number of flower-blossoms are growing on the same stem. You may use *chih* with *pi*, a pencil, and *ti*, a flute, but *kuan*, a tube, is more common. Observe that there is a difference between *chih* and *chih-tzū*. You may say a *chih-tzū*, column, of troops or volunteers.

軸 *chou*², [properly, the nave of a wheel]. The expression *i chou 'hua 'rh*, signifies a scroll mounted. The word *chou* is used with reference to the two knobs of the roller which shew themselves at the lower end of the scroll. For the same reason the *kao-fêng*, patents according rank to the parents or ancestors of an official, (be they living or dead,) are spoken of as being so many *chou* in number.

*chien*¹. 2. all premises; note *t'ung* supported by *tou*, all: the great gate; *i ho ta mén*, the one great gate, *q. d.* the sole great entrance. 3. *Obs.* 1. all the apartments; construe, He does not distinguish great from small; *an ho chien*, he lays the hand on, *sc.* counts, each apartment, *erh*, and, speaks. Observe that *an* amongst other meanings, = *chü*, to hold in the hand; both *an* and *chü* being commonly rendered according to; *q. d.* by what I have hold of, I infer. Note a similar construction of *erh shuo* under the next Numerative; also of *erh lun*, under *li*. *Obs.* 2. princes and dukes; the *wang*, Princes, are the two highest classes of Manchu and Mongolian nobles; the *kung*, Dukes, the fifth and sixth; the *beilê* and *beitsê*, third and fourth classes, are also included in the generic term *wang kung*. The latter term, *kung*, has been, from ancient times, the first of five orders of rank, to a certain extent hereditary, accorded to Chinese; but the *fu*, palace, is is distinctively the residence of the *wang kung*.

chou. is used with reference; note the construction; *ku tz'ü ts'ai shuo*, because of this therefore [do men] say it, being placed at the end of the clause. The *kao-fêng* are, literally, mandates conferring rank; *kao*, intimation of superior to inferior; *fêng*, properly, fief, hence rank. Note that *kao-fêng* is, more properly, to confer such rank; the patent is *kao-ming*.

- 句 *chü*⁴, is the Numerative of language, oral or written.
- 卷 *chiian*³, [a Numerative of Book, Document, &c.;] you may use it with *ts'ê-tzŭ*, a roll, or return, or with *shu*, a book; but *pên* is more common with both.
- 炷 *chu*⁴, [properly, the wick of a lamp;] the Numerative of joss-stick; a number of *chu*, sticks or rods of joss-stick, held together by a paper band, are called a *ku*, a limb, and five *ku*, a *fêng*, [say,] packet.
- 處 *ch'u*⁴, place, is synonymous with *ti-fang*, a certain extent of space. When you say that you have bought *i ch'u fang-tzŭ*, a house, you include all premises within the boundary walls. You might say the same of a single building which has no boundary walls.
- 串 *ch'uan*⁴, [a string of things strung together, as] pearls, priests' beads, court beads. A string of priests' beads, or court beads, may also be spoken of as a *kua*⁴ of beads. The Numerative of Bead, as a single bead, is *k'o*.
- 椿 *chuang*¹, piles, wooden stakes covered by the ground. It is used in the spoken language with *shih ch'ing*, an affair, where the object of the speaker is to speak specially of one matter amongst a number. It is a means of particularising. The Numerative *chien*⁴ is much more common with *shih-ch'ing*.
- 牀 *ch'uang*², a bed, is used with Coverlid, Mattrass, Carpet.
- 方 *fang*¹, square, Numerative of Brick and Stone [in regular stacks].
- 封 *fêng*¹, [originally, a fief; later, a seal; hence, to seal up]. It acts as the Numerative of Letter and like words. It means, properly, to keep concealed. This is why it is used with *shu tzŭ*, *shu hsin*, letters.
- 幅 *fu*⁴, [a strip, Numerative of Paper,] is not the same as *chang*; it rather approaches *t'iao*; still, the difference of width [respectively indicated by the two words] is not so very great. A *fu*, sheet, of note-paper, is a *chang* of note-paper. Speaking of *pu*, Cloth, you may say a *fu*, length, of cloth, or you may number lengths of Silk by the *fu*; it being understood that both sides of the piece are uncut.
- 副 *fu*⁴, [a Numerative of certain things in pairs; originally, to divide in two; hence,] used always with reference to sets in pairs, as a pair of *tui-tzŭ*, (scrolls with verses, mottoes, upon them); a set of ear-rings.
- 桿 *kan*³, [a bough, Numerative of] *ch'iang*, [whether translated as] Musket or single-pointed Spear; of *ch'êng*, Steel-yard; of *ch'a*, three-pointed Spear. It has reference in all these cases to form. If the *ch'iang* be a *ch'ang-ch'iang*, *sc.* spear, not musket, it is equally correct to use *t'iao* as the Numerative; but *t'iao* cannot be used with *ch'iang* as musket, or with the other nouns mentioned.

chü. language oral or written; note the difference between *'hua wên*, as here rendered, and *wên 'hua*, which means the talk of well-bred, educated, persons.

chiian. *ts'ê-tzŭ*, roll or return, *sc.* of persons, such as a muster roll, a census return &c.; *ts'ê* also read *ch'ai*; see Tone Exercises.

ch'uan. court-beads, the neck-lace worn in full dress by civilians of the fifth and higher grades; by military men of the fourth and higher grades; *ch'uan* is Numerative of Necklace &c.

fang. like *to*, regular in form, as opposed to *tui*, an irregular heap. The Numerative of single Bricks &c. is *k'uai* a piece.

fêng. to keep concealed; note the construction; *lit.* because this word properly has the meaning of to wrap up [so that there shall be] non-appearance. Note the polysyllable *pao-tsang-pu-lao-ti*, formed by *ti* into an attributive of *li*.

fu. 1. not so very great; note the construction *k'uan-chai*, the width of. 2. uncut; both sides are *chih chiu*, woven completely; *chiu* in the sense of *ch'êng-chiu*, entire; but the meaning of the whole, what is stated in the text; the word *fu* enumerates the shorter lengths into which a piece of cloth or silk torn or cut crosswise is divided.

根 *kên*¹, [properly, a root below the ground,] is the Numerative of Mast, Flag-staff, Staff or Pole, Bamboo Pole, Lamp-wick, Felled-timber, Hair of the head [or body], Hair of the beard, and similar nouns; always having reference to form. With *kuên-tzŭ*, a staff or porter's pole, it is as correct to use *t'iao* as *kên*.

個 *ko*⁴, [anciently, besides other meanings, an individual,] used in a great many different positions, but more constantly in such phrases as *chê ko jên*, this man, *chê ko li*, this sense, principle, theory, *chê ko tung-hsi*, this thing. With other nouns it may or may not be employed.

棵 *k'o*¹, is never employed but as the Numerative of Tree.

顆 *k'o*¹, [originally, a small head, hence the unit of small round things;] used with Pearl, Head decapitated; in both cases with reference to form. Any round thing can in general be numbered by *k'o*.

口 *k'ou*³. 1. [the mouth;] you may use it with Cooking-pan, Bell, Sword, Water-pot; of so many Persons. But though it does act as Numerative to all these nouns, there is a distinction to be observed regarding its use with Persons. Females spoken of separately are *k'ou*; of a number of men, you say so many *ming*, names, or so many *ko*, individuals. 2. The word *tao* with *k'ou*, means weapon, *sc.* a sword. You may also say *i pa tao* for a sword; also, for the pork-butcher's knife. 3. The bell described as *i k'ou chung* is that hung in temples. It has no tongue, and has to be struck to make it sound.

股 *ku*³, [properly, the under part of the thigh; one of the Numeratives of Road;] with *tao*, a road or way, *ku* = *t'iao*; in more polished conversation *ku* is found with *lu*, a road.

塊 *k'uai*⁴, a bit, or piece; you may use it with Dollar, Ink-cake, Brick, Door-slab (*pien*³); but it is very comprehensive. *Ex.* Take a dollar and buy a carpet; or, [some one] bought a carpet with a dollar.

管 *kuan*³, a tube, Numerative of things that present a certain length to the grasp, and are hollow within; for instance, Pencil, Flute, Clarinet; in all which cases, however, it may be exchanged for *chih* (Numerative of Branch, Stalk, &c.)

捆 *k'uên*³, [properly, to bind in a bundle,] used with Fire-wood as faggot, Straw, &c. as bundle, Onions, as bunch; meaning always that some of the article spoken of is bound up.

粒 *li*⁴, [properly a grain of rice,] used, as having reference to the form of the article, with Rice, or with Pill.

領 *ling*³, [properly, the neck,] used only with *hsi-tzŭ*, Mat, and *wei pao*, Rush-screen.

面 *mien*⁴, a face, is Numerative of Gong, Drum, Flag or Banner, Mirror [of glass or metal].

把 *pa*³. 1. [properly, to grasp in the hand.] All articles that have a *pa*⁴-*rh*, handle that the hand can lay hold of, are enumerated as so many *pa*³. 2. All such nouns, for instance, as Tea-pot, Knife, Slice (kitchen utensil,) Fork, Fan, Lock, take *pa*. 3. With *i-tzŭ*, chair, you may use *pa* or *chang*.

ko. may or may not; *lit.* when otherwise [men] use the word *ko*, all [such use of it] is '*huo yung*, conditional use.

k'ou. 2. butcher's knife; *t'u*², originally, to flay; to kill; '*hu*, a person; *t'u 'hu*, the slayer *sc.* of pigs. 3. tongue; *to*⁴, clapper of a bell; described in an ancient commentary as the *mu shê*, wooden tongue, of *chin k'ou*, the metal mouth.

ling. rush screen; *wei*, the bulrush; *pao*², a coarse screen made of the bulrush.

pa. slice; the *ch'an* is a flat plate of tin or iron with a long handle, used to take things fried out of the pan.

包 *pao*¹, [properly, to wrap,] is Numerative of all articles that can be made into packages; such, for instance, as Sugar, Opium.

本 *pén*³, [properly, the lower trunk of a tree,] is used with *shu*, Book, *chang*, Accounts. With *shu* you may use *chüan*, chapter, but not with *chang*.

匹 *p'i*³, [anciently, amongst other meanings, the unit of horses,] the only Numerative of *ma*, Horse; with Ass and Mule you may also use *t'ou*, head, and under certain conditions *ko*, which is the invariable Numerative of Camel.

疋 *p'i*³, [originally written as *p'i* (Numerative of Horse), forty Chinese feet,] sole Numerative of Silk Piece-goods, Satin, Damask, Law, Gauze, Cotton Fabrics. It is properly applied only where nothing has been cut off; [as we say, *the piece*].

篇 *p'ien*¹. 1. [originally, before the invention of paper, a bamboo writing tablet,] Numerative of *wên-chang*, the essay in measured prose, *fu*, the essay in rhyming prose, and *lun*, the essay in four paragraphs; each of these terms signifying a piece of composition. 2. The question, How many *p'ien* are there in this book? has reference to the number of sheets = leaves; the *p'ien* here has a different sense from the *p'ien* used of a piece of composition.

鋪 *p'u*¹, to spread out, is used with no noun but *kang*, Stove-bed; with *ch'uang*, Bed, you always use *chang*. The *p'u*⁴ in *p'u-tien*, Shop, though syllabically the same, has a different tone.

所 *so*³, a place; *i so fang-tzŭ*, a house, is the same as *i ch'u fang-tzŭ*, both referring to the whole range of buildings within the entrance gate.

扇 *shan*⁴. 1. *shan* is, properly, an article used to drive away the heat, and give oneself air, [a fan]; on account of its resemblance to which a door is called *shan*. 2. That house has not got all its doors yet; there are four or five still wanting.

首 *shou*⁴, [originally, the head; hence, a beginning; here, a stanza,] is only used with Poetry, *q. d.* as a word marking the beginning and ending of the lines [*lit.* sentences, *sc.* that make a stanza]. The writer makes any number of stanzas according to the subject of his verse, and the number of lines in each stanza varies; it may be four, eight, twelve, or at the most sixteen. The stanzas are not necessarily of an even number. One may with equal propriety make a poem of four or five stanzas, or of some score.

擡 *t'ai*². 1. *t'ai* is properly to carry, as two or more persons by united action. At a funeral, the bier may have as many as sixty-four *t'ai*, bearers; [hence, applied to the thing borne, the Numerative of presents sent]. 2. The smallest wedding-trousseau consists of eight *t'ai*. If the family be wealthy, there may be as many as a hundred. 3. Whenever presents are sent to any one, the *t'ai* are in pairs.

pao. Obs. 1. packages; note the construction: — Whatsoever be things that [man] can wrap up out of sight, [speaking of these] all, can [one] use *pao* to act as the attendant word. Observe that the subject of both verbs *shou-ko* and *yung* is in reality *jên* understood. In Latin *fan* = *cumque*, in *quæcumque*, the *quæ* being represented by *ti* which stands for *things*; *shou* = *in* in *involvere*, the words *ch'i-lai* = the inflection of the passive participle in *dus*, or the verbal adjective termination in *bilis*. Coin a word and the sentence would run *Quæcumque sint involubilia*. Obs. 2. opium; *yen t'u*, smoke-clay, so called from the colour and form of the balls in which the drug is imported.

shan. drive away heat; *ch'ü*¹, properly, to drive away wild animals; to drive away *shu*, heat, and *chao fêng*, invite air.

shou. the writer, *shih chia*, the verse man, the poet, *k'an t'i*, looking to what is propounded, = *t'i-mu*, his subject, *sui tso*, proceeds to make, verse stanzas many or few. Note the force of *mu* in *t'i mu*.

PART VIII. ON THE PARTS OF SPEECH. Yen-Yü Li Lüo. III.

- 擔 *tan*⁴. 1. *tan* is a load such as one man carries over his shoulder on a porter's pole. 2. The phrase *t'a t'iao-cho i tan ch'ai-huo*, he is carrying a load of fuel, means that the person spoken of bears the *pien-tan*, the flat pole, or his shoulder, and that fuel is borne at the two ends of the pole. 3. If the fuel borne be but a single faggot or parcel, it would be borne on a *kun-tzŭ*, a staff or stake, [not on a *pien tan*, and the said staff] would be *k'ang* [not *t'iao*] on the shoulder.
- 刀 *tao*¹, a knife; only used with Paper; a *tao* of paper being a quantity of sheets laid flat one upon the other; employed apparently with reference to the effort required to cut through a quantity of paper so placed.
- 道 *tao*⁴. 1. a road, *tao* is used always in the sense of *t'iao*, a strip, with River, Bridge, Wall, Wound, Imperial Decree. 2. The bridge outside the Front Gate of the capital is a *san tao ch'iao*, a triple bridge.
- 套 *t'ao*⁴. 1. [properly, an outer casing, wrapper; now, among other senses, a book-wrapper]. *i t'ao shu* means a number of books in one wrapper. One *t'ao* may be the whole of a work, or a work may be divided into several *t'ao*. 2. *i t'ao i-shang*, a suit of clothes is a *p'ao*, the long inner garment, and a *kua*, the somewhat shorter outer garment; you *ch'uan*, put on the *p'ao* underneath, and you *t'ao*, slip over it, the *kua*.
- 條 *t'iao*², [properly a twig;] it is common with Silk, as a single thread; Cord, as a single string; Sash, Girdle, Lock, Dog, Rainbow, Sense, (*q. d.* the sense or principle of a thing,) Street, Road. You may use *t'iao* with *ho* a river, but also *tao*; and with *pei*, a coverlid; but *ch'uang*, a bed, is also Numerative of *pei*.
- 貼 *t'ieh*¹, [properly to stick on,] is not used as a Numerative except with Plaster, *sc.* cataplasm. With Gold-leaf, *chang* is oftener used than *t'ieh*.
- 頂 *ting*³, the crown of the head, is Numerative of Chair, Cap.
- 朵 *to*³, a bud; as a Numerative, only used with Flower. The common word for the bud of the unopened flower is *ku-to*.
- 梁 *to*⁴, [anciently, an antichamber; also, a target; here as stack,] Numerative of Wood, Brick, piled in regular order.
- 頭 *t'ou*², the head, used with Ox, Mule, Ass. It is equally correct to use *ko* with these nouns. Sheep are numbered by *chih*, not by *t'ou*.
- 堵 *tu*³, [anciently, a wall of 50 feet long,] is Numerative of Wall; *tu* or *tao*.
- 堆 *tui*¹, is like *to*⁴, a heap; but *to* applies to things regularly stacked, *tui*, to what is piled in confusion. Like *to* it is used with Wood, Brick; also with Earth and like things.
- 頓 *tun*⁴, [originally, to bow the head to the ground; subsequently, a turn or time; hence, a meal;] Numerative of Meal, Flogging; as though implying a certain fulness or completeness.
- 座 *tso*⁴, [properly, the standing part of a bed; any seat; a stand for vases, &c.] used with Mountain, Tomb, Temple, Pagoda.

tao. triple bridge, a bridge of three roads side by side.

*to*³. bud; the *ku*¹ in *ku-to* has no meaning.

*to*⁴. regular order; note the construction; one *to* wood, one *to* bricks, [men] saying effect [this proposition, that] there is *pai*, an array, *tê*, effecting, *ch'i* in regular order, *chêng*, composing; = the two expressions mean wood and bricks placed in regular order.

tui. like things; *têng lei*; fellow-class kinds, things homogeneous.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

尊 *tsun*¹, [properly, that which is respected, specially as ruler or father;] you use it with *p'ao* cannon, but you also use *wei*⁴ and *chia*.

尾 *wei*³, a tail, Numerative of Fish; *t'iao* may also be used with fish.

位 *wei*⁴, The character *wei* means the proper position of any person or thing, whether standing up or seated. Colloquially, it is used as in the following examples: Three officials of the rank of *ta-jên*; a single cannon; some visitors; and so on.

文 *wên*². 1. [originally, streaks of any kind; later, writing, composition]. The word *wên* is Numerative of nothing but copper cash. 2. A single cash is commonly spoken of as *i ho ta ch'ien*. Were you to ask How many cash, *chi wên ch'ien*, does such a thing cost? the answer would be *chi ho ta ch'ien*, So many cash. 3. The use of the word in this capacity is found to date from the Chou Dynasty, when cash were first coined with an inscription upon them.

眼 *yen*³, the eye, is used as Numerative of Well.

IV. NUMBER; SINGULAR AND PLURAL.

32. Proceeding next to the consideration of the Numbers of Nouns, the difference between the Singular and the Plural, we find that the Chinese language has a large variety of forms by which the one number is distinguished from the other. In some cases, the noun itself without the addition of a numeral will act as a noun of number; in some, plurality is represented by the reduplication of the noun; in some, such words as the following are employed:—

<i>chung</i> , all, a multitude;	<i>chün</i> , all; specially, both;
<i>to</i> , many;	<i>ch'üan</i> , the whole, entire;
<i>to</i> ¹ <i>shao</i> ³ , how many?	<i>ta chia</i> , all the persons;
<i>to</i> ¹ <i>shao</i> ⁴ , a large number;	<i>chu</i> , all;
<i>'hao hsieh ko</i> , a good many;	<i>fan</i> , all whatever;
<i>tou</i> , all;	<i>têng</i> , a class or sort.

Lastly, where the number of a noun has to be stated numerically, the numeral may precede or it may follow the noun.

tsun. respected; cannon are had in special respect, and under certain circumstances are sacrificed to. See note on *wei*.

wei. three officials; in German, French, Italian, and other languages, indeed, through more rarely, in English, the appellative of respect is tacked somewhat in this way to certain nouns, but appositively, not numeratively; e.g. their lord-ships, the commissioners; *messieurs les députés*, &c. The French might translate *ché i wei p'ao* by *monsieur le dit canon*.

*wên*². were you to ask, &c., = Did you use *wên* in your question, *ho* would be used in the answer, were the cash three, four, or any number. 3. *Obs.* 1. Chou Dynasty; the last of the three long dynasties which preceded our era, overthrown about B.C. 200 by the prince who suppressed his brother feudatories, and made himself emperor of all China. *Obs.* 2. first coined; construe thus:—if we ask the origin [of the usage], it is one that commenced at the time that the Chou Dynasty coining cash thereon added *wên tzü*, written-words.

32. *Obs.* 1. next; *tsai*, in the second place. *Obs.* 2. variety of forms; *pien 'huan*, more properly, interchanges. *Obs.* 3. noun of number; *lit.* there are [cases,] *ti*, in which, the noun proper, without adding to it phrases of number, is enabled *tang yung*, to do the service of, number words. *Obs.* 4. precede or follow: there are cases in which you place the number-word above, there are some in which you first mention the noun, and then add the number-word.

PART VIII. ON THE PARTS OF SPEECH. Yen-Yü Li Lüo. IV-V.

33. Take the following examples:

- I hear *chung jên*, all men, every one, say, that *'hên to*, very many, a great number of people, people are come.
34. How many are there? There are *'hao hsieh ho*, a good number.
35. What kind of people are they (*tou*)? They are *chün*, all, people of perfectly good character.
36. Why have they *ch'üan*, all, come, or, come in a body? They have *ta chia*, all, public business, which they beg *chu wei*, you gentlemen, to manage for them?
37. There is a clue [to be found in] *fan shih*, all affairs. These men, *jên têng*, of course returned at once.
38. In the phrase, a number of people are come, *to shao* may be used in the sense *hsü to*; [that is, if *shao* be read *shao*⁴].
39. In the phrase *yu jên lai*, you cannot be sure whether one person is come or more. It may be employed where two people are come, or three; of more than three, the common phrase would be *yu chi ho jên*.
40. When you say *'hao hsieh ho jên*, a good few, you mean that the number of persons is tolerably large; such that you cannot tell at a glance how many there are. [each other.]
41. The people, *na hsieh jên-mên*, in that house, (the members of that family,) are on very bad terms with
42. Unless the speaker is alluding to persons, the word *mên* is not employed.
43. The words *niu yang*, in the phrase *t'ai lai ti shih mai niu yang*, (He is come to sell oxen and sheep,) must not be construed as meaning a single *niu* or a single *yang*.
44. In *chê chien fang-tzû*, one *chien* only is meant, but *chê fang tzû* means that there is a number of *chien*, apartments, greater or less in the house. [See the Numerative *chien*].
45. [The following example illustrates a variety of plural formations]. There are some people come. How many? Four. What are they come about, these people? They have brought some horses here. Who is going to buy the horses? They are not all going to be bought; one may be possibly. I don't much care to buy horses.

V. CASE.

46. The English noun has three distinct modes of use assigned it, which are variously applied according to circumstances. As no such distinctions exist in Chinese, we shall here make shift with a series of three places, the order of which the reader will find illustrated in the four paragraphs following, if he will have the goodness to look at them.

35. they; *tou* evidently pluralising the subject, otherwise untranslatable: — good character; *liang shan*, virtuous, good citizens, the opposite of *hsiung ngo*, violent and vicious.
36. you gentlemen; *chu wei*, all [your] worships.
37. all affairs; see farther on the compound relative *fan*; these men, *jên têng*, man class, = more than one.
38. number of people; *hsü*, originally to listen to, to permit; in ancient texts also found with *chi*; as *chi hsü*, how many?
40. Obs. 1. tolerably large; *chiao*, to compare, here, and often, = rather. Obs. 2. tell; *lit.* as if at one glance you cannot reckon clearly.
41. bad terms; observe *pu* before *'ho-mu*, = *un* in unfriendly, *dis* in disagreeable; so *t'ai pu-ya*, very ill-bred or discourteous.
42. It should be noted that *mên* may make the plural of most personal nouns, and all personal pronouns. You may say *na hsieh jên-mên*, those people, *ta-jên-mên*, their excellencies, *k'é-shang-mên*, the merchants; but it is used generally if not always where the noun is preceded by a demonstrative pronoun or the definite article. The nouns *yeh-mên* and *niang-rh-mên*, are used both as singular and plural; *ni-mên-ti yeh-mên tou san-liao mo?* Have all your gentlemen left the office? *yu ho niang-rh-mên lai*, there is a woman come. The syllable *mên* becomes *mê* or *mo* in *chê-mo-cho*, *na-mo-cho*, the *cho* being probably corrupt for *ché*, the classical relative.
45. going to be bought; construe, It is not [the case that] all must [some one] buy; buy one head [some one] indeed may.
46. Obs. 1. three distinct modes; *lit.* the English in the use of nouns define three forms. Obs. 2. variously applied; according to circumstances, *kai-huan*, interchanged. Obs. 3. make shift; *ch'üan-ch'ieh*, provisionally, we shall *fên ch'u*, make or invent a division into, *san têng*, three classes or gradations. The reader will bear in mind the history of our word *case*. The nominative of the noun being the perpendicular, the cases were the divergences, the *fallings* away from it; thus, properly speaking, the nominative is not a case at all; but, as it is, in all inflected languages, the first of the series of forms so styled, it has here been made the first of the three classes between which and the cases an analogy has been attempted. Obs. 4. have the goodness; *lit.* please look at the four paragraphs below; *chiu shih*, in that case [you will find them] to be *p'ang-yang*, examples, of the division into three *têng*, places in a series.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

1. [The Nominative, as answering the question Who, What, Which.]
 47. Who smashed, or, Who is it that has smashed, the tea-cup? That small child smashed it.
 48. Who was it that wrote these words? That man Chang wrote them.
 49. Which is the most intelligent of animals? The Dog.
 2. [The Objective, as answering the question Whom, What, Which.]
 50. Whom is that small boy beating? He is beating the little girl.
 51. What is that woodman doing there? He is cutting boughs off trees.
 3. [The Possessive, as answering the question Whose, or of What.]
 52. Whose was that book that he has lost? It was that book of mine.
 53. Had you not made him a present of that book of yours? No; it was only lent him.
 54. Well then, ask him for that book of his to replace yours. His is not the same as mine.
 55. What day did you lend it him? I lent it him the day before yesterday.
 56. Why did you lend it him? He met me in the street carrying the book, and asked me to lend it him, but I refused.
 57. If you refused, how come he by it? When I said I wouldn't let him have it, he snatched it out of my hand, and said he would return it in a couple of days.
 58. Oh! this was abominable really. You had better not associate with him any more.
 4. [The following shew the three Cases.]
 59. According to English grammar, in the sentence, The outlaws have burned my parents' house, the word *tsei-fei*, Outlaws, is the first place in the series, (the Nominative Case), *fang-tzū*, House, is the second, (the Objective Case), and *lao jên chia*, Parents, the third, (the Possessive Case).
 60. This is shewn if you put the following questions:— Who set fire to anything? The outlaws. What did they burn. A house. Whose house was it? My parents' house.
 61. In a word, in every case, the noun representing the agent is in the first place of this series, the noun representing that which is acted on, is in the second, and the noun representing the possessor, in the third.
47. who smashed; *tsa*², to smash by throwing down or letting fall. Note the construction, which might be transposed, as *tsa-tê na ch'a-wan shih shui*. The *tê* in speech would as often as not be *ti*; it is best to treat it as a verb auxiliary of the verb immediately preceding it, and so with *tê* in *hsieh-tê* in the two following examples, whether you construe thus, Who is it that wrote these words, or, Whose writing are these words; the latter idiom giving force to *shih*, as the verb substantive, the subject of which is then the word *tzū*, which in the former we treat as the object.
 48. that man Chang; note the *na-ko jên* following *hsing Chang ti*, the surnamed Chang one; were the sentence to begin *shih na-ko hsing Chang ti*, it would still end as in the text.
 49. animals; *chu-shêng*, the brute; also used, as with us, of people, as a term of abuse; *chu*, read *hsü*, to rear; *liu chu*, the six *chu*, are horses, oxen, sheep, poultry, dogs, and pigs.
 51. woodman; *ch'iao fu*, the man who *ch'iao*², collects fuel, is *k'an shu chih-tzū*, cutting tree boughs.
 52. whose was that book; *tê* would be generally pronounced *ti*, = one, or, that which; *q. d.* the lost one is whose book? The correct analysis of the construction is probably this: *tiu*, to lose, *tiu tê*, loss achieved, lost; [some one] *tiu tê*, has lost [a book; that book] is whose book. The *ti* in *shui ti*, clearly = *tê*, to obtain, possess; the who possessed, possessed by whom, whose, book. Compare the answer, It was that I-possessed book, that book belonging to me, = of mine.
 53. made a present; *ni* before *na pên shu* acts as the possessive pronoun, not as the subject of *sung*, before which it would be quite correct to introduce another *ni*:— only lent; so translated to give due emphasis to the denial; note two *ti*, both = *tê*, and both acting as our participial inflections in *given from give*, *lent from lend*.
 57. came he by it; how achieved, the having taken it away; treat *na-liao ch'ü*, as = *abstraho*, and *tê* as giving the force of the inflection *abstraxi*; compare the use of the auxiliaries *avoir* and *avere* in parallel constructions:— snatched it; *ta*, from; he from my hand within, violently, *lit.* unyieldingly, tore it away.
 58. associate; *ch'uan*, to go through as a string through things strung; *'huan*, to exchange; *ch'uan-'huan*, intimate relations.
 59. grammar; *shuo fa* is commonly rendered phrase, mode of expression.
 60. shewn; *lit.* how can [one] see it? For instance &c.
 61. agent, *hsing ti*, the one that acts; acted on, subjected, *shou ti*, the one that receives; possessor, *kuei-wei ti*, the one to whom [the property] belongs; *kuei*, to return; compare *re-vert*.

PART VIII. ON THE PARTS OF SPEECH. Yen-Yü Li Lüo. V-VI-VII.

VI. GENDER.

62. The sexes of the human race are distinguished as *nan*, man, and *nü*, woman; those of the brute creation, as *kung*, male, and *mu*, mother. No inanimate thing has gender. Mountain, water, wood, and stone, are all considered inanimate things.
63. [Sex is distinguished sometimes by particular designations, sometimes not; *e.g.*] Are that man and that woman sitting there, husband and wife? No; a brother, and a sister younger than he is.
64. I have bought seven chickens, of which two are cocks, and five, hens.
65. The male of horses is *erh ma*, stallion, the female, *k'o ma*, mare.
66. The bull is, colloquially, *kung niu*, the cow, *mu niu*.

VII. THE ADJECTIVE AND ITS DEGREES OF COMPARISON.

67. For the qualifying and classifying [in the order of their qualities] such of the *ming-mu* as are *shih-tzū*, nouns substantive, other words must be added to them. The substantive is as it were the principal, the word added to qualify and describe its degree, the auxiliary, (its adjective).
 68. The word Good, for instance, means nothing by itself; it leaves you nowhere. You must add Person or Thing to it, and then it will serve the purpose of qualification.
 69. For instance, in the phrases, This is a good man, This man is good, the word Good serves to characterise, or describe, the man.
 70. In This paper is white, That paper is red, the words White and Red specify different kinds of paper.
 71. In the phrases Coarse paper and Fine paper, This paper is coarse, That paper is fine, the words Coarse and Fine distinguish the one paper from the other as differing in degree of fineness or coarseness.
- Degrees of Comparison. 72. There is, farther, a gradation of increase and decrease to be observed in the employment of the adjective, which the following section will explain.
73. He is intelligent. You are more intelligent. You are more intelligent than he. He is the most intelligent of all these people. He is more intelligent than those people. He is more intelligent than any one. He is the most intelligent man in the world.
 74. That is impracticable. That is more impracticable. That is more impracticable still. Of [all] these methods the most impracticable is that.
 75. The highest roof in Peking is that of the Emperor's palace.
 76. He has more money than I, (or, His fortune is larger than mine).

62. has gender; *yin*, the female principle of nature, *yang*, the male; note the term *ssü wu*, used either alone or with *tung-hsi*.
66. the bull; *p'ang*, properly, a piebald ox or cow; not used colloquially.
67. *Obs.* 1. qualifying; *fên hsiang*, dividing into sorts, *ting têng*, determining ranks. *Obs.* 2. auxiliary; *fu chu*, to stand by and assist, as a minister his sovereign; *fu* 3, properly the jaw or cheek; hence, the wood which keeps the wheel in its place.
68. nowhere; *cho-lo*, bottom found in sounding, definite whereabouts of anything. You say that an affair has *cho-lo* when it is satisfactorily disposed of.
69. characterise; *lit.* does the service of distinguishing the sort or quality.
72. gradation; *ts'êng-tz'ü*, literally, succession of layers.
73. in the world; *lit.* under heaven.
74. more impracticable; you might transpose *kêng* and *shih*, or introduce *shih* before *tsai*; but you could not say *tsai shih tso-pu-lai-ti*.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

77. My abilities are not to be compared to his.
78. He is taller than I, (or I am shorter than he).
79. Which of those two speaks the better mandarin? Li is rather the better speaker of the two.
80. Who is the most learned of these three? Also Li.

VIII. THE PRONOUN.

Personal Pronouns. 81. The word by which a man designates himself when he is talking, is *wo*, I, me; The word by which I designate any one that I am addressing in conversation, is *ni*, Thou, thee; any person besides you and myself, is *p'ang jên*, a third party, and if you and I allude to him in conversation with each other, we designate him *t'a*.

82. The plural of the personal pronoun is *wo-mên*, we; *tsa-mên*, we two, or, all of us concerned; *ni-mên*, ye; *t'a-mên*, they.

83. The word *t'a* may be used in speaking of brutes in Chinese, but it cannot be applied to inanimate things.

84. Speaking of the dog, he said, *t'a*, he, is a good watch-dog. If you were to ask, Is that table taken away, the person addressed would reply, *na kuo lai liao*; he could not say, *na t'a kuo lai liao*.

Relative Pronouns. 85. 1. The man whom I went to see was not at home. 2. Whom did you go to see? 3. He is a teacher who used to teach me mandarin. 4. What is his name? 5. Chang. 6. Is it the Chang who lives in Tiger-skin Lane. 7. What lane did you say? 8. I said Tiger-skin Lane; the lane fourth from the south end of Great East Street, on the west side. 9. That is not the lane in which Chang lives; he lives outside the walls. 10. Whom is he teaching at present? 11. He is teaching two people, both of them my relations. 12. What is he teaching them? 13. He is instructing the elder in official correspondence, the younger in the Four Books. 14. Which of the two has made the more way? 15. I think the younger is abler than the elder. 16. What are you reading now yourself, Sir? 17. The book that you gave me last year.

77. not to be compared; *pi-pu-ch'i*, cannot rise to a level with, his abilities.

78. taller-shorter; his *shên-liang*⁴, his body-measure, stature.

80. most learned; construe thus: [*jo lun*, if we consider] these three men's *hsio-wên*, learning, which is strong. Note the adjective *ch'iang*, here *strongest*, because the comparison is of more than two; in the foregoing sentence, *stronger*, because two only are compared.

81. addressing; note the construction: — I to *shui*, whom, whomsoever, = any one, am speaking; [my] *ch'êng shui*, designation of any one is *ni*. Observe that the relation of these indefinite relatives to their antecedents, as also that of the correlative conjunctions, is constantly represented in Chinese, as here, by reduplication, especially of verbs or pronouns; e. g. *ni yao to-shao, k'o i na to-shao*, You can take whatever number you want, or, as many as you want; the strict analysis being, you want many or few, you can take many or few; *shih jên shih wu*, Be it person, be it thing = whether person or thing, *sui chao sui yung*, as you come upon them, so make use of them; *sui*, to follow, here and commonly, according to. Cf. *sequor*, *secundum*.

84. good watch-dog; note *lai*, auxiliary, following *kou*, the object of *t'i ch'i*, and *cho* as a participial inflection; q. d. he, being in the act of speaking of the dog, said, He knows how to guard the house. Observe that, in the foregoing sentence, *t'i-chi-lai* is not followed by *cho*.

85. 3. who used; note the position of the Numerative, which with *yi*, one, = the article *a*, not before, but after, the words which are formed by *ti* = *tê* into an attributive of the noun; *lit.* [the man] is formerly-teach-me-mandarin-ing one teacher: — *kuan 'hua*, the spoken language of government. 7. what lane; *lit.* say again what lane it was. 8. fourth from the south end; *lit.* it is that lane [described by all the words between *tsai*, to be, or, to be in or at, and *ti* or *tê*, which, as we should say, inflects *tsai*. Construe, It] is the-be-great-east-street-south-end-road-west-side-number-four-lane-ing, that lane. 12. What is he teaching them; *lit.* he teaches them what *kung k'o*, tasks; *kung*, labour, *k'o*, originally, examination. 13. correspondence; *wên-shu*, official documentary style, as distinguished from *wên-chang*, elegant composition: — the Four Books, viz. Ta Hsio, the Study for Adults, Chung Yung, The Mean, Lun Yü, the Dicta of Confucius, Mêng Tzŭ, [the Doctrines of] Mencius. 14. made the more way; *chien chang*, perceptible improvement; q. d. [men] *chien*, see, [him] *chang*, growing.

PART VIII. ON THE PARTS OF SPEECH. Yen-Yü Li L'üo. VIII.

86. You use the pronoun *shui*, who, only of persons; *shên-mo* and *na³-ko*, whether speaking of persons or things. *e.g.*
 87. Who, *shui*, was it that told you to come? *shên-mo jên*, what person was it, &c.; *na-ko jên*, what person was it, &c.
 88. What are you come for? I am come for the tea-cup. What are you doing here? I am putting the room to rights.
 89. You may say *ni ai-hsi shih na ko*, which do you like, either of persons or things.
 90. What is it that he is engaged upon over there? He has not told me what it is.
 91. What he really wants is this.

Compound Relative Pronouns. 92. 1. Whosoever breaks the law must be tried and punished. 2. Any persons breaking the law, be they who they may, must be tried and punished. 3. Whosoever is deserving of reward, I shall be sure to reward.
 93. 1. Those brigands are very ferocious; they kill every one they fall in with. 2. Whoever goes into the interior must take out a passport. 3. That story is false; it is not to be believed, be the teller who he may. 4. Whoever is recommended by him is promoted and rewarded. 5. Whatever he desires me to take in hand, I must take in hand. 6. Did I not tell you to bring over whatever books there were there? 7. Certainly; and are there any that I have not brought over? 8. There is a volume in the press that you have left behind.

Possessive Pronouns. 94. 1. Is he not your father? 2. No; he is my elder brother. 3. Indeed! What is his age? 4. He is upwards of twenty years older than I, (or, His age is greater than mine by more than twenty years). 5. Is that book yours, or did you borrow it? 6. It is my own. 7. Ha! It is the one you commissioned Chang to buy for you, is it not? 8. No, it is one that I bought myself. 9. Are you going to take a walk in the Tung Hua Yüan to-day? 10. No, I can't; I am on duty to-day. 11. Wouldn't it do if I were to take your duty for you? 12. I am much obliged to you, but I must do the thing myself. 13. What is the difference between your doing it and any one else's doing it? 14. In the first place, I am the responsible person, (or, it is my duty,) and besides, if I did not see to it myself, I should be sure to lay myself open to being found fault with by my superiors. 15. Who would tell them? 16. They wouldn't need to be told; they would find it out themselves.

86. you use; remember that *na*, when interrogative, is *na³*, when demonstrative, *na⁴*.
 87. who was it that; note that in these three sentences *ti* is as often used as *tê*.
 92. 1. whosoever breaks the law; *so yu*, whosoever or whatsoever there be; *so*, originally, place, position *q. d.* the position is this, *yu*, there are law transgress-ing [persons;] *tsung* all, *tei*, [man] must, try and punish. 2. be they who they may; *wu lun* [the agent, here, government,] does not discuss who it is that has broken the law; [the person who has broken the law, having broken it,] *chiu*, in consequence, must [the government] try and punish.
 93. 1. fall in with; [let them] meet whom [they will] all they slay. 2. pass-port; *chih*, to grasp in the hand, *chao*, that which shews, a testimony; *chih-chao* is generic of various documents of the kind which are *ch'ü*, taken out. Understand *ti jên* after *nei ti*, the interior, all persons that enter &c. Note that *nei ti* is also one expression for China as distinguished from *wai kuo*, foreign countries. 3. be the teller; *p'ing*, as before, at the option of; let who will tell it, all ought [man] not to believe. 4. recommended; construe: Leave it to him to recommend [persons; those persons] are *shui*, any persons; all obtain promotion and reward. 7. are there any; *lit.* still are there I-have-not-brought-over ones?
 94. 7. buy for you; note *hei ni* = what we call the dative case; *ti*, relative, representing *jên*, man, and *shu*, book; — Is it the-one-that you commissioned him-that-is surnamed Chang to buy for you? 8. myself; *wo pên jên*, and above with *ti*, as my own. 10. I can't; *pu hsing*, elliptical for *wo pu nêng hsing*. 11. take your duty; construe, [If you] commit to me instead of you to *tang*, bear, would it be well or not? 12. much obliged; *fei hsin*, as before; note *tei* = *tê yao*, it becomes, or is become necessary; it is certainly necessary that I myself *pan-tê*, should despatch, *ti*, that which [is the business of my *ch'ai-shih*]. You might construe, The business is such that I must &c. 13. what difference; *i yang*, one and the same fashion; Cf. uni-form; *lit.* you individually = you yourself, transact, your own transacting, 'hai, compared with, another man's transacting, there is what non-uniformity? 14. lay myself open; *lit.* I should certainly invite my superiors' *t'iao-ch'ih*, reproof; *t'iao*, to pick out, *sc.* one's fault, *ch'ih⁴*, to blame. Note *ko-tzü-ho-rh* and *tzü-chi-ho-rh* = self.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

Demonstrative Pronouns. 95. 1. Which of these two horses is the better? 2. In my opinion this is a good horse, and that is a bad one. 3. Which is the better bank of that river? 4. There is some scenery on that side; this side is somewhat barren. 5. Have you bought all these oxen? 6. I have bought those three dun cows; these black ones are his purchase. 7. What do you want to do with these things of mine? 8. They are not all yours. 9. Which of them is not mine? 10. This is not yours. 11. Very good; then I can do without that one; leave those.

Distributive Pronouns. 96. 1. Every member of the official establishment of the state has got his own duties. 2. Those two men have each his own way of going to work. 3. In gambling, every player puts up his own stake. 4. Neither of those propositions is a good one. 5. Two people gave him advice that day, and had he attended to either, he might have saved his life; unfortunately, he attended to neither. 6. He asked me whether I wanted to take the house on a long lease or a short one; I told him either would do. 7. It does not signify which of you two copies this paper; either will do. 8. They two go home three times a month, one being allowed to go on each occasion. 9. There will probably be something to do to-morrow, and so one of you two must remain here; it doesn't signify which; either will do. 10. The other day, he got drunk, and struck every one he met. 11. You say that these banditti all wear red turbans, don't you? 12. Whether they all wear them or not, I can't say, but every one that I saw had a red turban on. 13. Which of these two people do you like the better? 14. I do not like either of them. 15. When you come in here, you men, you must every one of you have on a belt ticket. 16. Which do you think the better of these two? 17. Either is as good as the other. 18. Which of these two jade things will you have. 19. They are both good; if I am to take one, the one is as good as the other.

Indefinite Pronouns. 97. 1. Which of those porcelain things does he want to buy? 2. He wants to buy them all. 3. Which article is it that you want to buy? 4. I do not want to buy any. 5. Are you in the right, or is he? 6. Every body says that I am. 7. The disorder has broken out very seriously in his family; they have all died of it but himself. 8. Any one could understand that. 9. Why doesn't he get some one to give him an opinion about that? 10. There is no one competent. 11. What? In an affair of this kind any one could; but they say that he is a selfwilled man, and will not take any one's advice but his own. 12. He is greatly to be pitied; nobody takes an interest in him, and it isn't only that people in general don't take an interest in him, but there are some people who hate him very much. 13. Could you say how many? 14. How many do you suppose? 15. I make out five. 16. I believe that there are a great many more. 17. Did any one tell you? 18. Yes; some one did tell me that in a certain family there are several people who dislike him much.

95. 4. barren; 'huang, either without wood, or uncultivated. 7. things of mine; note *wo* without *ti*, yet, by position, = the possessive. 11. do without; the *k'o* before *pu-yao* diminishes the directness of the affirmation; *q. d.* those, *be it*, I do not claim.
96. 3. his stake; *chu*, the direction of the fancy; in gambling, the stake by which one backs what one fancies; *hsia chu*, to put down one's stake. 5. gave him advice; for him, or to him, put forth a *chu-i*, opinion; — attended to either; *t'ing*, had he listened to *shui ti*, that which was the opinion of whichever he would, *tou*, both ways, could he &c. 10. struck every one; *yü chien jén*, [when] he happened to meet persons, *chiu*, thereupon, he struck. Cf. the Latin *cunque*, or *cumque*, originally *quumque*, our *ever*, generalising time, and hence, events. 11. red turbans; note that *tou* pluralises *tsei*; did you not say that those brigands all are round the head swathing red cloth? Note also *ko ko*, every one, each one; those that I saw were each swathing red cloth ones. 15. belt-ticket; *yao p'ai*, the badge hung in the girdle; *tai*, specially, to wear as a girdle, but freely used as to carry, to lead. 18. two jade things; jade things of two kinds, differing in form, quality, or otherwise; — take one; *lun i ko*, if it be a question of one, *na³ i ko*, any one, *shih té*, is good, will do.
97. 7. the disorder; note *na⁴ ko*, that disorder spoken of before, therefore translated *the* disorder. 10. no one competent; there is no one able *t'i*, vicariously, *ta-suan*, to make calculation. 11. self-willed; *chih*, holding tenaciously, *niu*, twisting. 12. take an interest in; *kuan*, to look after: — people in general; *lit.* there is a certain number of people, = ever so many.

PART VIII. ON THE PARTS OF SPEECH. Yen-Yü Li Lûo. VIII-IX.

98. 1. Here, I say, how much coal have you bought here? 2. Eight piculs altogether. 3. Why did you buy so much? 4. You said that I was to buy a large quantity. 5. I said a large quantity, but I did not want as much as this. 6. If you don't want so much, you can sell some of it to somebody else. 7. How many cash did you pay a catty? 8. I paid four *tiao* a picul for it. 9. What a price! What shop did you buy it at? 10. At the T'ai Hsing in P'ing-an Street. 11. If it was so dear there, why didn't you go somewhere else? 12. There is no other coal-store in this neighbourhood. 13. What? Why, the other day, when I was in P'ing-an Street, I saw ever so many coal-stores. 14. There are some some way off, but they have all an understanding with each other. 15. But even if they have, you might beat them down; they don't all mean to patronise each other to such an extent as each to stand out for exactly what the other takes. And the coal doesn't look very good either; its' all nonsense asking four *tiao* a picul for such coal as this. 16. If I recollect right, last year, this kind of coal was something dearer. 17. Anyhow, I don't want such a quantity as this; I needn't take the whole of it. You just put out so much of it and sell it to some one else. 18. If you don't want the whole of it, how much do you want? 19. It will do if you keep three or four piculs. 20. And will you pay that price for it? 21. Yes, I will give you the money another day.

IX. THE VERB AS MODIFIED BY MOOD, TENSE, AND VOICE.

99. Words that predicate being, doing, suffering, whether of person or thing, are in English referred to one of the nine categories before mentioned; [that of the Verb to wit]. No such line being drawn in Chinese, and the invention of an equivalent [for the word Verb] presenting some difficulty, we shall take on us to employ the term '*huo tzü*, live words, which, though incomplete, is unobjectionable, and we shall endeavour, with the reader's permission, to shew by examples the analogies and contrasts of the '*huo tzü*, as employed under different conditions in both languages.
100. Were a Chinese to say, *ma p'ao*, *niao fêi*, *ch'ung p'a*, *yü yu*, these sentences, uttered thus consecutively, must be taken to signify, that, as a species, the horse gallops, the bird flies, the reptile creeps, the fish swims.
98. 1. bought here; *chê ho mei*; how much of this coal have you been buying? 3. did you pay; note the construction; *shih*, to be, untranslatable in our idiom; *q. d.* you are in the position of having bought it for how much? 8. four *tiao*; originally, a *liang*, tael, ounce of silver, = 1,000 copper cash Peking currency; 1 *tiao* = 500 such cash; now, the tael is worth ten *tiao*. The proper cash has not been coined for some years, and its place is taken by a very base ten-cash piece, really worth about two cash. 12. in this neighbourhood; *lit.* [if you go] from this to *tso chin*, what is on the left side and near; *tso* elliptical for *tso yu*, right and left. 14. understanding; *t'ung ch'i*, intercommunicating, cooperating, spirit; used also of a third party's mediating or communicating between two persons. 15. patronise; *ch'ên*⁴, properly, that which is worn next the skin; used as, to deal with, the custom of a customer. Construe: — They cannot, here-[a-man]-wanting-so-much-there-[a-man]-must-also-want-so-much — [wise], all be of a mutually patronising intention. The two clauses beginning *che-rh* and *na-rh*, together make a long adverbial construction, *q. d.* on the You don't sell I don't sell principle. Note *shih* where we should expect *yu*, to have; you may say *wo shih ché-ko i-ssü*, I am of this opinion. 16. recollect right; I seem to remember. 18. put out; *po*, set aside, very common of extraordinary application of government funds; *ch'êng*, properly, some tenths.
99. *Obs.* 1. predicate; *i*, to put forward as a proposition, *chi*, reaching to, touching. Construe, In English whether in the case of person or thing, *so-yu* — *tzü yang*, whatever words there be of the kind that *i-chi*, treat of, *wei*, being, *tso*, doing, *shou*, receiving &c. *Obs.* 2. equivalent; *lit.* it is comparatively hard *ch'uang-ch'u*, to invent, a special term. *Obs.* 3. incomplete; *lit.* though you cannot regard it as one altogether corresponding, the provisional employment of it is still in no way improper. *Obs.* 4. different conditions; *jang wo*, allow me; *mien-ch'iang*, to make an effort; also used modestly of what one can do; *tso ko pang-yang*, to give an example of the *hsiang-tui*, corresponding, and *hsiang-fan*, contrasting places, in the verb as the two notions *sui yung*, according to circumstances employ it.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

101. Should you happen to hear a man say *ma p'ao*, you would in that case infer that he was speaking of some particular horse as being in the act of galloping. It is much more usual, however, under these circumstances, to say *na-ko ma p'ao*.
102. The sentences *t'a nien shu*, *wo hsieh tzŭ*, I study, he writes, may mean either that we two are at this moment respectively engaged in studying and writing, or that these are habitually our respective tasks.
103. To the question, Are you two men both asleep there, the answer being, I am awake, but he is asleep, it is equally correct to reply in any one of the following forms:
t'a shui; wo hsing-cho:
t'a shui-chiao; wo hsing-cho:
t'a shih shui-chiao; wo hsing-cho, or, wo shih hsing cho.
104. These are mainly examples of the verb as predicating being, [the verb substantive]. We shall postpone consideration of the verb as active and passive until we have said something about the six modes (Moods) in which the English verb may be used.
- The Indicative Mood.** 105. For instance, in the sentences *wo ai t'a*, I like him, *ni k'ên pu k'ên*, Will you not? the words *ai* and *k'ên* respectively shew that what is meant is a direct unconditional assertion and a direct unconditional question.
- The Conditional Mood.** 106. Were I to say, If he comes, I shall be sure to see him, my words would imply an uncertainty whether he was really coming.
- The Potential Mood.** 107. The sentence, He may (or, can) act as a teacher, may mean, either that he is competent to be a teacher, or that he can be a teacher if he pleases.
- The Imperative Mood.** 108. When you use the single word *lai*, Come, to any one, you command him to come; so, *tsou pa*, Go! *p'ao ch'ü*, Be off!
- The Infinitive Mood.** 109. In the sentence *t'a ai k'an shu*, He likes to study, *ai*, Like, and *k'an*, Behold, are both verbs; but *ai*, being governed by *t'a*, He, is according to English grammar in the indicative mood, while *k'an*, which has no word in particular to govern it, is regarded as general or indefinite. There is a manifest difference, for instance, between the [construction of] the *k'an* in *k'an shu 'hao*, It is good to study, *k'an shu shih ho 'hao shih*, It is a good thing to study, where it applies generally to all persons whatsoever, and that of the *k'an* in *t'a-k'an shu*, He studies, where a particular person is indicated as the student.
- The Participle.** 110. 1. Besides the five modifications here more or less explained, to which the English verb is liable, there remains a sixth which it is rather more troublesome to deal with. 2. In the following:—
105. direct unconditional; *lit.* the words *ai* and *k'ên* respectively *tang*, represent, the *i-ssŭ*, purpose, of plainly indicating and definitively establishing direct assertion and direct interrogation. Strictly, they do not; it is shewn by the context.
106. really coming; *shih fou*, is it or is it not = whether, *chun*, with the certainty of a standard, *lai*, he will come.
107. if he likes; note the *yüan-i* put into what we call the Conditional Mood, by the *ts'ai* following it.
109. *Obs.* 1. *ai* being governed; *chi*, since, *shu*, is, *t'a tzŭ so chu*, that which the word *t'a* governs; but *shu* very commonly means belonging to, subordinate to, in the jurisdiction of. *Obs.* 2. manifest difference; note the construction; the first proposition regarding *k'an*, being *yü*, compared with, the second, (in which *ti* represents *k'an*), the difference of the two *shuo-fa*, forms of expression, [a person] *i chien*, giving one glance at, will be thereon able to understand; — *liao*, to comprehend, *jan*, the so being.
110. 1. more or less explained; although the five *p'ien-huan*, transformations, have been *liao*, in outline, summarily, *shuo ming-pai*, explained, *shêng*, remaining, there is one, comparatively somewhat difficult. 2. *was sick*; *tang shih*, at the time [referred to]: — this emperor, *na*, that = the: — most favored; *ch'ung³*, to love, favor, as heaven the emperor, as the emperor a subject. The 'Han Ti, emperor of the 'Han, referred to, is Hsien Ti, about A.D. 220: — conspired *mou*, planned, *p'an⁴*, rebellion: — shell; *cha⁴*, a character unauthorised by the dictionaries, made up of 'huo, fire, and *cha*,

Chang's best beloved child was sick;
 The minister most favored by this emperor of the 'Han, conspired against him;
 When the shell exploded, the soldiers standing up were wounded, those lying down escaped;
 My rheumatism is so bad that I am never comfortable, standing, sitting, or lying down;
 A state in disorder resembles a tottering wall;

the forms *t'êng-ai-ti*, tenderly loved, *ch'ung-ti*, favored, *chan-cho*, standing up, *t'ang-cho*, lying down, *tso-cho*, sitting or seated, *yao-t'ang-hsia*, about to lie down, [here = falling,] when translated into English, will all be ranged under the sixth mood, or modification of the verb. 3. The use of the words *ti* and *cho* appears to be this; the addition of them to the verb, whether of being or doing, helps it to bring out a secondary meaning in support of that primarily indicated by it; they are intended to shew that the condition of whatever is, or is done, is one either of now being, of having been, or of being about to be.

The Tenses. 111. Whether it regard existence or action, there are in all but three places in the order of Time, viz. the Past, the Future, and the Present. These are its three grand divisions, in which, at the same time, there are subordinate distinctions to be observed.

112. The grand divisions are exemplified generally in the following:— I went to the *yamên* yesterday; I am reading to-day; to-morrow I shall rest.

113. The following will give some idea of the subordinate distinctions. 1. Have you written that despatch? I am writing it. 2. Have you bought that book? I have bought it. 3. When he came in the morning, I was eating my breakfast; when he returned in the evening I had gone out. 4. When will you come to me? Shall I come to-morrow at noon? No; at noon I shall be going to the *yamên*; but don't be uneasy; I shall have settled that affair for you before we meet again. 5. I am writing (or, I have written) to Peking to tell them to ship all my books for this place. I have been writing too, all the morning. 6. The day after to-morrow, I shall have been studying that book three months, and I shall have finished the eighth volume this evening. 7. You must apply, you know. But I do apply. When you were buying a horse, why didn't you look out for a good one. I did look out for a good one, but I couldn't find one.

suddenly; *cha p'ao*, a shell, *cha k'ai*, to explode:— rheumatism; *lit.* bones sore; construe, My bones *na-mo*, being thus, as they are, are truly of a soreness; recumbent, standing, sitting, all ways am I not at ease:— tottering; *lit.* a wall about to lie down. Note that in these examples, wherever *ti* has been made to represent participial inflection, it might, in English, with equal if not greater propriety be construed as the relative; the child that Chang most loved; the minister that the 'Han Ti most favored &c. 3. secondary meaning; *lit.* If we carefully examine into the true use of *ti* and *cho*, it appears that the [sense] that the verb, whether it treat of action or existence, indicates when standing by itself, is the *chéng i*, proper or primary sense; add *ti* or *cho*, and they *p'ei-ch'u*, by their alliance bring out, *p'ang i*, a by-standing, = secondary, sense; they are for the purpose of *pu-tsu*, complementing, *chuan-chih*, demonstration, that the matter [spoken of] is in the *hsing-shih*, formal condition, either of actually being, actually having been, or actually about to be. Note *k'o*, admissibly, coupled with *'huo*, 'either, or; *chéng tsai*, actually in the condition specified. The term *chéng-i*, often means the plain, proper, sense of a particular word or passage; with *p'ang-i* it is used with reference to Chinese composition much as we use subject and predicate. Say, A ship carries passengers, says a Chinese; ship is the *kang* (see above 20), what is here said of her is the *mu*; that the ship is a ship, is the *chéng-i*; that she carries passengers, is the *p'ang-i*.

111. Past; *i*, to end, to cease, *ching* to pass through;— Future; *lit.* that which is not yet; *wei*, is also used as a simple negative; as in *wei-pi*, it does not follow, is not certain;— Present; that which is under the eye.

113. subordinate distinctions; the simple English grammar which I have more or less followed, describes the tenses illustrated in example 112 as the Main Tenses, and subdivides these in the order of the examples given in 130; viz.

1. am writing, Present Incomplete;
2. have bought, Present Complete;
3. was eating, Past Incomplete; had gone, Past Complete;
4. shall be going, Future Incomplete; shall have settled, Future Complete;
5. have been writing, Progressive Form of Present Complete;
6. shall have been studying, Progressive Form of Future Complete;
7. do apply, Present Emphatic; did look out, Past Emphatic.

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Dialogue shewing the construction of the Active Verb in most of its Moods and Tenses.

114. 1. What are you sitting looking at upstairs there? 2. At a man that there is over there. 3. What is he doing? 4. Beating something. 5. Do you know the man? 6. No, I never saw him before. 7. How long have you been sitting up there looking at him? 8. Not very long. 9. I think you are mistaken; nobody is beating anything. 10. No, I am not mistaken; I am still looking at him. 11. I think you are mistaken though, and that there is no one there at all. 12. What do you mean by no one at all? I was looking at him (or, I saw him,) when I first said I was, and I am still looking at him (or, I see him still). 13. Had you seen him before I put my first question to you? 14. Yes, long before. 15. You said just now that you had not been sitting here long. 16. And what I said was the truth. 17. I shall go and see if there is any man that you are looking at. 18. Very good; when you get to the spot you will be able to tell whether there is or not. 19. Can you wait till I come back. 20. If you are back soon I shall be still sitting here. 21. Have you got nothing to do? 22. Yes I have; but I shall be sure to have done it all by the time you return. 23. If the man is there when I get there, I'll apologise when I come back again. 24. I shall have been laughing at you for at least three days before you find out the truth. 25. How do you mean laughing at me three days before I find it out? 26. I say that it will be at least three days before you can satisfy yourself. 27. How can I possibly have to wait three days if I go to look immediately? 28. If you were to go to look this instant, you would be too late all the same. 29. How is that possible if you can still see the man? 30. If I were to say that he was still there, I shouldn't be speaking the truth. 31. Haven't you been saying all this time that you were looking at him? 32. I might have been looking at him when I said so, but it doesn't follow that you could overtake him now. 33. You mean that he is gone, don't you. 34. If I do, can you contradict me? 35. It doesn't matter whether I can or not; when you saw him moving you might have told me. 36. If you had come upstairs, you might have seen him yourself. 37. You would not let me come up then; will you let me now? 38. You can either come up, or go after the man, as you please. 39. What would be the good of my going after him; I might be chasing him all the morning without finding him. 40. There, there; don't be angry. 41. I am not angry, but I don't believe what you say. 42. Now, don't go on in that way; supposing that I was trying to take you in when I spoke before, I am speaking the truth now. 43. You have been taking me in all this time. 44. And supposing I have, what harm? 45. Well, in one word, do you think I could catch him up now? 46. You could easily have caught him up had you gone when I first told you to go. 47. If I had gone then, its not so certain that I should have taken the same road as he. 48. Well, don't go at all, if you're so full of objections. 49. Am I to go? 50. No; you couldn't find the man, for you don't know him. I shall go home. 51. Well, before you go, now I'm up here, shew me what

114. 12. Construe, — At the time I first spoke, seeing was seeing; now still is it the fact that there is seeing. 14. long before; note *chiu* isolating and emphasising *tsao*. 22. by the time you return; *tao pu liao*, [time] will not have reached your return; I then shall have for certain concluded my business. 24. To prevent any confusion, the reader should understand that the person seen by the speaker sitting upstairs, has moved from where he was when the conversation began, but is still in sight: — shall have been laughing; *chih-pu-chi*, see Part VI, XXXIV, 3; construe: — I await your *k'an-ming*, seeing clearly, completely; at the least I, before [you do], have three days laughter not ended, = shall have been laughing and shall still be laughing. 26. satisfy yourself; *wên ming*, enquire so as to ascertain; *ming* as in *ch'a ming*, *k'an ming*, completing the act implied. 30. *chiao*; compare Part VI, II, 4; *q. d.* Were any cause to make me say he is still at that place, &c. 31. looking at him; construe: All this time have you not been holding *chêng-shih-k'an-cho-ti* language, the language of one who was actually beholding. 32. I might have; *tang shih*, at the time, *thêng k'un-cho*, [though I were] actually behold — ing, *wei pi*, it does not follow that now [you] are still able to overtake [him]. 38. as you please; *lit.* You follow your liking to come up, your liking to look for the man, both are correct. 42. supposing; *ta-liang-cho*, calculating, estimating; a northern idiom. 48. full of objections; *chiao ch'ing*, of a self-willed nature that takes a line of its own.

direction he took. 52. It doesn't signify whether I shew you or not; he can't be back again for the next three days. 53. Where will he be for the next three days? 54. He is gone to superintend something they are doing at the family cemetery. 55. You said you didn't know the man; how do you know that he is repairing his cemetery? 56. I did not recognise him at first, but I saw afterwards that it was Wang Li. 57. What was Wang Li doing here beating any one? 58. I didn't say that he was beating any one. 59. Was he beating a horse then? 60. No, he was beating a mule. 61. How could I have caught him up if he was on a mule. 62. He was not riding the mule; he was leading it. 63. You do nothing but make a fool of me; I shan't ask you any more questions. 64. I like that; it is you who are suspicious; but don't ask any more if you don't like.

Examples of the Passive Verb. 115. The foregoing dialogue was intended to illustrate the use of the Verb in English, but as it contains comparatively but few instances of the Passive Verb, it is proposed to make good this deficiency in the following examples.

116. The sentence, Parents bring up children, predicates of parents that they are the agents of an act. In Children are brought up by parents, children are the object of an act.

117. The words *ní ta nò*, You beat me, distinguish you as the agent; in *nò pèi ní ta*, I am beaten by you, *lit.* suffer your beating, I am the object or recipient. And in Chinese there are various ways of producing the latter construction.

118. 1. *E. g.* 1. That man is certainly to be pitied. He used to be Wang *ta-jên*'s gate-keeper some time ago, and in that capacity he was falsely accused of taking presents and saying nothing about it; for which he was severely beaten and discharged. 2. As he was returning to his native place he fell in with some robbers, was carried off into the mountains, and not only stripped of everything, but so terribly injured, that he must have died, had he not been picked up by a cart that was passing that way. 3. When he got to his own village, he found that the whole country had been recently overrun by banditti, that his father had been burnt out, and everything belonging to him destroyed. 4. His wife, who had come from a well-to-do family, had been deserted by her sons when the troubles broke out, and when he applied to her friends to see what they could do for him, although they had money,

54. superintend; *chien*, to enquire into, assume direction of. 59. beating a horse then; *'han*, a strong disjunctive; *q. d.* as he was not beating a man, was he then beating a horse. Note the addition of *lai-cho* and *cho* in 59, 61 and 62, and their omission in 57, 58, and 60, although the inflection of our verb is nearly uniform. 64. suspicious; you *ko-tzû-ko-'rh*, your own self, raise doubts.

115. deficiency; *lit.* we now *ta-suan*, contemplate, adding a few phrases, *pu tsu*, to supply a *ko-chü*, form illustrative of, *shou ti*, the passive, [as opposed to *hsing ti*, the active].

117. latter construction; *lit.* the *li*, sense, being that of receiving something, when this is treated of in Chinese, the *tzü-yen*, phrases, are not only one. The grammarian describes such constructions as *is building*, or *is being built*, as the Passive Incomplete. It will be seen in the following examples, that the Chinese Passive, except where it is rendered by *chiao*, to cause, the precise operation of which is obscure, is produced by the employment of certain verbs signifying to receive, perceive, or suffer; all of them active verbs to which that which we regard as the verb changing to the passive voice, in reality, becomes the object.

118. Literally: 1. That man certainly may [men] pity. Formerly, at Wang *ta-jên*'s acting as gate-keeper, *pei*, he was the subject of, men's wrong; [they] said [he] privily took money; because of this, he suffered beating very severely; then [his master] taking him discharged [him]. 2. He returning to his village went; on the road fell foul of robbers; [they] taking him carry [him] into the mountains; not only everything did they steal away clean; also received he wounds very serious; was it not that a cart by that place passed, that there were people who taking him lifted him up, he with complete certainty must have died. 3. He returning to his own village, then knew that the locality inhabited by him recently all had been the subject of robbers' disturbance; his father's house [they] had also burned; all property whatsoever [they] had also destroyed. 4. His wife was originally a virgin in a family, the proprietors of wealth; at the time the robbers appeared, [she] *chiao*, was the subject of, her sons' abandoning [her] and running away. The man seeking found out his father-in-law's family; asked them on his behalf to calculate a little; they, although they had money,

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he was told that trade had been bad, and that they had lost too much to be able assist him in any way. 5. Now just imagine what a case it was; he began with being falsely accused; was abused and beaten; then, besides being robbed and wounded, he finds his house utterly cleaned out; and, to wind up, after being victimised to this extent, he is made fun of by his wife's relations. Was there ever such a case of misery?

X. THE ADVERB, OF TIME, PLACE, NUMBER, DEGREE, &c.

Adverbs of Time. 119. 1. Will that man be here to-day, do you think? I don't think he will; he may come to-morrow. 2. Why didn't he come yesterday? He did come yesterday, but he was late. 3. Why should he have been later than you? My business at the *yamên* is over sooner than his. 4. Did he come before I went out? No, Sir; after you had gone out. 5. You tell him to come to-morrow the moment his business at the office over. I don't think I can; I shan't see him before he is here to-morrow. 6. How do you mean? Wouldn't you see him if you were to go to the *yamên* directly? No, I should be sure to miss him; he would certainly have left the *yamên* before I arrived. 7. Where does he live now? In the lane that I used to live in. 8. When do you mean you used to live there? At the time you first came to Peking, Sir. 9. That is a long time back. Yes; it's ten years ago, isn't it? Indeed it soon will be ten years. 10. Didn't you come to Peking the first time in the suite of Wang *ta-jên*? No; that was the third time I came. 11. How many times have you been to Peking altogether? Five times in all; the first time I came with my father, who was then alive. 12. When was it that your father came to Peking? In the 23rd year of Tao Kuang. 13. And when did he go home again? After three or four months' stay. 14. And your second visit? That was two years later; I was sent up here by my father on business. 15. I remember the occasion very well; you didn't stay very long that time. No; I had been in Peking but a few days, when I was recalled by a pressing letter from home. 16. Yes? It was to tell you that your father was very ill, I think? No. My younger brother had been so badly hurt that he was not expected to live. 17. Is your brother still alive? Oh yes; he recovered after

answering said, Our trade has of late been very bad; in every thing have we suffered (*lit.* eaten) loss; it is ten thousand times (= infinitely) difficult to help you. 5. Bethink you; in the first instance, *chiao*, he suffered, men's false accusation; endured beating, endured reviling; afterwards it was that the robbers robbed and he received wounds; in addition, utterly was there not *so yu*, that which is, = anything, in his house; he in his single person having received all this hardship, still *chien hsiao*, feels the laughter, is ridiculed, *chiao*, by, his wife's family. Resembling a person's receiving this kind of misery, heretofore has there been a case?

Note *chiao* 4, which is not to be explained except in one of two ways: — either it is corruptly used for *chiao*, otherwise *chio*, to perceive, which however is only read *chiao* 4 in *shui-chiao*, to sleep; or it is *to cause*, and must be governed by an impersonal agent understood. This last construction might stand in *chiao erh-tzŭ jêng hsia*, was abandoned by her sons, (*q. d.* something made her sons abandon her,) but will not explain the *chiao* in *chiao t'a nü-jên chia li chien hsiao*; for the subject of *chien*, to see, perceive, be sensible of, is at once pronounced by Chinese to be *t'a* understood. Practically, it is in general simplest to ignore the etymological claims of *chiao*, and to translate it as *by*. It is noteworthy that *shou*, to receive, originally, meant to give; *ai*, to endure, *orig.* to strike; *pei*, to suffer, be the subject of, *orig.* a coverlid, thence to cover, to affect.

119. 1. do you think; *k'o i*, is it possible that. 3. business over; note *san*, properly, the dispersion of a number, thence, as below in 5, applied to the individual in a number, of employes: — is over; that is, habitually; *ch'ang shih na-mo-cho*, always it is thus. 5. don't think; I fear it is not to be done; — shan't see him; note the *ts'ai* reinforced by the final clause, I cannot see him sooner, which is in reality redundant. 9. indeed; *yüan shih*, it is certainly the fact that indeed quickly [will be] ten years ended. 11. how many; note the *chi tz'ü*, how many times, between the verb *chin-kuo*, have entered, and *ching*, the capital, its object. 12. alive then; *hsien fu*, my late father, a phrase we seldom use; note that the speaker so designates his father throughout. 14. sent up by; note the construction; *shih*, [it, the occasion you ask about] was — all that follows; notice the position of *yu shih* after *wo*, me, and the *lai* at the close, which shews that the speaker is speaking in the place to which he had been sent. 17. a while; *man-man-ti*, slowly; one of the commonest

PART VIII. ON THE PARTS OF SPEECH. Yen-Yü Li Lüo. X.

a while. 18. If my memory serves me, your father was ill at the time? Yes, he was; I heard of his illness on my way down, and he died a few days after I got home. 19. And that was the reason why you were so long without coming to Peking again? Of course; I couldn't leave home while I was in mourning for him. I came up after my mourning was over, and it was then that I accompanied Wang *ta-jên*. 20. Is Wang *ta-jên* still in Peking? He is away on duty at present, but he will be back in a few days. 21. I hear that you purpose leaving Peking yourself, Sir, shortly? Yes; I shall be off presently; I shall go home as soon as my term of service here is over.

Adverbs of Place. 120 1. Where is that man from? From T'ung-chou. 2. Which is farthest from Peking, T'ung-chou or Chang-chia Wan? Reckoning from the Ch'i-hua Mên, T'ung-chou is somewhat the nearer. 3. Have you been there? Where do you mean? 4. I meant to T'ung-chou. I have never been to T'ung-chou; I have been once at Chang-chia Wan. 5. How come you to have been at Chang-chia Wan and not at T'ung-chou? I was coming from T'ien-ching by water, and that was what brought me to Chang-chia Wan. 6. Oh, then you are not a Peking man? No I am not. 7. And what is your country, Sir? I am a Chiang Su man. 8. And from which prefecture? My native place is Su-chou. 9. Do you know the Sung who live inside the east gate of Su-chou? I suspect you mean outside the east gate. 10. I am not quite sure whether they live inside or outside; the Sung I mean used to be in the Censorate. To be sure; I have been at his house often enough. 11. Wasn't it the year before last that he returned home? I don't remember exactly; he has been back and forward so often, one time with another. 12. What time was it that he came to such grief on the road? Oh, that time! That was the year before last; a relative of mine was with him. 13. He fell in with some robbers in Ta-ming Fu, didn't he? Not robbers; they were braves that had mutinied. 14. Did he meet them, or was he pursued by them? Neither; he heard that there was trouble on the high road, so he turned off by a branch road in a southerly direction. 15. Well then, how was it that he didn't contrive to keep out of their way? So far from keeping out of their way, he went right in amongst them. 16. Was he in a cart or riding? In a cart; and when he got to a certain spot, he found the mutineers in his front and in his rear, so that he could neither advance nor retreat. 17. I was told that they fired upon him too? No, they didn't fire. 18. How came he to be so badly hurt then? Well, in this way: he and my relative were both in the same cart, my relative sitting on the left side, and the Censor Sung on the right. The braves came to rifle the cart, and, crowding in upon it from the left, threw it over on its side. The two passengers went with it, and my relative being above and the Censor below, the Censor got badly bruised. 19. Dear me! How was it that after going so far, the braves didn't take their lives?

expressions for presently, gradually; *hao³ liao*, got well. 18. ill at the time; note *lai-cho* shewing continuance in the state specified, not its commencement. 19. so long; [this] *shih*, was, *so i*, the reason why, *hsü chiu*, very long, &c.: — in mourning; *ting yu*, specially, the mourning of an official for his parents; *ting*, solitary, *q. d.* orphan, *yu*, sorrow: mourning over; *man fu*, having completed my *fu*; the *fu* in *i-fu*, clothes, here mourning apparel.

120. 2. the *ch'i 'hua mên*; popular name for the *ch'ao-yang mên*, the great east gate of Peking. 8. native place; *chi²*, originally, a tablet; hence, a record, specially of registration; *pên chi*, the place to which I am registered as belonging. 10. Censorate; *yü-shih*, literally, imperial historiographer; an ancient title now given to the members of the *tu-ch'a yüan*, all-examining court, which we style the Censorate: — often enough; *hao hsieh t'ang*; the word *t'ang⁴*, otherwise *tang⁴*, here = *hsing*, to go. 11. back and forward; treat *shih-ch'ang-tê* (or *ti*) as the adverb continually, constantly, &c. 13. braves; *hsiang yung*, village or country braves; — mutinied, *piên*, to turn, change. 14. pursued by them; note *chiao*; did [something] cause them to overtake him: — branch road; *lit.* he going by a *cha tao*, forked road, slanting south went. 15. so far from it; *fan tao*, on the reverse, he went into their presence. 18. the Censor; Sung *tu lao-yeh*, the *tu* representing *tu-ch'a yüan*; — crowding in, *yung³*, originally, to carry in the bosom; to surround, to follow as a crowd, to hustle; from the left side crowding came: — threw it over; *chi³*, to press on, to push; *chi tê* pushed it so that the result effected was that it *'hêng t'ang hsia*, crosswise lay down: — badly bruised; *shuai¹*, to give a shock to, as a blow or a fall; the Censor, by reason of the *shuai*, was *shang*, hurt, severely. 19. the braves, *pu yao*, did not insist on their lives; —

It was all luck that they escaped. 20. What kind providence came to their rescue? Well, as the braves were dragging their baggage out of the cart, their servants, who were all mounted, came up from behind, and the braves, not knowing what to make of the sound of the horses' feet, were panic-struck, and fled in all directions.

Adverbs of Number. 121. 1. How many times have you been to the Temple of Kuan Ti? I have been thrice to the door, but I have only gone in once. 2. Why didn't you go in the second time after having been in the first? Before I got in the first time, I paid the priests' fee. 3. And wouldn't they take their fee the second time? They wanted it, but I said that I had paid the time before because it was my first time of coming, and that this time I should not pay. 4. But when they wouldn't let you in the second time, why should you have gone a third? Some one said that the priests and I had misunderstood each other the second time, and recommended me to try again. 5. And what said the priests on this third occasion? Why, they were even more impracticable than the time before; they said in so many words that it was quite impossible I should come in. 6. On what grounds? In the first place, because it was a government temple; in the second, because the superior was not at home; and thirdly, because, said they, you didn't give any thing the last time you came, Sir. 7. But, when they took this line, didn't you say any thing about feeing them? I did, but they said that even if I were to give three times as much as I did on the first occasion, they could not undertake to let me in.

Adverbs of Degree. 122. 1. This is very good; that is very much the reverse. 2. He does not write well; his brother writes very well. 3. He praises you very highly. 4. He was highly flattered by your invitation to dinner the other day. 5. That affair to the north of Peking incensed the emperor extremely. 6. You were excessively angry about a thing of no importance, and then you said what was very discourteous. 7. That man's stupidity is beyond everything; he understands nothing that's said to him. 8. When will [the tailor] bring me that thing? It was nearly finished last night, and I think they will be sure to have quite done it by this time. 9. That house was nearly finished last month, and now it is quite ready. 10. I have been such a time without studying, that I have almost forgotten the T'ung Chien. The 'Han Shu I have quite forgotten. 11. As for those two men, Chang and Li, that I met to-day, I hardly know Chang, and I don't know Li at all. 12. Those hills used

all luck; *chiao hsing*; see Part IV, Dial. IX, 41. 20. kind providence; what *chiu hsing*, star of rescue, divine intervention: — came up from behind; *lit.* those followers of theirs, riding beasts overtaking came; the braves heard the sound of horses galloping; knew not what it was; all in the four directions in dismay dispersed.

121. 1. Kuan Ti, a hero of the 'Han Dynasty, since deified and worshipped as the god of war. 2. priest's fee; *hsiang ch'ien*, money to buy incense. 4. wouldn't let; *pu chiao*, not to cause; often, as here, to refuse permission; also, to prohibit: — gone a third; note the *yu* before *ch'ü*; why must you a third time again go. 5. more impracticable; they still more liked not to consider the question; they plainly said, [that I] *tuan*, positively, could not go in. 6. superior; *tang-chia-ti*, the manager; in a family, or a religious house, what the *chang-kuei-ti* is in a shop; *tang*¹ in the sense of filling a post. 7. undertake to; *sc.* without the superior's permission, they could not *ying-hsü*, promise me, admittance.
122. 3. praises; *tsan*⁴, to speak of, to speak well of, to note; *tsan mei*, to note the goodness of. 4. highly flattered; *lit.* he much *chio*, felt, *t'i mien*, the respectability, honor, *sc.* that your invitation conferred on him. 5. incensed extremely; *lit.* the emperor's wrath *chi-liao*, culminated. 6. very discourteous; *t'ai shang ya liao*, extremely, or too greatly, offended against *ya*, good breeding. 8. nearly finished; *té liao*, so used of any thing that is in hand: — think they will be sure; *liao*, in the sense of to calculate; *liao-ku*, to conjecture. Except it be used in what we call the imperative mood, *liao ku* seems always to have *cho* affixed to it. Treat it here adverbially; Probably [by] this time *chun*, for certain, it is finished. 9. quite ready; *chin*, now, emphasised by *ts'ai* following it; *ch'üan*, completely, have [the builders] finished it. 10. quite forgotten; note 'Han Shu, (the History of the 'Han Dynasty,) emphasised by *so* which we generally render by the relative. Were a similar construction required in Chinese not colloquial, the classical relative *chê* would supply the place of *so*; but a Chinese would regard *chê* as linked with 'Han Shu, whereas *so*, although not exactly linked with *ch'üan*, is certainly uttered as belonging to the lower part of the clause. 12. so little care; *t'ai*, too

PART VIII. ON THE PARTS OF SPEECH. Yen-Yü Li Lüo. X-XI.

to be covered thick with wood, but the people have taken so little care of it, that there is now hardly any. 13. Those are all good men, and Li is the best of them. 14. He doesn't want to have to do with any of those people, and least of all with Liu. 15. He punished them all severely, but Wang more severely than any of them. 16. He called on me to-day, principally for the purpose of presenting his son to me. 17. Did not you say so yesterday? I did. 18. Wasn't this what you said yesterday? Yes, to be sure, that was what I said. 19. Isn't this a good plan? No. Isn't it your plan? Not at all. Well, which of these two is the better? We can have a talk about this one; the other is utterly impracticable. 20. Have you found those two men? I found out Li's house, but he was not at home; as for Chang, there is no such person. 21. It is blowing terribly. 22. The stars are beautifully bright this evening. 23. The snow is excessively deep. 24. That tea is spoiled, but not all spoiled; there is some of it that it will do to use. 25. That teacher does not teach well. 26. He sings very well. 27. I am a little tired.

Miscellaneous Adverbial Constructions. 123. 1. Where is the child? He's nowhere but in the house; he can't be anywhere else. 2. I know all about the thing; when he did it, where he did it, why he did it, and how he did it. 3. The moment he heard about the thing, he went off. 4. He has been a long time ailing, and he is not well yet. 5. He is quite cured of his old complaint, (or, of the complaint he used to suffer from). 6. He has only been here a few days this time. 7. He has been over here once in the last few days. 8. The roof was blown clean off, just as he left the house. 9. The morning was clear, but all of a sudden the sky clouded over. 10. I get up every morning at day break. 11. I couldn't bring the boxes, because it was impossible to get them packed in time. 12. Those gentlemen started too late to get out of the city. 13. His wages are five taels a month. 14. He had a narrow escape of being cashiered. 15. That servant was pretty near being discharged. 16. I go out for a walk every day. 17. He is always very glad to see us when we go to call on him. 18. In his action with the outlaws he got the worst of it. 19. He took a good deal of pains in the matter, but without any result. 20. That place was once very thickly peopled; it is sadly bare now. 21. It's a long way, but, at the pace I go, I shall soon be there.

XI. THE PREPOSITION.

124. 1. A man appeared above (or over) the wall. 2. He is leaning against the wall. 3. I saw that knot of men at the time, and Chang was not among them. 4. The intimacy between them is of very long standing. 5. I went to see him but he was not at home; so I left word that I would come again before sunset. 6. They put a log across the path and I caught my foot in it and came down.

much, *pu chao-ying*, not attend to. 14. have to do with; *sc.* as employés; *yao*, in the sense of to require the services of; hence, *pu yao*, to discharge, a servant or subordinate. 15. more severely; *p'ien*¹, leaning to a side; hence, partial, special; *p'ien chung*, special gravity or severity. 16. principally; *chung ti*, the weighty matter; by position = weightiest. 18. to be sure; *yüan shih*, in very truth it was. 22. beautifully bright; are very bright [so that man] *k'o*, may properly, *hsi*, rejoice.

123. 1. nowhere but; note *tso yu*; *q.d.* [seek him] to the right, [seek him] to the left; *tsung*, in sum, *pu kuo*, he is not beyond, *shih tsai chia*, being in the house. 10. every morning; *'huang*³, properly, a hanging curtain; here used as implying uncertainty (swinging to and fro?) *q.d.* as a rule I get up, but sometimes I do not &c. 11. packed in time; note *pu liao*, could not, inserted between *tai* and *lai*, the whole clause being the subject of the verb *shih*; [the cause of] my inability to bring the boxes was [that the person or persons packing them] *i shih*, in the one moment, *shou-shih*, packed, *pu chi*, not arriving, did not complete, *sc.* at the same moment that I departed. 12. too late; *kan*, [though] hastening, could not get out of the city. 14. cashiered; *'huai kuan*, *q.d.* to ruin one's official position; he *ch'a-i-tien*, wanted but little, = a little more and he would. 20. sadly bare; *hsiao*¹, properly a plant (according to Dr. Williams, rue); applied descriptively to mournful sights or sounds; *hsiao-t'iao*, forlorn, desolate.

124. 4. intimacy; *chiao ch'ing*, reciprocation of [friendly] sentiments; the days of this state of things are *shên*, deep, many. The passage is translated in this way merely to bring in the position *between*; various other English idioms would of course be equally correct. 6. caught my foot; *pan*, properly, to wrap round and so to embarrass; *lit.* they taking a log

KEY TO THE TZŪ ERH CHI. Colloquial Series.

7. He met with a very serious accident on his journey. 8. Isn't there a garden behind the house? 9. There is a temple on the hill, and some houses in a hollow at the back of the hill. 10. We went past the Tung 'Hua Mên. 11. Did you go into the garden? 12. We went right through it. 13. Yesterday it was very hot throughout the whole day. 14. I have heard nothing about the matter we discussed that day, since we parted. 15. The boats going up stream are tracked against the current. 16. He brought his horse out of the stable, jumped upon him, and rode off. 17. I walked round the 'Huang Ch'êng yesterday. 18. He was going away from me when first I saw him, and then he faced about and came towards where I was. 19. The man ran across the field, and by the foot-path towards the road. 20. Chang *lao yeh* is off to 'Han-k'ou. Is he going by land or by water? He goes up the River in a steamer. How long will he take? Seven days. I thought a steamer could run from Shanghai to 'Han-k'ou in four days? So she can; but this one has cargo to deliver and take in at all the ports along the line.

XII. THE CONJUNCTION.

125. 1. He came to the *ya-mên*, although it was raining so hard. 2. The winter this year is not very cold, nor yet very damp. 3. Not only the boys went to see what was going on, that day, but the girls too. 4. His idea is that people can make out what he writes whether he has written it carefully or otherwise. 5. I shall go at any rate, whether you go or not. 6. Both he and I were wounded. 7. I feel pretty sure that you'll like it when you have tried it. 8. Do it either way; either will answer. 9. Say quick, east or west; which is it to be? 10. This is not merely pleasant, but useful as well.

XIII. THE INTERJECTION.

126. 1. Sudden sensations may find utterance in expressions which differ according as the feeling expressed is one of admiration, delight, pity, dislike, astonishment, or desire.

2. For instance:—Indeed! Before you have been learning three months, to speak so correctly!

3. Ah! Is it possible that, after so many years of suffering, you should have no feeling for the suffering of others? 4. Odious man! He has not only wasted time doing nothing, but what he has done is done so badly. 5. Poor fellow! To be so near his promotion, and to be cashiered for a thing

of wood, 'hêng, put it crosswise on the road; [it] caught me, [and by catching caused me] a fall. 7. serious accident; *hsien*, dangerous; note the curious idiom; he encountered 'hên li 'hai ti, or *tê*, that which was so li 'hai, that it became, *i ko hsien*, a danger. See li 'hai above in many places. 9. a hollow; *tung*⁴. 12. right through; *ta* giving activity to *ch'uan*, to pierce through, as to many other verbs; *q.d.* by way of the interior we penetrated through. 16. jumped upon him; *p'ien*, to get on a horse; also written with the Radical on the other side; in the form here used, often meaning to cheat. 17. the 'Huang Ch'êng; the Imperial Enclosure, a wall some six miles long surrounding the emperor's palace at Peking. 18. faced about; then he turned his face and I saw him = he seemed to, come towards my part; technically, we only say face about of a person who is standing still. 19. towards the road; *pên*¹, to run; here read *pên*⁴, towards. The latter is a use of the word not authorised by the dictionaries. 20. along the line; *yen*, properly, down the tide; used as along, a road, an edge &c.

125. 5. whether you go; *pu kuan*, I regard not, it matters not to me. 8. do it; the *ch'ü* is not to be taken as *go*, but simply as auxiliary of *pan*. 10. merely pleasant; *ching*, only, *k'ung*, emptily, *hsi-huan*, [that which people] delight in.

126. 1. sudden sensations; the subject of the whole sentence is *shên ch'i*; the two first clauses are made pendent by *ch'iu*. Construe thus:—language proceeding from the lips, when there is *ching-ya*, sudden emotion, in the heart, — *ch'iu*, in such case, [the *shên ch'i*, spirit of the expression] *shih*, will be, *ko têng shên-ch'i pu-t'ung*, different kinds of spirit. Observe that *ko têng* pluralises *shên-ch'i*, at the same time that *ko*, each, is preferentially used as it were to disjoin the several feelings specified, *q.d.* whether of admiration, or delight &c. Note admiration, *t'an*⁴, properly, to sigh; dislike, *tsêng*¹ *wu*⁴, to hate; astonishment, *hsiang pu tao*, unexpected, *ching*, to be startled. 2. wasted time; *pai* vainly, *tan-wu*, to delay and mismanage; not only this, but there have *nao*, presented themselves, several faults. 5. so near; note the

PART VIII. ON THE PARTS OF SPEECH. Yen-Yü Li Lûo. XI-XIV.

of so little importance. 6. Ah! Your foreign contrivances are really most ingenious. 7. Wang lao-yeh greatly admired those verses you wrote the other day. He kept on exclaiming, Beautiful! 8. Astonishing! That a man should prefer a bad thing when he might have a good thing! It's utterly unreasonable. 9. May Chang lao-yeh soon be well of his wound, and he will come to our rescue. I hear that he is well again. Indeed? That's good. And what is more, they say that he may be here the day after to-morrow. The day after to-morrow? May it be so!

force of *tou*; also that *t'a* is the subject of *shêng*; that of *ko*, to cashier, literally to strip, is emperor, or government, understood. 6. contrivances; *chi*, a spring, *chi ch'i*, things moving by springs:—ingenious; *ch'iao*, cunning, *miao*, abstruse, minute, fine. 7. greatly admired; *tsan miao* praised as fine:—kept on exclaiming; *lien 'hu'*, repeatedly cried out. 8. prefer; *lit.* he *fang-cho*, putting down *q.d.* not touching, the good thing, *pu yao*, rejects or declines it, *p'ien yao*, preferentially demands, the bad thing; is there such a principle, such reasoning, as this? 9. That's good; *'hao chi*, the height of good:—may it be so; *pa pu tê*, one can't lay hold of it, it is too good to be true.

SUPPLEMENT. (XIV)

127. 1. Come here! 2. *cha* (or *dja*). 3. Bring some water. 4. Do you want cold water or hot water, Sir. 5. I want some cold water for my bath and some warm water to wash my face. 6. There is warm water in the basin; but I'm afraid that it's of no use putting water in the bath, for it leaks. 7. Be quick and get it mended. Have you brushed my clothes yet? 8. Oh yes; the clothes have been brushed some time; the boots as well. 9. Where on earth have you put the towel and the soap? 10. The soap is on the shelf of the washhand-stand; the towel is hanging on the horse.
128. 1. Your baggage is come, Sir. 2. Oh, very good. Have you counted the boxes? 3. I have. There are twenty-four packages altogether. 4. How can there be such number? I think some of them must belong to some one else. 5. Do you remember how many packages you had, Sir? 6. There are three portmanteaus, one wooden box, my bedding, and two small parcels; seven things in all.

127. 1. *lai*, come. 2. *cha* or *dja*, a sound uttered to shew that a servant hears himself called. 3. *na*, to take hold of: *shui*, water: *na-lai* to bring; but the object must be between the two verbs; you cannot say *na-lai shui*, for Bring water, though you may say *shui na-lai*, for I have brought the water, or the water is here. 4. *lao-yeh*, Sir, a gentleman: *yao*, to want: *ti*, here, that which, = that which [you] want, Sir, *shih*, is [it] *liang shui*, cold water, [or] *shih*, is it, *k'ai shui*, boiling water; *k'ai*, literally to open. 5. *hsi-tsao*, to bathe: *wên shui*, warm water: *hsi*, to wash: *liên*, the face. 6. *p'ên*, a basin or tub: *li*, a place; within: *lien-p'ên li*, in the basin: *yu*, to be, or have; here, there is: *na*, the, that: *tsao-p'ên*, bathing tub: *lou*, to leak: *shih lou-ti*, is leaking: *p'a*, to fear, to doubt: *pu*, not: *nêng*, to be able: *tao*, to upset; hence, of water, to pour:—I fear that water cannot [to any purpose] be poured into the bath. 7. *k'uai*, quick: *chiao*, to call, command, cause: *jên*, a man: *shou-shih*, to mend, *sc.* the bath: *pa*, to cease, cause to cease; here, a particle = that's all about it: *wo*, I; here, by position, of me: *i-shang*, clothes: *wo na i-shang*, those clothes of mine, my clothes: *ni*, thou: *ch'ou-ta*, to dust: *ch'ou*, properly to draw, *ta*, to beat: *liao*, to finish, here marking past time; *ch'ou ta liao*, have dusted: *mo* or *mu*, not; *mo-yu*, have not; affirmatively, or, as here, interrogatively. 8. *tsao*, early; *i*, to stop, finished: *tsao-i*, some time since: *hsüeh*, boots: *tzü*, a son; here, as very commonly with other nouns, appended to *hsüeh*: *yeh*, also: *shua*, to brush. 9. *tsêng-mo*, pronounced *tsêm-mo*, how? what?—*ni*, a particle sometimes affirmative, sometimes, as here, interrogative: *shou*, hand, arm: *chin*, towel, napkin: *shou-chin*, towel: *i-tzü*, soap: *'han*, still; here disjunctive, = but where is the soap put: *ko*, to put: *tsai*, at or in: *na li*, what place, where. 10. *'ti*, a lower shelf or ledge: *pan*, a plank, board: *erh*, a son, appended like *tzü* to many nouns; when it follows *n* or *ng*, the full sound of these consonants is suppressed; *pan-erh*, becomes *paⁿ-rh*, the *a* being slightly nasalised: *'ti-paⁿ-rh*, here, the lower shelf of the washhand-stand: *shang*, above; when following a noun as here, upon; the soap is on the shelf: *chia-tzü*, a frame or stand: *kua*, to hang: *cho*, a word of several uses, here auxiliary of *kua*, = in the act of hanging.
128. 1. *ti*, here a possessive affix; *lao-yeh-ti*, the gentleman's = your; *hsing-li*, travelling baggage. 2. *a*, an exclamation: *'hên*, very: *'hao*, good: *hsiang*, box, chest: *shu*, to count: *kuo*, to pass; here an auxiliary; *shu-kuo-liao*, have [you] counted. 3. *ta*, large, great: *hsiao*, small: *t'ung*, to penetrate; hence, thorough; *kung*, together with, including all; *t'ung-kung*, the whole number: *erh*, two: *shih*, ten: *ssü*, four: *chien*, articles, items of a number of things, here rendered packages, because the things spoken of are baggage. 4. *hsieh*, a few, a plurality: *na-li*, where, here = how: *na-mo*, thus, that; how are there so many? *tou*, all; *p'a*, I fear, *pu-shih*, it is not [the case that] all are mine. 5. *chi*, how many: *chih*, individual items of certain classes of things; here, of boxes: *chi*, to remember: *tê*, to obtain, attain to, succeed in; a most important auxiliary verb. Construe;—gentleman's (= your) boxes to *shao*, many few (= how many) pieces, succeed in remembering, not succeed &c.? 6. *p'i*, skin, leather, fur; *p'i-hsiang*, leather portmanteau: *yi* or *i*, one: *mu*, wood: *'han*, here, also: *p'u*, to spread; *kai*, to cover; *p'u-kai*, bedding: *ling*, isolated, fragmentary; *sui*, broken; *ling-sui*, odds and ends of: *pao*, to make into a bundle; a bundle or parcel: *chien*, an item of several classes of things: *tsung*, to comprehend, comprehensive; *tsung-kung*, altogether: *ch'i*, seven: *yang*, kind, sorts, *yang-erh*, read *yang-rh*. Construe;—There are fragmentary parcels

KEY TO THE TZŪ ERH CHI. Colloquial Series.

7. Will you step out and see which are your things, Sir. 8. Very good. How much have I to pay for the carts? 9. The fare from T'ien-ching is always five dollars for large carts, and three dollars for small carts. 10. They can wait a bit; I'll pay them as soon as I have squared my account with the other gentlemen.
129. 1. Where can I buy the things I want for my room? 2. Do you want more than you have got in your room, Sir? 3. These things are not mine; they are only lent me. 4. I can get chairs and tables for you from the shop, Sir. 5. And I want a book-case to put my books in. 6. There are no book-cases ready made. You must get the carpenter to make one. Do you want a washhand-stand and bed as well, Sir? 7. You must buy me a washhand-stand; I have brought a bedstead with me. 8. Where is the bed put, Sir? 9. In the long wooden box; it's an iron bedstead. 10. I'll go and get a carpenter to open it. 11. And there are some clothes of mine that must be washed. 12. I have told the washerman, and he'll be here presently.
130. 1. Do you burn oil or candle, Sir? 2. I have brought a lamp with me, and some packets of candles as well. 3. Which will you burn to-day, Sir? 4. It's so late you can light a candle for to-night;
- two items; in all, seven sorts. 7. *ch'ing*, to request; pray! please! *ch'u*, to go out; *ch'ü*, to go; *ch'u-ch'ü*, to go out: *k'an*, to see; *k'an-k'an*, to take a look; *na-ko*, which; differently accented from *na-ko*, that: see which are *lao-yeh-ti*, yours, Sir. 8. *chiu*, a word of various uses; here = then, in that case: *shih*, here, to be right: *liao*, pronounced almost *la* or *lo*, is here an expletive; *chiu shih la*; in that case it is right: *ch'é*, a cart: *ch'ien*, here, money; *na ch'é chien ni*, that cart-money, eh? = how about the fare? 9. *hsiang*, towards, in the direction of; *hsiang-lai*, hitherto: *t'ien*, heaven; *ching*, a ford; *T'ien-ching*, the department and city we call Tien-tsin: *wu*, five: *k'uai*, a piece of anything; following a number and before *ch'ien*, as here, a popular expression for dollars. Construe: — Hitherto [from] Tien-tsin the large carts that come, all are five dollars. *san*, three. 10. *têng*, here, to wait: *hui*, to meet; here, a short time; with *êrh* pronounced *'hu-rh*: *t'ung*, with, *na hsieh*, those, *q. d.* those gentlemen we know of, the other gentlemen: *suan*, to reckon; *ch'ing*, clean; *suan-ch'ing*, to close accounts; also, to complete arrangements, engagements: *kei*, to give: *t'a*, he, they. Construe: Wait a while; [when] I with the gentlemen have reckoned clean, [I will] give them [their money].
129. 1. *u* or *wu*, a room: *chia-huo*, utensils in general; here, furniture: *na-rh*, interrogatively, where: *mai*, to buy. Construe: — The furniture that [I want] in my room, to what place shall [I, or, the buyers] go to buy? 2. *chê*, this, the; *chê-hsieh*, these: *hou*, enough; *yung*, to use; *hou-yung*, sufficient: *ti*, here, ones. Construe: — In your room Sir these = Are these that are in your room, still not sufficient ones, eh? 3. *ko*, an item of various classes of things; *chê-ko*, this one, these ones: *chieh*, to lend or to borrow: *tou shih chieh ti*, they are all lent ones, or borrowed ones. 4. *chiu shih*, then is it = in that case: *cho*, table: *i*, chair: *k'o-i*, here, can: *kei*, here, for: *p'u-tzŭ*, a shop; *p'u* is written as in *p'u-kai*, but differently accented. Observe *ch'ü*, to go, at the end of the sentence. Construe: — In that case those tables and chairs = such things as tables and chairs, I can for *lao yeh*, = you, in the shop buy go, = buy them at a shop, get them from a shop. 5. *shu*, book; *shu-chia-tzŭ*, book-stand: *chuang*, to put into, to contain. 6. *mei*, used corruptly for *mo yu*, not to be, there is not: *hsien*, at the present time; *ch'êng*, to complete, completed; *hsien-ch'êng-ti*, ready made ones: *tei*, corruptly used for *tê-yao*, must require: *chiang*, an artisan of any kind; *mu-chiang*, wood workman, carpenter: *tso*, to make, to do: *ch'uang*, bedstead: *yao pu yao*, want not want, = do you want? 7. *tai*, a sash, hence to lead; *tai-lai*, to bring with one; [as to the] bedstead, there is one that I have brought. 8. *t'ieh*, iron; *t'ieh-ti*, of iron, an iron one. *ch'ang*, long; in the long wooden box, *chuang-cho*, contained; the *cho* indicating participially that the thing spoken of is in such a state, = contain — *ed* in, pack — *ed* in. 10. *chao*, to seek: *pa*, to lay the hand on; *t'a*, it; (see page 116, *ex.* 84, where it is erroneously stated that *t'a* cannot be used of inanimate things;) *ta-k'ai*, to strike open, to open. In English we merge *pa* in the object; *pa t'a ta-k'ai* means simply, to open it. 11. *'han*, here, moreover, also; *'han yu*, also is it the fact that, my clothes being *tsang*, dirty, *tei hsi*, [some one] must wash. 12. *ching*, to pass through; *i-ching*, before verbs, marks past time: *kao*, to announce, declare; *su*, to tell, to complain; *kao-su*, to tell to. Were the object not expressed but understood, the phrase would run *wo i-ching kao-su-liao*, I have told [the person in question]; here, the object *hsi-i-shang-ti*, the-washing-clothes-one, = washerman, being expressed, observe that it comes between *kao-su* and *liao*: *k'uai*, quick; *k'o-i k'uai lai*, he can, it is possible for him, quickly to come.
130. 1. *tien*, a point; here to light: *yu*, oil: *têng*, lamp: *la*, wax. 2. *chan*, used with lamps &c., as the item of a number; *yi chan yu têng*, one oil lamp. Construe: [As to] that which I have brought, there is an oil lamp; also are there some packets of wax. 4. *chin*, present time; *chin erh*, pronounced *chirh*, to-day: *'hei*, black, dark; *k'uai 'hei*, it will soon be dark: *ming*, bright; with day, the morrow; with year, next year; *ming-erh*, pronounced *min-rh*, to-morrow: *tsai*, then,

- buy some oil to-morrow. 5. The cold weather is coming on, Sir; don't you mean to put down a carpet? 6. Yes I must have a carpet down. How about coal and charcoal? 7. The charcoal is the cook's affair; the gentlemen get their coal in together. 8. That back window lets in the wind terribly. Is there no way of stopping it? 9. The windows here are all papered up in the winter. 10. Then paste up the back window to-morrow; I won't have the front windows pasted.
131. 1. Your teacher is here, Sir. 2. Ask him to come in. Bring tea. (*To teacher*) Good morning, Sir. Take a seat. 3. (*Teacher*) Be seated pray. 4. There are some things in those phrases I was reading yesterday that I don't understand. 5. Where is your difficulty, Sir? 6. I can't find this word. 7. That is an unauthorised word. It's not in the dictionary. 8. And this one then? 9. That is *luan*? 10. And what is its Radical? 11. Its Radical is *yi* (the 5th Radical); under what Radical did you look for it? 12. I looked for it under *chao* (the 87th Radical). 13. That was a mistake. Do you know what the meaning of *luan* is? 14. I think I have met the word once before, but I'm not sure. Will you be so good as to tell me what word it is usually coupled with, Sir? 15. It forms part of a number of expressions. There is *tsa-luan*, *fan-luan*, *'huang-luan*, *'hun-luan*, *jao-luan*, *chih luan*. 16. Stop a moment! What do all these mean? 17. The proper meaning of *luan* is, in

in the second place; here emphasising the time; *min-rh*, to-morrow, *tsai*, then, buy oil. 5. *ju*, as; *ju-chin*, now; *t'ien*, here the weather: *lêng*, cold: *ti*, ground; *hsia*, below, down; *ti-hsia*, on the ground; *u-li ti-hsia*, on the floor of the room: *chan*, felt; *chan-tzû*, a carpet. 6. Observe the construction: a carpet is that which must be *p'u*, spread; *q. d.* a carpet, yes, one must be spread: *shao*, to burn; *'huo*, fire; *shao 'huo*, to make a fire, or keep up a fire: *mei*, coal; *t'an*, charcoal; *mei-t'an*, fuel of this kind in general. 7. *ch'u*, to cook; *ch'u-tzû*, a cook: *kuan*, to attend to, take charge of: *mên*, a plural particle; *lao-yeh*, gentleman, *lao-yeh-mên*, gentlemen: *'ho*, to unite; *'ho*, a comrade; *ho ho 'rh*, to combine as comrades, associate together for a purpose; the gentlemen associated buy coal. 8. *'hou*, behind; *t'ou*, head, end; *'hou t'ou*, the back of, behind: *ch'uang*, a window; *'hu*, a door; *ch'uang-hu*, a window: *t'ou*, to penetrate thoroughly: *fêng*, wind; *li*, sharp; *'hai*, hurtful; *li-'hai*, a strong intensive; *q. d.* [through] that window at the back the penetrating wind *tê*, achieves, *li-'hai*, severity, excess: *tang*, to bar the way; *chu*, to reside, to stay; added to many verbs to complete their sense, as here; *tang-chu*, to stop effectually: *fa*, law, method; *fa-tzû*, means; is there no good means of completely stopping [the wind]? 9. *tz'û*, this; *tzû ti*, in this place: *tung*, winter: *na*, to lay hold of: *chih*, paper: *'hu*, to paste paper on; the *shang* merely completes the action of the verb. Observe *na chih*, taking paper, before the active verb *'hu-shang*, is construed like *pa t'a* in 129, 10, and *pa na 'hou-t'ou-ti* in the following example. 10. *chê-mo-cho*, thus: *ch'ien*, before in time or place; *ch'ien-t'ou-ti*, the front ones: *yung*, to use, utility; *pu yung*, it is useless, you need not.

131. 1. *hsien*, before, in time; *shêng*, to be born; *hsien-shêng*, elder-born, the designation by which teachers are addressed or spoken of. 2. *ch'ing*, here, invite him, = ask him to come in: *ch'a*, tea: *tso*, to sit. 3. The teacher repeats the same form of courtesy. 4. *'hua*, oral language; *t'iao*, a slip of anything; here, parts of columns of Chinese characters; *'hua-t'iao-tzû*, detached sentences, specially such as are given as examples of the spoken language: *ch'u*, a place; *yu chi ch'u*, there are some passages: *tung*, to understand; *pu-tung-tê*, [I] can't understand, not to be understood. 5. *nan*, difficulty; *nan ch'u*, difficult place, difficulty: *nin na*, you Sir; a polite expression: *shuo*, to speak; *shuo i shuo*, say a say; tell me. 6. *tzû* the written form of a word; what we commonly call the Chinese character; this character I *chao pu-chao*, seeking do not get hold of, cannot find; *chao-tê-chao* would be, have succeeded in finding. 7. *su*, common, vulgar; with *tzû* it simply means that the word is not classical: *tien*, law, rule; *tzû-tien*, dictionary, *q. d.* word-code. 8. [That being so,] then this one? 9. *luan*, disturbed, disordered. 10. *kuei*, to return to, revert to; *pu*, a class; *shou*, head; *pu-shou*, class-head, the term by which the 214 characters called by us the Radicals are distinguished, being those under which as keys or indices all the other characters in the language are ranged. Observe *'han shih*, still is it, here, disjunctive = Well, but it *kuei*, reverts to, which class-head? 11. *pên*, here, properly, really: *yi*, a symbolical character, 5th of the Radicals. Construe: — The class-head properly is *yi*; that which you have been seeking, Sir, is what class-head? 12. *chao*, claws, the 87th Radical. 13. *ts'o*, to err; error: *i*, thought, wish; *ssû*, to think; *i-ssû*, of persons, intention; of words, acts, signification: *pai* or *po*, white; *ming-pai*, to be clear, to see clear. 14. *fang-fu*, to resemble, to seem; I, it seems, remember: *chien*, to see; *chien-kuo*, to have seen: *tz'û*, a turn or time: *yeh*, also: *ting*, to fix; fixed; here, certain; also not certain = but I am not sure: *ch'ang*, constant, ordinary: *shuo*, to speak: *lien*, to join to or with. Construe: — *ch'ang-shuo* commonly speaking *ti*, ones = persons, joining it to what word speak. 15. *yen*, the eye; *tzû-yen*, a phrase, of two or more words: *to*, several, many. See below. 16. *ai*, an exclamation: *man*, slow; *man-man-ti*, gently. Observe *tzû-yen 'rh*, pluralised by *hsieh* and *tou*.

KEY TO THE TZŪ ERH CHI. Colloquial Series.

confusion, not in regular order. Things are *tša-luan* if they are tumbled in confusion. You say of affairs too that they are *tša-luan wu chang*, without system or order. A serious outbreak of brigands (or outlaws) is *fan luan*. When the crops have failed, and the people are driven to robbery for lack of food and clothing, that is *'huang-luan* (bread riots, famine disturbances). A family is *'hun-luan* when it is without *kuei-chü*, discipline, or order. "There is *'hun-luan* in the world," is said when disorder prevails throughout the whole empire. A place is said to be *jao-luan*, disturbed, by brigands, when vagabonds of that description harry any locality with fire and sword. The phrase *chih luan wu ch'ang*, means that the empire may be at one moment perfectly tranquil and at another in great disorder. 18. Thank you. And now which is the commonest of all these phrases? 19. The commonest I should say is *tša luan*. It may applied to any kind of thing. 20. Very good; then henceforward when I see *luan* I shall remember that it is the *luan* in *tša-luan*.

17. *chêng*, to complete, be completed; *ch'i*, regular, in even order; *chêng-ch'i*, regular, orderly.
tung, east; *hsi*, west; *tung-hsi*, any material thing:
pu, to arrange; *chih*, to place; *pu-chih*, to arrange in proper order:
tša, miscellaneous, higgledy-piggledy; *tša-luan* is said of things that are not *pu-chih*:
pan, to manage, administer: *shih*, affairs:
wu, not to be, not to possess: *chang*, a rule, settled form:
chih, here of the same force as *ti*.
tsei, robbers, any persons in arms against government;
fei, law-breakers, outlaws; *tsei-fei*, brigands, bad characters:
nao, to break out, said of anything happening which ought not to happen:
fan, to turn front to rear, upside down &c.; *fan-luan*, subversion of order:
nien, the year; *sui*, the year, specially of one's age;
nien-sui, the year, specially with reference to its harvest; as we say good or bad years:
shou, to ingather; *shou-ch'êng*, that which is ingathered, the harvest:
pai, one hundred; *hsing*, a tribe, the surname of a tribe; *pai-hsing* or *po-hsing*, the Chinese; any *plebs* as distinguished from their officials:
ch'ih, to eat; *ch'uan*, to pierce through; to put on clothes; *ch'ih-ch'uan*, food and raiment:
ko, each, every:

- ch'iang*, to rob; *to*, to steal; *ch'iang-to*, to rob; robbery in general. Construe: — The year has no harvest; the people have not food and clothing; in every place [they] commit robbery; that is *'huang-luan*. The word *'huang* means desert, uncultivated:
kuei, compasses; *chü*, rule; *kuei-chü*, proper rule of conduct: *'hun*, turbid, confused:
shih, the world, a generation; *chieh*, bounds; *shih-chieh*, the world:
p'u, universal; *p'u-t'ien-hsia*, all under heaven, = the whole empire:
chi, the highest ridge; extreme in degree.
jao, to molest, disturb, as brigands a population.
lei, a class kind; *tsei-lei*, brigand-kind = brigands.
mou, any, certain; *mou ch'u*, a certain place, *sha*, kill. Construe: — *jao-luan*, means that *na*, those, = such or such, brigands laying hand on any locality's people, if it be not that they slay, then it is that they burn.
chih, to keep in order; *chih luan*, order and disorder in a state: *chü*, a phrase or sentence.
shih, time, a time; *yu shih*, there are times, = sometimes.
t'ai, very much, too much; *p'ing*, smooth; undisturbed; *t'ai p'ing*, universal tranquillity.
ta luan, great disorder, universal disorder.
nêng, to be able; ability.
i-ssü, as before, meaning, signification. Construe: — The phrase *chih luan wu ch'ang* is of the-empire-sometimes-all-tranquil-sometimes-greatly-disturbed-all (= both)-can-not (= neither-can-be)-fixed-for-certain — 's meaning.

18. *ling*, here to receive; *chiao*, to teach; *ling chiao*, I have received instruction; a common form of Thank you for the information you have given me: *li-t'ou*, inner side, inside: *tsui*, very, most; *tsui ch'ang yung ti*, the one [men] most commonly use. 19. *sui*, to follow, hence, to accord with; *sui ch'ang*, constantly; here, by position = most constantly; the one [men] most commonly use, *p'a*, I fear, = I imagine, is &c; *pa*, to stop; here, an expletive. 20. *ti*, bottom; *ti-hsia*, down below; when applied, as here, to time, henceforward.

END OF KEY TO PART VIII.

CORRECTIONS AND ADDITIONS IN THE COLLOQUIAL SERIES OF THE

TZŪ ERH CHI,

AND IN THE APPENDICES, KEY, SYLLABARY, AND WRITING EXERCISES,
ACCOMPANYING IT.

I.—ERRORS IN THE TEXT OF THE TZŪ ERH CHI.

PART I.

Page 7, Line 21, for tolerable read a tolerable.

PART II.

„ 14, Line 3, for 73rd, the moon, read 74th, the moon.
„ 15, „ 3, „ 27 h'an „ 27 han.
„ 18, observe Radical 95, yüan, formerly read hsüan; its sound having been changed because it
formed part of an emperor's name.
„ 18, Radical 118, for chü read chu.
„ 21, „ 192, „ luxurious „ luxuriant.
„ 30, Line 5, „ millet „ millet.
„ 30, „ 16, „ hsiang-niu p'i „ hsiang niu p'i.

PART III.

Page 40,	for	涼	read	涼	Page 65, Col. 6, 12, for	畫	read	畫
„ 42,	„	涼	„	涼	„ 68, „ 2, „	慌	„	慌
„ 46,	„	貫	„	貴	„ 68, „ 2, „	謊	„	謊
„ 52, Col. 6, „	„	槍	„	槍				
„ 53, „ 2, „	„	肱	„	胡				
„ 54, „ 2, „	„	嚷	„	嚷				
„ 55, „ 2, „	„	寧	„	寧				
„ 60, „ 2, „	„	斟	„	斟				
„ 60, „ 2, „	„	石	„	石				
„ 62, „ 5, „	„	夫	„	失				

N.B.—The following words, being new, should
have been explained in the Single
Words of Exercises 34 and 36.

Page 65, ex. 18 離 li², to separate from.
„ 65, „ 19 戚 ch'i⁴, properly, mourn-
ful, combined with ch'in,
related to, relations.
„ 67, „ 19 櫃 kuei⁴, a standing press.

PART IV.

Is without Errors except in the Punctuation.

PART V.

Page 118,	ex. 2,	for 脩	read 修	Page 124,	ex. 14,	for 鳴	read 鳴
" 121,	" 40,	" 冰	" 冰	" 125,	" 13,	" 懊	" 懊
" 123,	" 26,	" 忤	" 忤	" 127,	" 9, 11,	" 緯	" 緯
" 124,	" 11,	" 畫	" 畫	" 128,	" 23,	" 忤	" 忤

PART VI.

Page 137,	Col. 1,	for 涼	read 涼*	Page 194,	Col. 7,	for 鎗	" 槍
" 167,	" 6,	" 寧	" 寧	" 208,	" 7,	" 鎗	" 槍
" 178,	" 7,	" 得	" 得				

PART VII.

Page 219,	Sound 50,	for 畫	read 畫	Page 219,	Sound 353,	for 肚	read 妒
" 222,	Col. 50,	" { 圍	" 週	" 223,	Col. 75, line 6,	" 夏	" 春
" 229,	" 185,	" { 累	" 勒	" 232,	" 238, " 10,	" 孽	" 孽
" 230,	" 203,	" 雷	" 雷	" " 240,	" " "	" { 字	" 本
" 230,	" 211,	" 論	" 論	" 234,	" 274,	" 漂	" 標
" 230,	" 211,	" 瞞	" 瞞	" 236,	" 314,	" 詩	" 書
" 241,	" 407,	" 央	" 央				
" 224,	" 97,	" { 黑	" 黑				

PART VIII.

Page 207, Col. 2, Sentence 84, should begin at 提

II.—APPENDICES.

Page 3, Column 5,	for 訴	read 訴	Page 12, Les. 13,	for 攪	read 攪
" 5,	17, " 建	" 健	" 13, " 33,	" 裏	" 裏
" 11, Sec. 15,	" 束	" 束	" 13, " 57,	" 裏	" 裏
" 12, Les. 2,	" 傳	" 傳	" 14, " 71,	" 莽	" 莽

* Note that 涼 and 涼 are both read *liang*². The two characters are the same in sound, tone, and meaning; but *liang* is 涼 in 涼熱, *liang-jo*, cool and hot, and 涼 in 涼薄, *liang-po*, literally, cool and thin, a figure for lukewarmness in the cause of virtue, partial depravity.

CORRECTIONS AND ADDITIONS.

III.—ERRORS IN THE TEXT AND NOTES OF THE KEY.

PART III.

Page	30,		for	措 悖		read	撤 悖
"	38,		"			"	
"	41,		"	s.c.		"	sc.
"	69, Single Words	11,	"	when even		"	still, even.
"	71, Words Combined	17,	"	expression		"	expression.
"	73, Single Words	12,	"	yüan		"	yüan.
"	81, Words Combined	19,	"	pen		"	pên.
"	93, Exerc. XIX		"	Ex. 10 Obs. 2		"	Ex. 9. Obs.

PART IV.

Page	121, 10, note		for	tzü		read	tzü.
"	128, 35, "		"	Fu-shing		"	Fu-hsing.
"	135, ex. 19, (at the end)	supply		It's an excellent idea.			
"	139, 74, note		for	enterrupted		"	interrupted.
"	140, ex. 77,		"	Book of Odes		"	Chung Yung; (see Preface page i.)

PART V.

Page	141, 22, note, compare with page 148, 26; the latter is correct.						
"	160, 16, "		for	wives', babble,		read	wives; babble,
"	162, 10, "		"	divinity; he		"	divinity who.
"	163, 35, "		"	tu ⁴ ,		"	t'u ⁴ .
"	167, 8, "		"	Sec. XII		"	Les. XII.
"	173, 6, "		"	begining		"	beginning.

PART VI.

Page	1, Les. ii	Para. 2 line 4, for	thing, I do		read	thing I do.
"	3, " v	note 5,	hsuing		"	hsiung.
"	3, " "	" 10,	shi		"	shih.
"	6, " x	" 4,	come		"	comes.
"	8, " xiii	" 8,	k'o-t'ui		"	ko-t'ui.
"	9, " xv	line 5,	well		"	will.
"	13, " xxi	note 3,	c'hi		"	ch'i.
"	16, " xxvii	" 4,	手歇		"	歇手
"	17, " xxix	" 3,	fen		"	fên.
"	18, " xxx	" 10,	chian		"	chiang.
"	25, " xliii	" 6,	s.c.		"	sc.
"	37, " lxvi	" 6,	system,		"	system;
"	40, " lxxii	" 2,	pick		"	prick.
"	43, " lxxvi	Para. 9,	intercourse		"	intercourse.
"	45, " lxxx	note 3,	捌		"	解

PART VII.

Page 63,	for 正邪 chêng ⁴ hsieh ² , read 邪正 hsieh chêng.
„ 67, Les. 71,	„ hu „ hu.
„ 69, „ 94,	„ 凉 „ 凉
„ 75, „ 149,	„ k'ang ³ , „ k'ang ⁴ . This example stood originally k'ang ³ k'ai, (see k'ai,) but was changed on account of the inflection of the Tone noticed in the translation of those words. There is no other instance of k'ang ³ in the colloquial.
„ 75, „ 151,	„ os coxendicis read os coccygis.
„ 76, „ 161,	„ euclitic „ enclitic.
„ 79, „ 200,	„ lü, an ass „ lü, statutes.
„ 84, „ 259,	„ EXERC. „ EXERC. XVI, 12.
„ 88, „ 297, after rope add See lê.	
„ 93, „ 353,	for 肚 „ 妒
„ 100, „ 420,	„ nearly yung ⁴ , „ nearly yung ² .

PART VIII.

Page 101, line 6,	for renderd read rendered.
„ 103, ex. 15, note, „	k'ou-chi „ k'ou-ch'i.
„ 107, line 22,	after Numeratives supply 2. It is correct, for instance to speak of an affair as i chuang shih-ch'ing, of a number of utensils, &c., as chi yang chia-huo, or of despatches as chi t'ao wên shu.
„ 109,	after ling supply 輛 liang ⁴ , Numerative of carts, carriages, having two wheels.
„ 112, „	under IV, NUMBER, notice that with the exception of têng, the Collectives by which plurality is as often shewn as in any other way, have been by mistake omitted. Mr. Edkins's Grammar, 2nd Edition, page 139, gives a good list of Collectives, some of which, however, I have treated as Numeratives.
„ 112,	note, for feudatories, read feudatories.
„ 115, ex. 69, „ „	does the service &c., „ with reference to his p'in, character, quality, p'ing ² , pronounces a criticism.
„ 116, compare 83, 84, with 129, note 10, page 130.	
„ 116, ex. 84, for he said	read you may say.
„ 117, „ 93, „	is promoted „ must be promoted.
„ 117, „ 93, „	There is a volume &c., „ You have left behind the volume in the press.
„ 117, „ 92, note, 2, for wu lun	should follow Government.
„ 121, „ 113, „	„ given in 130, read given in 113.
„ 123, „ 117, „	„ as the verb „ as the subject of the verb.
„ 127, „ 123, „ 1, add	The word 'huang ought possibly to be written with the 61st Radical. It would then mean unsettled in mind.
„ 130, line 5,	for wan't „ want.

CORRECTIONS AND ADDITIONS.

IV.—ERRORS IN THE PEKING SYLLABARY.

Page	3,	sound	353,	for	肚	read	妒
"	32,	head line	"		chang - chêng	"	chang - ch'êng.
"	65,		"		jang - ju	"	jan - ju.
"		index	"		{ 跨 165	"	{ 跨 165
"	83,	head line	"		mi - min	"	mi - mo.
"	91,		"		pa - p'ang	"	pa - p'ên.
"	99,		"		su - sung	"	su - shai.
"	111,	index	"		{ 肚 353	"	{ 妒 353

Note that 九紉芑 under the 2nd Tone of the 105th Syllable, should be under the 2nd Tone of the 398th.

" 酷 under the 1st Tone of 163rd Syllable, should be under the 4th Tone.

V.—ERRORS IN THE WRITING EXERCISES.

Page 8, Radicals 83 乞, and 84 氏, have been transposed.

VI.—ERRORS IN PUNCTUATION IN THE TZŪ ERH CHL.

1.—Add a point below the following characters.

PART III.

Exerc.	3,	ex.	30,	Character	5.	Exerc.	9,	ex.	4,	Character	2.
"	4,	"	14,	"	35.	"	9,	"	5,	"	11.
"	5,	"	12,	"	11.	"	9,	"	6,	"	23.
"	5,	"	18,	"	6.	"	9,	"	6,	"	33.
"	5,	"	20,	"	12.	"	10,	"	15,	"	23.
"	5,	"	20,	"	23.	"	11,	"	7,	"	10.
"	6,	"	7,	"	8.	"	11,	"	11,	"	5.
"	6,	"	9,	"	22.	"	12,	"	12,	"	8.
"	7,	"	16,	"	2.	"	12,	"	13,	"	16.
"	7,	"	16,	"	9.	"	12,	"	14,	"	6.
"	8,	"	8,	"	12.	"	12,	"	17,	"	5.
"	8,	"	15,	"	5.	"	13,	"	11,	"	5.
"	8,	"	16,	"	2.	"	13,	"	12,	"	2.
"	8,	"	18,	"	2.	"	13,	"	12,	"	12.
"	8,	"	18,	"	8.	"	13,	"	20,	"	4.
"	8,	"	19,	"	5.	"	14,	"	12,	"	12.

[Continued on next page.

TZŪ ERH CHI. Colloquial Series.

Exerc.	14, ex.	13,	Character	宜
"	15, "	8,	"	5.
"	15, "	8,	"	18.
"	15, "	8,	"	23.
"	15, "	8,	"	44.
"	15, "	9,	"	26.
"	15, "	11,	"	35.
"	15, "	13,	"	4.
"	16, "	9,	"	2.
"	16, "	10,	"	20.
"	16, "	10,	"	35.
"	16, "	10,	"	56.
"	16, "	13,	"	8.
"	16, "	15,	"	3.
"	16, "	15,	"	13.
"	16, "	16,	"	9.
"	16, "	17,	"	35.
"	17, "	12,	"	20.
"	18, "	6,	"	12.
"	18, "	7,	"	2.
"	18, "	8,	"	6.
"	18, "	9,	"	3.
"	18, "	12,	"	7.
"	18, "	13,	"	4.
"	18, "	14,	"	4.
"	18, "	17,	"	12.
"	19, "	12,	"	23.

Exerc.	19, ex.	18,	Character	10.
"	19, "	18,	"	42.
"	21, "	11,	"	4.
"	21, "	12,	"	6.
"	22, "	12,	"	4.
"	22, "	19,	"	5.
"	23, "	10,	"	57.
"	26, "	17,	"	35.
"	26, "	21,	"	2.
"	27, "	15,	"	30.
"	29, "	3,	"	4.
"	29, "	14,	"	7.
"	29, "	17,	"	5.
"	30, "	8,	"	18.
"	30, "	12,	"	6.
"	32, "	16,	"	14.
"	32, "	19,	"	2.
"	32, "	19,	"	7.
"	33, "	15,	"	5.
"	34, "	9,	"	2.
"	34, "	17,	"	2.
"	35, "	18,	"	4.
"	35, "	22,	"	6.
"	36, "	18,	"	15.
"	36, "	18,	"	44.
"	37, "	15,	"	19.
"	37, "	18,	"	43.

PART IV.

N.B.—Count the columns from the right of the page.

Page	76, Col.	2,	Character	7.
"	76, "	4,	"	1.
"	76, "	6,	"	音
"	77, "	6,	"	字
"	77, "	9,	"	15.
"	78, "	2,	"	6.
"	79, "	12,	"	2.
"	82, "	3,	"	21.
"	82, "	4,	"	3.
"	85, "	2,	"	3.
"	85, "	4,	"	1.
"	85, "	6,	"	3.
"	85, "	7,	"	19.

Page	86,	Column	6,	Character	11.
"	89,	"	9,	"	是
"	91,	Sentence	15,	"	2.
"	91,	"	27,	"	5.
"	91,	"	28,	"	4.
"	91,	"	35,	"	3.
"	92,	Column	4,	"	話
"	93,	"	10,	"	9.
"	94,	Sentence	16,	"	6.
"	94,	Column	9,	"	7.
"	95,	Sentence	10,	"	3.
"	105,	Column	2,	"	4.
"	105,	"	6,	"	5.

[Continued on next page.]

CORRECTIONS AND ADDITIONS.

<i>Page</i>	105,	<i>Column</i>	7,	<i>Character</i>	1.	<i>Page</i>	97,	<i>Column</i>	7,	<i>Character</i>	15.
"	109,	<i>Sentence</i>	4,	"	1.	"	98,	"	4,	"	3.
"	109,	"	9,	"	4.	"	98,	<i>Sentence</i>	28,	"	8.
"	109,	"	15,	"	8.	"	99,	<i>Column</i>	1,	"	4.
"	109,	"	24,	"	3.	"	99,	"	7,	"	15.
"	109,	"	26,	"	5.	"	99,	<i>Sentence</i>	3,	"	10.
"	97,	<i>Column</i>	3,	"	7.	"	99,	"	11,	"	5.
"	97,	"	4,	"	10.	"	100,	<i>Column</i>	7,	"	12.
"	97,	<i>Sentence</i>	43,	"	4.	"	100,	<i>Sentence</i>	76,	"	15.
"	97,	"	45,	"	7.	"	101,	"	40,	"	7.
"	97,	<i>Column</i>	7,	"	1.	"	102,	"	19,	"	4.

PART VIII.

Page 265, *Col.* 6, *Character* 5.

2.—Remove the point below the following character.

PART III.

Exere. 18, *ex.* 6, *Character* 16.

N.B.—Revise the Punctuation in Part III of the Key by the Table of Errata in the same Part given on pages 137 – 138.

平 仄 編

P'ING-TSÊ PIEN,

A NEW EDITION OF THE

PEKING SYLLABARY,

DESIGNED TO ACCOMPANY THE COLLOQUIAL SERIES

OF THE

TZŭ ERH CHI;

BEING A REVISED COLLECTION OF THE CHARACTERS REPRESENTING THE

DIALECT SPOKEN AT THE

COURT OF PEKING,

AND IN THE METROPOLITAN PREFECTURE OF

SHUN-T'IENTSŭ FU,

ARRANGED IN THE ORDER OF THEIR SYLLABLES AND TONES;

WITH AN APPENDIX.

A		卓		H		133 jêng		178 kuo	
1 a	阿愛	48 cho	卓綽	92 'ha	哈害	134 jih	日	179 k'uo	果
2 ai	安昂	49 ch'ó	綽畫	93 'hai	害寒	135 jo	若		闊
3 an	昂傲	50 chou	畫抽	94 'han	寒隆	136 jou	肉如	L	
4 ang		51 ch'ou	抽句	95 'hang	隆好	137 ju	輭瑞	180 la	拉來
5 ao		52 chü	句取	96 'hao	好黑	138 juan	潤絨	181 lai	懶浪
CH		53 ch'ü	取捐	97 'hé, hei	黑恆	139 jui		182 lan	懶浪
6 cha	乍茶	54 chüan	捐全	98 'hên	恆河	140 jun		183 lang	老勒
7 ch'a	茶窄	55 ch'üan	全絕	99 'hêng	河後	141 jung		184 lao	累冷
8 ch'ai	柴斬	56 chüeh	絕君	100 'ho	戶花	K		185 lê	立倆
9 ch'ai	斬產	57 ch'üeh	君羣	101 'hou	花壤	142 ka	嘎卡	186 léi, lei	兩了
10 chan	產章	58 chün	羣爵	102 'hu	壤換	143 k'a	改開	187 lêng	裂連
11 ch'an	章唱	59 ch'ün	爵主	103 'hua	換黃	144 k'ai	甘看	188 li	林另
12 chang	唱兆	60 chüo	主出	104 'huai	黃回	145 k'ai	剛炕	189 lia	略留
13 ch'ang	兆吵	61 ch'üo	出抓	105 'huan	混紅	146 kan	告考	190 liang	略律
14 chao	吵這	62 chu	抓欸	106 'huang	火	147 k'an	給刻	191 liao	略略
15 ch'ao	這車	63 ch'u	欸拽	107 'hui		148 kang	根肯	192 lieh	略略
16 ché	車這	64 chua	拽專	108 { 'huên		149 k'ang	更坑	193 lien	略略
17 ch'é	這具	65 ch'ua	專穿	109 'hun,		150 kao	各可	194 lin	略略
18 chei	具臣	66 chuai	穿壯	110 'huo		151 k'ao	狗口	195 ling	略略
19 chên	臣正	67 ch'uai	壯牀	HS		152 kei	古苦	196 lio	略略
20 ch'ên	正成	68 chuan	牀追	111 hsi	西夏	153 k'ei	瓜跨	197 liu	略略
21 chêng	成吉	69 ch'uan	追吹	112 hsia	向小	154 kên	怪快	198 lo	略略
22 ch'êng	吉奇	70 chuang	吹准	113 hsiang	些先	155 k'ên	官寬	199 lou	略略
23 chi	奇家	71 ch'uang	准春	114 hsiao	心性	156 k'êng	光况	200 lü	略略
24 ch'i	家恰	72 chui	春中	115 hsieh	學修	157 k'êng	况規	201 lüan	略略
25 chia	恰楷	73 ch'ui	中充	116 hsien	兄須	158 ko, k'ê	棍困	202 lüeh	略略
26 ch'ia	楷江	74 chun	充搗	117 hsin	喧雪	159 k'o, k'ê	工孔	203 lün	略略
27 ch'iai	江搶	75 ch'un		118 hsing	巡學	160 kou		204 lüo	略略
28 chiang	搶交	76 chung		119 hsio		161 k'ou		205 lu	略略
29 ch'iang	交巧	77 ch'ung		120 hsiu		162 ku		206 luan	略略
30 chiao	巧街	78 ch'uo		121 hsiung		163 k'u		207 lun	略略
31 ch'iao	街且	E		122 hsi		164 kua		208 lung	略略
32 chieh	且見	79 é	額恩	123 { hsüan		165 k'ua		M	
33 ch'ieh	見欠	80 ên	恩哼	124 hsüeh		166 kuai		209 ma	馬買
34 chien	欠知	81 êng	哼兒	125 hsün		167 k'uai		210 mai	慢忙
35 ch'ien	知尺	82 êrh		126 hsüo		168 kuan		211 man	忙毛
36 chih	尺斤	F		I		169 k'uan		212 mang	門夢
37 ch'ih	斤親	83 fa	法反	127 i	衣	170 kuang		213 mao	美門
38 chin	親井	84 fan	方非	J		171 k'uang		214 mei	苗滅
39 ch'in	井輕	85 fang	非分	123 jan	染	172 k'uei		215 mên	門夢
40 ching	輕角	86 fei	分風	129 jang	嚷	173 k'uei		216 méng	滅面
41 ch'ing	角卻	87 fên	風佛	130 jao	繞熱	174 { kuên		217 mi	
42 chio	卻酒	88 fêng	佛否	131 jê	人	175 { kun		218 miao	
43 chiu	酒秋	89 fo		132 jên		176 kung		219 mieh	
44 ch'iu	秋窘	90 fou				177 k'ung		220 mien	
45 ch'iu	窘窮	91 fu							
46 chiung									
47 ch'iuung									

TABLE OF SOUNDS.

221 min	民名謬末謀木	263 pao	包跑北陪本盆迸朋必皮表票別撇扁片賓貧兵憑波破不剖不普	SH	344 tien	店天定聽丟多妥豆頭肚土短團對退敦吞冬同	388 tsui	嘴催尊寸宗蔥
222 ming		264 p'ao			345 t'ien		389 ts'ui	
223 miu		265 pei		304 sha	346 ting		390 tsun	
224 mo		266 p'ei		305 shai	347 t'ing		391 ts'un	
225 mou		267 pên		306 shan	348 tiu		392 tsung	
226 mu		268 p'ên		307 shang	349 to		393 ts'ung	
	N	269 pêng		308 shao	350 t'o			TZ
227 na	那奶男囊鬧內嫩能你娘鳥捏念您寧虐牛挪耨女虐虐奴暖嫩濃	270 p'êng		309 shê	351 tou			
228 nai		271 pi		310 shên	352 t'ou			
229 nah		272 p'i		311 shêng	353 tu		394 tzũ	子次
230 nang		273 piao		312 shih	354 t'u		395 tz'ũ	
231 nao		274 p'iao		313 shou	355 tuan			
232 nei		275 pieh		314 shu	356 t'uan			
233 nêh		276 p'ieh		315 shua	357 tui			
234 nêng		277 pien		316 shuai	358 t'ui			
235 ni		278 p'ien		317 shuan	359 tun			W
236 niang		279 pin		318 shuang	360 t'un			
237 niao		280 p'in		319 shui	361 tung			
238 nieh		281 ping		320 shun	362 t'ung		396 wa	瓦外完往爲文翁我武
239 nien		282 p'ing		321 shuo			397 wai	
240 nin		283 po			TS		398 wan	
241 ning		284 p'o		SS		363 tsa	399 wang	
242 nio		285 pou				364 ts'a	400 wei	
243 niu		286 p'ou		322 ssũ	絲	365 tsai	401 wên	
244 no		287 pu				366 ts'ai	402 wêng	
245 nou		288 p'u				367 tsan	403 wo	
246 nü				T		368 ts'an	404 wu	
247 nüeh		S				369 tsang		Y
248 nüo				323 ta	天他歹太單炭當湯道逃得特得等疼的替弔挑疊貼	370 ts'ang	405 ya	牙涯羊要夜言益音迎約魚原月雲有用
249 nu				324 t'a		371 tsao	406 yai	
250 nuan		289 sa	撒賽散桑掃嵩森僧索搜素算碎孫送	325 tai		372 ts'ao	407 yang	
251 nun		290 sai		326 t'ai		373 tsé	408 yao	
252 nung		291 san		327 tan		374 ts'ê	409 yeh	
	O	292 sang		328 t'an		375 tsei	410 yen	
253 o	訛偶	293 sao		329 tang		376 tsên	411 yi	
254 ou		294 sé		330 t'ang		377 ts'ên	412 yin	
	P	295 sên		331 tao		378 tséng	413 ying	
255 pa	罷怕拜派半盼幫旁	296 sêng		332 t'ao		379 ts'êng	414 yo	
256 p'a		297 so		333 té		380 tso	415 yü	
257 pai		298 sou		334 t'ê		381 ts'o	416 yüan	
258 p'ai		299 su		335 tei		382 tsou	417 yüeh	
259 pan		300 suan		336 têng		383 ts'ou	418 yün	
260 p'an		301 sui		337 t'êng		384 tsu	419 yu	
261 pang		302 sun		338 ti		385 ts'u	420 yung	
262 p'ang		303 sung		339 t'i		386 tsuan		
				340 tiao		387 ts'uan		
				341 t'iao				
				342 tieh				
				343 t'ieh				

The P'ING Tsê PIEN, literally, Book of the Tones, smooth and otherwise, is a new edition of the Peking Syllabary appended to the HSIN CHING LU, or Book of Experiments, published in 1859.

The history and purpose of the SYLLABARY are explained in the preface to the Tzŭ ERH CHI. To use it the Student must be acquainted with the Sound Table prefixed, which prescribes the Syllabic differences recognised in the Dialect. In the following pages, he will find, under each Syllable, the characters held by speakers of the Dialect to belong to the same Sound, distributed in four columns. Of these the first on the left hand contains the characters in the first or *shang p'ing* Tone, the second, from the left, those in the *hsia p'ing*, the third, those in the *shang*, and the fourth, those in the *ch'ü*. Characters that have more than one Sound or Tone are pointed with a small circle on their right; and the Appendix repeats the whole of those so pointed in such form that the Student referring to it, will see at a glance to what changes any word in it is either syllabically or tonically liable. Throughout the Syllabary, the aspirated stand side by side with the unaspirated syllables, and the characters under either or both having a common phonetic, are, so far as circumstances will admit of it, aligned with each other, either singly or in groups. By examination of these groups, the Student will refresh his memory, not more in the matter of Tone than as regards the signification of the words he may have met with.

The TONE EXERCISES, originally intended to follow the foregoing Sound Table, having been transferred to Part VII, the sequence of the pages from 4 to 29 has been interrupted.

PEKING SYLLABARY,
OR TABLE OF
THE CHARACTERS
REPRESENTING THE
COURT DIALECT.



30

乍 6	扎°紫渣 渣宜咱° 茄蜡	扎°札渣 苗割開 柵	扎°詐詐 詐詐眨° -	乍°詐詐 - - -	茶 7	叉°釵釵 差察擦 插誦	一°查渣 槎察茶 搽簪	叔°岔 - - -	叔°叔 岔刹咤 詫誦 -
窄 8	側°摘摘 - 齋 -	一°責擇 澤齋宅 翟	側°仄窄 - - -	一°債這 多察察 -	柴 9	差°拆釵 - 儕	柴°豺 - - -	冊°趾 薑 -	瘥° - - -
斬 10	占°沾毡 苦霑詹 瞻譚栴旃 瓊鸛	- - - - - - - - - - - - - - - - - -	展°展 輾眨° - 盞 - - - - - - - - 斬	占°站綻綻 - 棧湛 戰瓚蘸賺 顛暫	產 11	僂°劉 鏡攪攪 攪攪 - - - - - - - - - -	嶮°饒 屋瀝躑躑 蟾蟬 - 蟬 - 賺 詔嶮	一°劉 鏡產蹻蹻 蹻蹻 - - - - - - -	一°劉 歲懺 - 轄闡 - - 顛 -

[illegible]

[illegible]

吉
23

幾° 機° 譏° 饑°
一°
奇°
一°
削° 畸°
畸° 駢°
雞°
一°
擠°
隋° 躋°
齋° 齏°
一°
一°
一°
一°
勣°
積°
績°
几°
肌° 飢°
汲°
其°
箕°
期°
基° 莽°
一°
極°
一°
擎°
吃°
羈°
姬°
乚°
啣°
啣°

幾。蟻。一。已。紀。一。一。一。一。一。擠。濟。一。一。一。脊。一。一。一。几。机。一。給。一。一。一。一。一。一。訖。一。一。一。鯽。戟。一。忌。紀。記。踞。寄。騎。一。劑。濟。霽。一。一。踏。鶻。寂。勤。一。績。蹟。岌。級。給。祭。際。藉。籍。亟。一。殛。擊。繫。伎。妓。屐。塋。鯽。驥。

奇
24

	妻	綫		-
	淒	淒		-
	懷	懷		屺
	樓	杞		杞
萋	一	奇		超
	崎	崎		-
踦	敲	琦		-
絡		-		-
溪	鷗	騎		-
谿	七	齊		-
柒		擠		-
圻	祈	臍	蟾	-
旂	頤	俟		-
	戚	哇		-
	喊	豈		豈
漆	榛	祇		啟
-		祁		榮
-		-		企
-		-		-
-		-		-
-		其		-
-		淇		-
-		箕		-
-		箕		-
期		期		-
欺	棋	琪		-
喫	旗	麒		-
-	碁	碁		-
-	耆	髻		-
洵		-		-
吃		乞		乞
-	歧	岐	跂	-
-		-		-
-		-		-
-		-		-

妻°
—
—
—
—
—
—
—
—
—
—
—
戚°
刺°
棄°
卻°
泣°
烝°
氣°
隙°
憇°
器°
—
—
—
—
契°
—
—
切°
砌°
乞°
技°
—
—
—
—

continued on next page.

35

36

街 32	街°	捷°	-	捷°	且 33	切°	-	-	切°
	且°疽	捷°蜚	姐	捷°睫		起°	-	且°	起°怯
	皆	偕	-	介		-	伽	-	怯
	階°	-	-	价°芥		-	茄°	-	-
	階°	-	-	价°疥		-	-	-	-
	階°	-	-	价°疥		-	-	-	-
	銑°	俠°挾°	-	銑°		-	-	-	愜°
	揭°歇°	偈°揭°	-	澁°頰°		-	-	-	笑°
	界°	竭°	-	界°		-	-	-	竊°
	-	-	-	-		-	-	-	慊°
	-	絜°	-	絜°		-	挈°	-	-
	-	潔°	-	-		-	-	-	-
	嗟°	拈°	-	-		-	-	-	-
	結°	結°	-	-		-	-	-	-
	-	韻°	-	頁°		-	-	-	-
	-	傑°	解°	解°		-	-	-	-
	-	-	-	廨°		-	-	-	-
	-	-	-	-		-	-	-	-
	隔°	-	-	隔°		-	-	-	-
	-	杰°	-	呬°		-	-	-	-
	-	劫°	-	藉°		-	-	-	-
	-	子°	-	戒°		-	-	-	-
	-	叶°	-	-		-	-	-	-
	-	協°	-	-		-	-	-	-
	-	咳°	-	-		-	-	-	-
	-	截°	-	截°		-	-	-	-
	-	訐°	-	楫°		-	-	-	-
	瀰°	訐°	節°	襖°		-	-	-	-
	-	-	-	借°		-	-	-	-
	-	-	-	屈°		-	-	-	-
	接°	-	-	僕°		-	-	-	妾°
	綾°	-	-	綾°		-	-	-	唼°

見
34

一
 一
 殲 踐 箋
 犍 犍
 間
 蒟 緘
 煎
 堅 慳
 肩
 莖 尖
 奸 漸
 兼 嫌 縑
 艱
 監
 甄
 姦 鐫
 一
 一
 知
 蚰 之 芝 汁 脂
 一
 贊
 溜 菑
 緇 鎗 輻
 緘 緘 識
 熾

塞。擐。騷。
害。驍。戩。
簡。鐫。
滅。剪。
撈。剪。
儉。臉。
檢。臉。
謙。一。
繭。吮。
束。揀。
諫。止。
址。趾。
芷。趾。
旨。指。
治。

見。
一
踐。濺。
餞。賤。
建。健。鍵。
問。
鐫。
澗。澗。
箭。僭。
件。
一
儉。
劍。劒。
漸。歉。
一
監。
檻。鑑。
艦。鑒。
雋。薦。
諫。
智。至。
侄。
桎。致。
郅。室。
綴。輕。
摯。
贅。
繫。繫。
一
一
識。
一

知
36

38

欠
35

一
塞。蹇。蹇。蹇。
籤。識。
一
鈴。鈴。牽。緯。
一
嵌。韃。簽。
遷。僉。
一
慙。謙。
歉。
一
千。芊。阡。
鉛。
痴。
一
差。嵯。侈。飭。勑。喫。吃。咎。蚩。嗤。媼。

錢	淺
鈴	一
黔	一
一	一
前	前
潛	一
涎	一
一	一
一	一
乾	慊
虔	一
一	一
一	一
鉗	遣
痴	一
踟	一
差	社
匙	耻
一	侈
龕	褻
一	一
一	一
治	一
筓	一
一	一
一	一
一	啣
一	豉

欠 芡 箒 簞 一 一 撻 緯 荐 茜 嵌 一 一 一 一 一 一 一 一 一 一 繼 斥 叱 一 一 一 一 飭 勅 敕 一 筈 一 幟 熾

尺
37

continued on next page.

39

井 40	經° 涇°莖° 菁°蜻° 晴°箚°精° 京°驚° 晶°旌° 耕° 荆° 更°梗° 矜° 津° 兢°	- - - - - - - - - - - -	- 到°頸° 請° 耿°耿° 景° 傲° 境° 井° 穿° - - - -	經° 徑°徑° 勁°逕° 靖°靖° 靚°靚° 敬°敬° 境°境° 鏡°鏡° 穿° - - 盡° 甌° 淨°	輕 41	輕° 青° 情° 清° 頃° 傾° 卿°	- - 情° 晴° 鯨° 榮° 擎°	- - 請° 頃° - - -	脛° 倩° 清° 磬° 慶° - 親°
角 42	- - - - - -	角° 覺° 爵° - 脚° -	角° 覺° 爵° 囁° 脚° 脚°	催° 噉° - - - -	却 43	- - - 却° - - - -	- - 爵° 囁° - - - -	- 雀° 鵲° - - - - -	催° 確° 雀° 鵲° 磻° 却° 卻° 殼° 慙° 墻° 嬰°
酒 44	揪° 啾° 啾° - - 究° 鳩° 糾° 赴° 穆° 咎° 柅°	- - - - - - - - - - - -	- 酒° 韭° - 九° - 糾° 赴° - - 久° 玖°	救° - - 就° 儗° 究° 柏° 舅° 舊° - 廐° 咎° 疚°	秋 45	秋° 鞦° 丘° 坵° - - - -	求° 球° 毬° 裘° 仇° 囚° 虬°	糗° - - - - - -	- - - - - - -

窘 46	- - 窮°	窘° -	- -	窮 47	傾° - - - -	穹窮° 筇 蛩 螢 瓊	頃° 炯 綱 恐° - - -	迴 - - - -	- - - -
卓 48	桌 - - 着° 拙° - 涿 捉 - -	卓 濁 擢 濯 着° 著° 酌° 折° 啄 琢 斲 稅°	- - - - - - - - -	倬 惓 綴 輟° - 茁° - - - -	綽 49	- 擲 - -	- - - 截	綽° 襍° -	- - -
晝 50	州 舟 - 周 週 - 粥° 譟	妯° 軸° - - - - -	杻° 帚 帚 - 肘 - - - -	晝 咒 詛 宙 紂 - 綯 皺	抽 51	抽 - 瘰 - - - - 搗 -	紬 籌 躊 愁 惆 稠 綢 酬 讐 仇°	丑 扭 扭° - 瞋 醜 - - - -	臭 - - - - - - -

句 52	菊° 且° 直拘居 起駒裾 — — — 虛° 戲° 矩° 睢° 跼° 車° 俱°	菊° 掬° 足° — 橘° 苗° — — — — 局° — —	踣° 咀° 舉° — — — 窶° 筮° 矩° 矩° — — —	據° — 舉° 句° 鋸° 聚° 屢° 懼° 戲° 巨° 拒° 矩° 跼° 具° 俱°	取 53	曲° 麴° 蛆° 祛° 趨° 屈° — 衢° 墟° 區° 驅° 圉°	麴° 麴° 蘧° 勛° — — — 衢° 瘠° 渠° 葉° — —	曲° — — 取娶° — — — — — 鉅° — —	漆° 去趣° — — — — — — — — —
捐 54	捐° 娟° 娟° — —	— — — — —	— 卷° 捲° — —	捐° 卷° 倦° 眷° 圈° 養°	全 55	— 鐫° 圈° 攢° — — — —	攢° 拳° 捲° 倦° 全° 筌° 痊° 泉° 悛° 權° 顴°	犬吠° — — — — — — —	— 券° 綰° 圈° 寶° 驢° 爨° — — 勸°
絕 56	— 噉° — — — — — — — —	絕° 厥° 厥° 譎° 決° 決° 缺° 缺° 角° 覺° 嗟° 爵°	— — — — — — — — — — —	— — — — — — — — — — —	缺 57	— — — — — — — — — —	— — — — — — — — — —	— — — — — — — — — —	— — — — — — — — — —

[illegible]

抓 64	搥 抓° 墜	- - -	爪° 爪° -	大° 苗° -	歟 65	歟	- - -	- - -	- - -
拽 66	拽° - -	- - -	拽° 轉°	拽° - -	揣 67	揣° - -	- - -	揣° 揣° -	揣° 揣° -
專 68	專 磚 顛 轉 端° 顛	- - - - - -	- 轉° 轉° - - -	傳° 轉° 轉° 撰 饌 聽 賺° 篆	穿 69	川° 拴° 拴° 過 潺 屏 擻 穿 -	川° - 傳° 船° - - 椽	舛° - 喘° - - -	釧° 纂° 串° - - -
壯 70	裝 莊 庄 粧 妝 椿	- - - -	裝° - - -	壯° 壯° 撞° -	床 71	創° 瘡 窗 牕	床° 牀° 淙° -	硯° 闖° - -	創° 槍° 撞° 刃°
追 72	隹 崔 錐 騅 追 鎚 背°	- 捶° - - - -	- - - - -	喘° 錘° 鎚° 贅° 綴° 墜° 慰°	吹 73	推° 確° 吹° 吹° 炊° -	椎° 垂° 墜° 捶°	搥° - - -	- 吹° 毳° -

准 74	- 惇° 諄° 屯° 寃	- - - -	隼° 准 準	- - - -
中 76	忠 中° 盅 衷 鍾 蟲 眾° 鐘 終°	- - - - - - -	冢塚 - 種° 腫 種° - - -	中° 仲° 重° 種° 種° 眾° - -
春 75	春椿 郭° -	- - -	純 淳 諄° 唇°	- - - -
充 77	冲 中° 仲 衝 - - 春 腫 充	- - - - - - -	- 崇° 重° - 虫 蟲 - - -	- 仲° - - - - - - 鉦°
搨 78	搨 齏 戳 戳	- - -	- - -	觸° 焯 綽°

額 79	哦° 阿° — — — —	娥° 蛾°我° 訛° 額° — —	我° — — — — —	餓° 謬° 鶚° 額° 惡° 鱷°
恩 80	恩	—	—	搵°
哼 81	哼°	—	—	—
兒 82	兒° — — — —	兒° 洱°而° — — —	耳° 珥° 而° 爾° 邇° 余°	眊° 二° 貳° 入° 啫° 駟°

法 83	法° 伐° 髮° 發°	法° 伐° 筏° 閼° 罰°	法° - 髮° -	法° 乏° - 鑛°
反 84	番° 幡° 翻° 翻° - 藩° 繙° 帆° - -	番° 幡° 蕃° 燔° 藩° 繁° 凡° 樊° 攀° 煩°	反 坂° 返° - - - 凡° - -	販° 飯° 泛° 汜° 犯° 範° - 汎° 梵° -
方 85	方° 妨° 坊° 芳° 防°	防° 防° 房° 房° -	倣° 仿° 仿° 訪° 紡° 髣°	放° 鼈° -
非 86	非° 非° 扉° 蜚° 霏° 緋° 駢° 妃° 飛° - -	肥° 淝° - - - - - -	- 非° 菲° 斐° 排° 匪° 誹° - - -	非° - 翡° 廢° 癢° 費° 沸° 柿° 肺° 吠° 絳° 絳°

分 87	分° 芬 紛 焚 氛 焚° —	汾° 墳 瀆 贊 發 焚° 坟	粉 — — — —	分° 忿 憤 憤 奮 奮 糞
風 88	風 楓 瘋 峯 烽 蜂 鋒 丰 丰 封 豐 豐 豐 豐 豐	— 逢° 縫° 馮° — — — —	諷° — — — 捧° — — —	諷° 鳳 縫° 奉 俸° — — —
佛 89	佛°	佛°	—	婦°
否 90	不° — —	朱 杲 浮° 蟬 枹	否° 缶° —	阜 埠 覆°

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哈 92	哈°	蝦°	哈°	哈°
害 93	咳° — — —	咳° 類° 孩° 還°	— 類° 醢° 海	亥° — 害° 和°
寒 94	邯° — 豻 預 豻 酣° 慈° — — — — —	邯° 閉° 函° 涵° 函° 含° 寒° 還° 翰° 韓° — —	罕° — 齒° — 領° 喊° — — — —	汗° 閉° 旱 悍 捍 鐸 — 憾° 撼° — 翰° 瀚° 漢° 和°
降 95	降° — — — —	亢° 杭° 航° 術° 顏° 行° 桁°	吭° — — — —	吭° 沆° 巷° 項° —

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穫 獲° 鑊
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荷°
賀°
和°
黑°
禍°
郝°
貨°
涸°
壑°
豁°
鶴°
覈°
唬

後
101

駒
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侯°
喉 猴
瘻 猴 餽
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后 近

102

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103

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踝。

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樓

壞 104	- - - -	懷 槐 淮 獲°	踝° - - -	壞° - - -
換 105	懷° - - - 歡 欢 獲 謹 獲 鶴° 驢	懷° 環 園 寰 環 還° 銀 園 變 完° 丸 統 芑 緩 桓 崔 -	- - - - 浣 莞° 皖 - - 緩 澣 - -	奐 換 喚 渙 煥 瘼° - 皖 宦 幻 羨 - - 患
黃 106	荒 恍° 遑° 盲° - - -	皇 惶 隍 遑° 風 煌 篁 蝗 蝗 黃 璜 穰 簧	- 恍° 謊 恍 幌 悞 煨 悞 況 - -	- - - - - 况° 貺 攢

紅
109

烘
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呷°
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轟

洪橫°
璜璜°
虹°
紅°
茲弘°
泓°
霏°
鴻°
嶸°
宏°
閎°

哄
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誨橫°
關呷°
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汞°
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火
110

和°
劉°
穫°
窩°
豁°
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和°
惑°
活°
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火°
伙°
夥°
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或°
惑°
獲°
禍°
貨°
權°

西
111

西 栖 息 熄 一 暫 却 唏 稀 溪 溪 嬉 禧 兮 肸 羲 戲 嘶 系 係 昔 惜 咒 夕 醯 哇 熙 嵒 錫 攜 徙 吸 隰 棲 犀

席 蓆 息 熄 媳 一 一 翁 一 一 習 悉 膝 一 一 昔 惜 夕 一 一 錫 攜 一 噓 襲 一

璽 一 一 媳 暫 晰 唏 一 喜 嬉 禧 一 一 蕙 洗 一 一 迄 一 一 一 一 徙 展 一 一

儼 儼 一 一 析 浙 晰 訝 爲 歛 惕 一 一 盼 一 一 蟋 戲 婿 系 係 腊 啞 一 一 汝 穿 閱 繫 襖 檄 細 璽 一 一 一

夏 112	蝦° 蝦° 呀° — 瞎° — — — —	蝦° 蝦° 遐° 匣° 狎° 轄° 峽° 狹° 黠° 斜°	— — — — — — — — —	夏° 厦° 下° 洽° 唬° 峽° 嚇° 黠° 劓°
向 113	相° 湘° 箱° 細° 香° 鄉° 襄° 壤° 鑲° 紅° 磨°	庠° 祥° 詳° 翔° 降° — — — — — —	想° 响° 餉° 享° 嚮° 響° 饗° — — — —	相° 向° 像° 橡° 嚮° 曷° 項° 巷° — — —
小 114	削° 宵° 魑° 消° 硝° 銷° 霄° 曉° 曉° 瀟° 蕭° 簫° 楊° 鳴° 嚮° 梟° 囂°	爻° 肴° 餚° 哮° 學° — — — — — — — — — — — — —	小° 篠° — — — 曉° — — — — — — — — — — — —	肖° 請° 魑° 孝° 數° 笑° 校° 校° 傲° 嘯° — — — — — — —

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115

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斜。挾。鋏。鞋。挈。駭。拽。協。邪。褻。攜。諧。嘅。叶。——

寫血。

鞬。瀉。泄。榘。媒。屨。洩。拽。拽。綖。契。楔。屑。掬。躑。變。懈。蟹。邂。蟹。薤。滢。榭。謝。褻。卸。械。

先
116

先
仙攸
忼揅
儻憊
孳躑
鮮°
癭軒°
媽纖°
祆摻°
暹

弦絃。閒鶻。函涵。咸緘。鹹。
嫌。檻。銜。涎。銛。賢。

洗。洗。
銑。銑。
跣。跣。
儻。儻。
險。險。
闕。闕。
喊。喊。
鮮。鮮。
癰。癰。
懔。懔。
輶。輶。
獵。獵。
顯。顯。
燹。燹。
獮。獮。

階階 霰獻 線慙 見現 縣美 憲檻 艦限

心 117	心 辛 幸° 忻 愜° 欣 愜° 新 薪° 歆	覃° 尋° — — — —	隼° — — — — —	汛° 迅° 訊° 信 衅 覺 —
姓 118	驛 星 惺° 猩° 腥 腥° — — — 興° 蜻 蜻° 錫° 馨	刑 邢° 型 形° — 行° — 脛° — — — 錫° —	悻° 擗° 醒° 省° — — — — — — —	幸 倖° 性 姓° 顛° 行° 荇° 脛° 杏° 興° — — —
學 119	— —	學° —	— —	削° 諺
修 120	休 咻° 床 貅° 羞 饑° 修 脩° — — —	囚° 泗° 苒 迨° — — — — —	宿° 朽° — — — — —	宿° 餽° 秀 莠° 銹 綉° 鏽 繡° 岫 袖° 嗅

兄 121	兄 凶 洵 胸 肯	雄 熊	迴 一 洵	隻 一 一 一
須 122	胥 虛 噓 歔 須 洫 恤 卹 宿 需 吁 訐 紆 戍 嘔 曷 畜 粟 歟 夙	徐 俗 醞	栩 煦 旭 頊 許 嶼 聚	婿 敘 旭 序 恤 卹 緒 續 絮 一 曷 畜 蓄
喧 123	旋 漩 璇 煨 眩 宣 喧 萱 暄 璿 軒 駿 諼	旋 漩 璇 玄 眩 絃 宣 懸 璿	癰 一 泣 選	廳 一 炫 眩 銜 選 揅 拘 絢 現 陷

雪
124

削°
靴°
—
—

學°
璇°
—
穴° 喬°
—

雪°
削°
血°
卹°
薛°
—

雪°
—
血°
穴°
—

巡
125

熏
黝 熏
薰 獮 纁
葦°
—
—
—
—
—

循
旬 洵
恂 岫
珣 荀
詢°
馴
巡°
尋°
—
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筍°
筭°
隼°
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汛°
迅° 訊°
徇 殉
—
詢°
峻°
巽°
訓°
遜°
濬°
—

學
126

—

學°

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衣
127

伊
呶 咿
一° 壹°
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宜°
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夥°
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猗 欹 漪
—
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亦°
奕°
一°
夷 姨
彥 腴
宜°
誼
怡 飴 貽
移 頤
疑 擬
嶷°
益°
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亦°
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殢 懋
宜°
—
弋
曳 洩°
—
邑° 悒
浥° 挹
圯
圯°
益°
溢° 盪°
緹 鎰 鷁

	貌	貌	睨
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-	沂	鯢	憶
-	涯		憶
-	遺		臆
瘞	蛾		瘥
緊	彝		懌
醫	馳		譯
-	迤		繹
-			場
-			剔
-			翊
-			翼
衣	儀		議
依			衣
-			裔
-			宸
乙			乙
揖			揖
-			掖
-			液
-			被
-			嚙
-			疫
-			毅
-			泄
-			柅
-			刈
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-			侖
-			逆
-			逸
-			詣
-			射
-			語
-			肄
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染 128	- -	然 燃 髯	染 冉 苒	- -
嚷 129	嚷 - - - -	壤° 壤° 鄕° 襠° -	壤° 壤° 讓° - -	- - 讓° 襠° 釀°
繞 130	繞 繞 蕘 -	饒 - -	遶° 繞° 擾	遶° 繞° 弱°
熱 131	- -	- -	若° 惹°	熱° 日°
人 132	- - - - - 紉° - - -	壬° 任° 妊° 人° 仁° 仍° 紉° - - -	- - 衽° 恁° 飪° - 仍° 忍° 撚° - -	荏° 任° 衽° 刃° 仞° - 紉° 認° 孕° 堪° 稔°

PEKING SYLLABARY. jang —ju.

扔 133	扔° 擲°	— 仍°	扔° 仍°	— —
日 134	— —	— —	— —	日° 食°
若 135	— — — —	— — — —	惹° — — —	若° 箸° 熱° 弱°
肉 136	— 揉° — —	柔° 揉° 蹂° 猔°	— 揉° — —	肉° — — —
如 137	如° — — — — — — — — —	如° 茹° — 儒° 濡° 濡° — — — 辱° —	— 茹° 入° — 濡° — 汝° 乳° — — —	— — 入° 儒° 濡° 甘° 袒° 乳° 肉° 辱° 褥° 褥°

輓 138	- - - -	- - - -	輓 蠕 軟 阮°	- - - -
瑞 139	- - - -	- - - -	內 芮 𧈧° 蕊 蕊	瑞° 銳° 𧈧° 睿° -
潤 140	- -	- -	允° -	閏 潤
絨 141	- - - - - - -	茸 榮° 榮° 戎 絨 絨 容° 蓉° 慵° 融°	揖° 冗 𧈧° - - - - -	- - - - - - -

嘎 142	嘎° —	嘎° —	嘎° —	嘎° 嘎	卡 143	卡° —	—	卡° —	—
改 144	咳 咳 咳 該 勾 街° 街 割	— — — — —	改 — — — —	蓋 蓋 丐 槩 溉 槩 槩	開 145	開 — — — — —	— — — — —	凱 愷 塏 鎧 咳° 慨 — 愷 楷°	— — — — —
甘 146	乾° 干 杆 杆 杆 竿 杆° 甘 柑 柑	— — 杆 — 杆° — —	擗 擗 擗 趕 敢 橄 感 — —	幹 幹 杆 — — — 紺 —	看 147	看° — 堪 戡 刊° 龕	— — — — —	吹° 坎 砍 砍 — 刊° 檻°	看° 侃 勘 勘 瞰 闕 喊°
剛 148	亢° 扛 扛 扛 扛 岡 剛 岡° 綱 鋼 將°	— — — — —	— — 崗° — —	扛 扛° 槓 — — —	炕 149	康 糠 — 扛°	— — — —	炕 炕 慷 慷 — — —	亢° 炕 抗 炕
告 150	高 篙 膏 羔 糕 糕 糕 咎° 藥 皋 棹 崧	— — — — — — — —	稿 稿 稿 稿 藥 膏 杲 — — —	告 告 誥 — — — — —	考 151	敲° 尻 — — —	— — — — —	焙° 藁 藁 考 拷° 拷 拷	焙° 犒 犒 靠 拷° —

給 152	-	-	給°	-	刻 153	刻°	-	-	-
根 154	根 跟 觔°	根 - -	- - -	良 - -	肯 155	- - -	- - -	肯° 鯤 懇	捐° - -
更 156	杭 更° 梗 庚 賡 脛 耕° 羹	- - - - - - -	- 哽 梗 哽 耿° 頸° -	- 更° 亘 - - - -	坑 157	坑 - 傾° 鏗 - 徑	- - - - -	肯° - - - -	捐° - - - -
各 158	咯 柯 哥 擱° 脛 割 鵠 - - - - - - 割	各° 格 閣 擱° 隔 隔 隔 蛤 閤° 葛 呃 革 - - - -	各° - 軻 駝° - - - 葛° - - - - -	各° 咯 - - 乞 合° 恰 閤° 擱 箇 - 蓋 - - - -	可 159	可° 珂 珂° 苛° 軻 科° 蝌 窠 稞° 課 顆 刻° 頰 殼 磕 - - 剋° -	可° - - - - - - - 咳° 欸 - 榼 瞞° - - -	可° 珂 喀 - - - - 渴 刻° - 瞞° - - -	痾 恪 客 廓 科° 擴 - 稞° 課 鏢 刻° 去° - - - 克 剋° 闊°

[illegible]

怪 166	乖 呼	-	夾 拐 拐	怪 壞°	快 167	-	-	樾 樾 崩	快 快° 快° 塊° 噲
官 168	官 棺 權 觀° 鶴° 關 鯨 鰓 綸° 冠° 莞° -	- - - - - - - - -	棺 管 館 館 -	貫 慣 攢 灌 觀° 鶴° 權 罐 - - 冠° 裸 盪° 盪° 卅	寬 169	寬	-	欸	-
光 170	光 朧 誑°	- - -	- - 廣	混 - 逛	况 171	匡 筐 誑	狂 - 誑°	- - -	框 况° 廣 曠 續
規 172	嬌 歸 龜 規 瑰° 圭 閨 珪 晷 擷 鰈° -	- - - - - - - - -	先 軌 葵 簋 鬼 - 晷° - - 坵 詭	貴 櫃 憤 愧° - 瑰° 桂 會 會 膾 創 膾 膾 鰈° 跪 剗	愧 173	盍 虧 談	恢° 揆 睽 葵 睽 窺 魁 奎 達 魃 夔	- - - 愧 - 跬° - -	匱 簋 饋 愧° 塊° 餽 喟 - -

棍 174	昆° 鯤 輝	- - -	袞 鯨 -	棍 - -	困 175	昆° 坤 髡 閫° 壺°	- - - - -	捆 惓° 捆 閫° 壺°	困 惓° - - -
工 176	工 功 紅° 弓 公 供° 龔 恭 宮 肱 局	- - - - - - - - -	罔 獮 憬 井 - 拱 鞏 - - -	- - - - 共 供° 貢 - - - -	孔 177	空° 腔	- -	孔 恐°	空° 控
果 178	- 輶° 輶° 郭° 鍋 戈 聒° - 過° -	國° 輶° 馘° 擲° - - - - 號	果 菓 惇 郭° 擲° - - - 裏	咽 - 輶° - - - 聒° 攪 鏤° 過° -	闊 179	- - - -	- - - -	- - - -	闊° 擴 轄 廓

72

老 184	- - - 撈° - - - - -	老° 老° 勞° 撈° 撈° 癆° 醪° 瞭° 牢° -	老° 老° 姥° - - - 潦° - - -	- - 勞° 撈° - 癆° 潦° 瞭° 烙° 落° 絡° 酪°
勒 185	勒° - -	- - -	- - -	勒° 洛° 樂°
累 186	- 縲° 勒° - - - -	累° 雷° 播° - 累° 攪° 壘° 羸° -	累° 縲° 儡° 壘° 未° 誅° 磊° 彙° -	累° 脇° 儡° 搥° 攪° 類° 淚° 醅°
冷 187	峻° 稜° 稜° 稜° 楞°	凌° 稜° - 楞°	冷° - - -	稜° - 稜° 楞°

倆。

兩 190	兩° —量° — —跟° — —梁° — — —	— —麵° —量° —糧° —良° —跟° —粮° —梁° —梁° —標° —涼° —	兩° 麵° — — — — — — — — — —	倆° 輛° 量° — — — — — — —諒° — —諒° —亮° —
了 191	撩° — — — — — — —	寮僚° —遼° — —寮° — —寥° —聊° —嘮° —	燎° —瞭° —了° —蓼° — — — —	療° —療° —瞭° —廖° — — — —
裂 192	— 咧° — — — —	也° 咧° — — — —	掙° 咧° — — — —	列° 冽° 烈° 咧° 裂° 趯° 劣° 肋° 渤° 獵° 勒° 鬚°

畧 196	-	-	畧°	-
留 197	- - - 鑿° - 溜° - 溜° - 溜° - - -	流 琉 梳 硫 鑿° 留 瘤 榴 溜° 颯 溜° 鵠 劉 劉° 瀏°	柳 - - 留° - 絡° - - -	六° 陸° - - 溜° 溜° 雷 碌° - 瀏°
駱 198	擄 - - - - - - - -	- - 擄° 螺 駱 羅 囉 囉 邏 邏 羅 羅 贏 贏 膈 齔	- - 療° - - 擄° - 柯° - 捋° - 裸° 贏 贏 鵠 -	樂° 擄° 勒° 擄° 咯 洛° 烙° 落° 絡° 酪° 駱 各 犖 -
陋 199	- - 擄° - -	婁° 樓 樓 鏤° 樓° 體 敷	樓 樓° 婁° -	陋 漏 漏 露° -

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路 205	落° — — — — 喙 — — 魯 — — — — —	路° 盧 盧° 瀘 爐° 臚 蘆° 臚 盧° 輻 鑪° 驢 鱸° — — — — —	— 鹵 滷 礪 — — 虜 擄 — — 魯 魯 — — —	路° 賂 輅 潞 露° 鷺 六° 陸° 葦 祿 碌° 綠 錄 錄 魯 鹿 櫪 漚 麓 麓 勳 僂 戮 謬°
亂 206	— —	𪛗 𪛗 𪛗 𪛗°	卯 —	亂° —
論 207	— — — — — —	倫° 輪 崙° 圖° 掄° 綸° 論° 輪° 稜°	— — — — — —	— — — — 論° —
龍 208	隴 — — — — — 隆°	龍 熿 瓏 磬 龍° 龔 龔° 籠° 隆° 隆°	壘 攏 隴 — — 籠° — —	弄° — — — — — —

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毛 213	摸° — 貌° 貓° — —	毛 旄 髦 — 貓° 貓° 矛°茅 螫	卯 昂 茆 — — — —	耄 眊 耄 貌° 茂° 昌 帽 媚 貿°
美 214	— — — — — —	梅 莓 沒° 眉 郿 媚 楣 湄 枚 玫 媒 煤 縻	每 美 浼 — — — —	妹 昧 昧 魅 寐 媚 媚 墨° 袂° — —
門 215	們° 捫° — —	門 捫° 臺 —	們° — 懣° 悵	們° 悶° 懣° —
夢 216	— 濛° 矇° 懵° — — —	蒙 濛° 矇° 盲°氓 蠱 虵 盟° 萌 黽°	蠓 猛 悞° 懵° — — —	— 孟 夢 — — — —

米 217	- 眯° 彌° 簋° - - - -	迷 慥 謎° 彌° 獮 彌 糜 糜 糜 糜 - -	米 眯° 竿 - 饒 耳 - -	覓 覓 覓 謎° 宓° 蜜 謚 汨° 系 袂°
苗 218	喵 - - -	苗 描 猫 - -	杪 眇 渺 眇 森 藐	妙 廟 庙 -
滅 219	咩 -	乜° 明°	- -	滅 穢 簋°
面 220	- - - - -	眠 綿 棉 - - - -	恹 緬 沔 眄° 免 俛° 勉 婉° 冕 瞋 灑	面 麵 丐 麵 - - - -
民 221	- - - - - - -	民 岷 珉 緝 緝 旻 閩 黽 瞋° 瞋°	泯 泯 愍 - - 閔 憫 皿° 敏 胞	- - - - - - -

名 222	— — — — — —	茗銘酩 明盟° 冥溟° 螟鳴	皿° — — 冥溟° 瞑—	命 — — — — —
謬 223	— —	矛眸°	— —	謬繆°
末 224	— — 麼摩° — — — — — 摸° — — —	— — 麼摩° 磨° 魔饒 — — — — 模謨 — —	— 邈抹° — — — — — — — — — —	末 沫妹 抹秣° 秣磨° 脈脉° 沒陌 墨嘿默° 万麥° 螞蟻° 霰 莫幙° 寞膜漠° 幕暮° 慕慕°

謀 225	- - - - - -	謀 姆° 摸° 矛° 鏊° 牟° 眸° 眸°	某° 姆° 牡° 畝° - - -	茂° 貿° - 袤° 膏° 懋° -
木 226	- - - - - - - - - - -	沒° 歿° 模° - - - - - - - -	母° 姆° 牡° 某° 姥° 媽° 畝° - - - -	沒° 歿° 墓° 募° 慕° 慕° 木° 沐° 目° 目° 穆° 繆° 駑° 牧° 睦°
那 227	那° 哪° - -	拿° 叻° 拏° -	那° - - -	那° 內° 納° 納° 捺°
奶 228	- - - - -	- - - - -	那° 乃° 奶° 甯° 妳° 迺°	那° 奈° 綦° 耐° 耐° -

男 229	喃 [°] — — — —	難 [°] 南喃 [°] 楠男 [°] 俺 [°] —	— 捕 [°] 暖 [°] 煖 [°] — — — 吮 [°] 赧 [°]	難 [°] 攤 [°] — — — — —
囊 230	嚙 [°] 嚙 [°] —	囊 [°] — —	攘 [°] 壤 [°] 囊 [°] 暖 [°] 煖 [°]	攘 [°] 攘 [°] —
鬧 231	撓 [°] — — — —	撓 [°] 撓 [°] 撓 [°] 叟 [°] 猱 [°] 猱 [°]	惱 [°] 瑙 [°] 腦 [°] 騫 [°] — —	鬧 [°] 淖 [°] — — —
內 232	— —	— —	餒 [°] —	內 [°] 那 [°]
嫩 233	— —	— —	那 [°] —	那 [°] 嫩 [°]
能 234	能 [°] 儂 [°] —	能 [°] 農 [°] 濃 [°] 濃 [°] 獐 [°]	那 [°] — —	那 [°] 弄 [°] 擥 [°] 寧 [°] 寧 [°]

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念 236	拈° — — — —	拈° 粘 黏 貼 年 言 涎	捻° 輦° 攢° 碾 輓° 撚 趁° —	念 巘 讖 — — — —
您 240	—	您	恁	質°
寧 241	— — — —	寧° 寧° 寧° 凝° —	— — 擰° 顛° —	寧° 寧° 甯° 倏° 虐°
虐 242	— — —	— — —	— — —	虐° 瘡° 謔°
牛 243	扭 — —	牛° — —	扭 扭 扭 紐 鈕 —	鈕 拗 繆° 謬°
那 244	哪 — — 喏 — —	那° 挪 娜° 蹉 儼	— — 娜° 諾° — —	懦 糯 — — 諾° 訥 擲

耨 245	- -	- -	- -	弄 [°] 耨 [°]
女 246	徇	-	女 [°]	絮 [°]
虐 247	- - -	- - -	- - -	虐 [°] 瘡 [°] 謔 [°]
虐 248	- - -	- - -	- - -	虐 [°] 瘡 [°] 謔 [°]
奴 249	- - -	奴 孥 驚	努 弩 呶	怒 - -
暖 250	- - -	- - -	餽 暖 [°] 煖 [°] -	- - -
嫩 251	-	-	-	嫩 [°]

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罷 255	八° 叭 扒 巴 吧 把° 芭 葩 疤 把 笆 把 捌 捌 撥°	八° - - - - - - 拔 魑	- - - 把° - - - - -	- - 把 把° 爸 把° 堪 壩 霸 壩 霸 罷	怕 256	臥° - 怕 - 琶 葩 杷° 爬 耙	臥° 扒 - - 杷° 爬 耙	- - - - -	- - 怕 怕
拜 257	擗° 擗 - - -	白° 帛° - - -	伯° 柏° 百° 栢° 擺 - -	稗 帛° 敗 拜 憊	派 258	捩° 拍 - - -	捩° 牌 俳 排 捩 捩 菩°	- - - - -	- 抓 派 湃
半 259	扳° 般 搬° - -	斑 斑 癢 蟻 頤 -	板 版 - - -	半 伴 拌 叛° 畔 絆 扮 辦 辦 辯°	盼 260	扳° 癢° 番° 潘 拚 拚 攀	礮 蟠 緡 盤 盤 犂°	- - - - -	- - 判° 泮° 叛° 盼°
幫 261	邦 幫 哪 梆 擊° 幫 - - -	- - - - - -	綁 榜 榜 榜 榜° - -	- 傍° 謗° 判° 泮° 叛° 蚌° 盼° 拚° 棒	旁 262	- 磅 磅° 胖 - - -	旁 傍° 傍° 傍° 傍° 傍° 逢° 仿° 龐	- 謗° 謗° - - - - -	- - 胖 - - - -

包 263	苞胞° 褰剝° — — — — —	雹鷹 — — 薄° — — —	飽堡° 襍葆寶鵠 — — —	抱鮑° — — 暴瀑° 爆報豹	跑 264	泡胞° — — 拋	咆爬° 炮袍跑° 匏匏° 麤麤° 噉	— — — 跑° — —	咆咆° 礮礮° — 暴操
北 265	卑碑 — — 陂背悲 杯 盃楮 — — —	黑° — — — — — — — —	俾 — — 彼北° — — 恬 — — —	佩珮° 婢裨焙 僻臂避° 被背° 袂袂 ^貝 獵旆 — 備脩悖苟° 笨奔透夯犇	陪 266	— — — 醅 披° — — — 坏° 坯胚	— — 陪賠 培 — 徘徊 — — 坏° —	— — — — — — — 丕 — —	佩珮° 沛霈 配轡帔披° — — — — — —
本 267	賁° — 奔° 鏘驕 — 犇°	— — — — — — — —	一本畚 — — —	— 笨奔透夯犇	盆 268	噴° —	盈溢	— —	噴° 體°

92

表 973	標 標 飄 杓° 標° 影 彪	— — — — — —	— — — 表 倭° 婁 裱	鰲 — — — 倭° —
別 275	出° — 慙° 慙° 螢° 螢°	別 — — — —	枇 — — — —	— — 慙° — —
扁 277	蝠 編 編 — 鞭 邊 邊 — 砭 —	— — — — — — — —	扁° 幅 匾 福 — 緋 — 貶 — 駢°	遍 卞 卞 汴 汴 便° 弁 辯 辯 變 —
賓 379	賓 濱 賓 頻° 嚙° 蘋° 顰° 彬 斌 —	— — — — — — —	— — — — — — 稟°	擯° 賓 賁 殯 鬢 并 鬢 — —
票 274	— 漂° 飄 鰲 — — —	票 瓢 — — — — —	— 漂° 漂° — — — —	票 漂° 勳 — — — —
撇 276	撇° 擘° 撇° 擘° —	— — — — —	撇° 擘° 撇° 擘° —	— — — 擘° 擘° 擘°
片 278	偏 篇 翩 — — — — —	— — — — — — —	扁° 編 — — — — —	副 騙 騙 片 — — — — —
貧 280	擯° 擯° — — — — —	— — — — — — —	— — 頻° 嚙° 蘋° 顰° — — 貧	擯° 化 誇 — — — —

兵	兵	-	丙	柄	憑	-	平	-	-
281	枳	-	炳	病	282	坪	枰	-	-
	冰	-	-	-		屏	瓶	-	-
	-	-	稟	-		俦	俦	-	嫖
	-	凭	秉	-		拊	拊	-	聘
	并	-	屏	并		憑	憑	-	-
	-	-	餅	並		餅	餅	-	-
	-	-				蘋	蘋	-	-
波	波	-	跋	-	破	坡	-	破	破
283	玻	-	籛	籛	284	玻	-	-	-
	菠	菠	-	-		頗	婆	-	婆
	白	白	-	-		扑	扑	-	扑
	-	伯	-	-		朴	朴	-	拍
	-	泊	-	泊		珀	珀	-	珀
	-	-	柏	迫		-	-	-	魄
	-	鉑	-	鉑		-	-	-	-
	-	百	-	栢		-	-	-	-
	不	搏	-	博		培	-	-	僕
	剝	搏	-	搏		-	-	-	撲
	鉢	搏	-	-		-	-	-	撲
	蔔	薄	-	膊		渤	-	-	蔔
	餗	膊	-	-		潑	-	-	滓
	撥	膊	-	餗		-	-	叵	-
	-	膊	-	跋		-	-	筵	-
	-	跋	-	跋		-	-	-	-
	-	駁	-	駁		-	-	吭	-
	-	-	-	擘		-	-	-	-
	-	-	-	北		-	-	-	-
	-	-	-	-		-	-	-	-
	-	-	-	毫		-	-	-	-
	-	-	-	電		-	-	-	-
幡	幡	-	播	播		-	幡	-	-

不 285	不°	-	-	-	剖 286	哀	-	剖°	-
不 287	不° 哺 連 - 勃 渤 撥° - - - - - -	不° - - 脖 - - - 僕° 濮 - - -	哺 捕 圃 鋪° 卜 - 北° 譜° - - - -	不° 哺 步 悖 焯 布 佈 怖 拊 簿 擗 埠 部 瀑°	普 288	- - 鋪° - - - - - - 嘆 撲°	葡 蒲 - - 菩° - - - - 匍 葡	浦 - 扑° - 普 譜° 溥 樸°	鋪° 鋪° 堡° - - - -

撒 289	撒 [○] 趺 [○] 輟 [○] 颯 [○] 三 [○] 薩 [○]	撒 [○] 瞰 [○] — — — —	撒 [○] 洒 [○] 灑 [○] — — —	卅 [○] 趺 [○] 輟 [○] 颯 [○] — 薩 [○]
賽 260	— 搥 [○] 悞 [○] 搥 [○] 腮 [○] 腮 [○] 飾 [○]	— — — 搥 [○] — —	— — — — — —	塞 [○] 搥 [○] 賽 [○] — — —
散 291	三 [○] 叁 [○] — 參 [○] 珊 [○]	— — — — —	— 散 [○] 餽 [○] 參 [○] 傘 [○]	三 [○] 散 [○] — — —
桑 292	喪 [○] 桑 [○] —	— — —	— 礫 [○] 揉 [○] 噪 [○] 顫 [○]	喪 [○] — —
掃 293	怪 [○] 騷 [○] 搔 [○] 艘 [○] 臊 [○] 縹 [○] — —	— — — — — — —	掃 [○] — 嫂 [○] — — — —	掃 [○] — 噪 [○] 臊 [○] 燥 [○] 躁 [○] 彗 [○] 颯 [○]

齧 294	嘶° 說° — — — — —	嘶° 瑟° — — — — —	索° — — — — — —	色° 瑟° 齧° 稽° 澁° 塞° 虱°
森 295	森° — — — —	— — — — —	— — — — —	— — — — —
僧 296	僧 — — — —	— — — — —	— — — — —	— — — — —
索 297	索° 捺° 縮° 莎° 捺° 梭° 裴° 些°	— — — — — — 頤° —	索° 捺° 練° 瑣° 鎖° — 率° 所°	— 捺° 朔° 梁° 素° 噉° 蟀° 數°
搜 298	搜° 艘° 艘° 蒐° 搜°	— — — — —	搜° 噉° 數° — —	瘦° — 數° 嗽° —

素 299	— — 俗° 酥° 搬° 蔬° 甦° 蘇° — — — — — — —	束° 速° 疎° 俗° 宿° — 粟° 肅° — — — — — — —	— — — — — — — — — — — — — — —	束° 觥° 素° 宿° 藉° 慄° 肅° 驢° 訴° 所° 夙° 率° 塑° 述° 術° 續° 謬°
算 300	狻° 酸°	— —	— —	算° 蒜°
碎 301	歲° 睢° 雖° 尿° 葵° 綏° 遂° — — —	隋° 隨° — — — 遂° — — —	— 髓° — — — — — — —	碎° 粹° 諄° — 葵° 喙° 燧° 隧° 彗° 穗° 總° 崇°

孫 302	孫 孫 殮		筭 筭 損		遜 巽 囁
送 303	松 松 誦 慄 嵩		悚 竦 聳		訟 頌 宋 誦 送 訴
殺 304	沙 紗 殺 歆 煞 杉		斥 儻 耍 洒 灑		剝 厦 灑 嬰 歆 煞
晒 305	篩 慄 醺		色 骰 灑		洒 晒 殺 曬

山
306

山[○]挺[○]蕚[○]
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-
-
-
-
煽[○]煽[○]煽[○]擅[○]蟾[○]
杉[○]杉[○]參[○]
刪[○]珊[○]姍[○]潜[○]

賞
307

商[○]
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-
裳[○]傷[○]傷[○]殤[○]觴[○]

少
308

梢[○]梢[○]梢[○]梢[○]
稍[○]筲[○]艸[○]
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隨[○]鞘[○]燒[○]

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單[○]
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苦[○]
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澶[○]
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尙[○]晌[○]
常[○]嫦[○]裳[○]裳[○]衰[○]
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勺[○]
芍[○]鈞[○]灼[○]杓[○]韶[○]

痴[○]閃[○]陝[○]
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局[○]晌[○]餉[○]賞[○]
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少[○]
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梢[○]
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痴[○]訕[○]單[○]蟬[○]蟬[○]膳[○]繕[○]善[○]膳[○]苦[○]扇[○]謁[○]騙[○]擅[○]膳[○]膳[○]談[○]柵[○]
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尙[○]上[○]
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傷[○]
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306

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射 葉 設 涉 赦 社 澁 賞 濶 輒 攝

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310

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伸 呻 一 深 一 參 參 蓂
訖 駟 娠 莘 森 痒

一 申 神 甚 一 忱
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審 審 甚 繼 沈 諗 滲 晒
矧 訕 慎 朕 蜃 腎

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311

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牲 猩
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312

史尸
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師獅螭
飾飾
詩虱施
溼濕
螫匙
醺筮
噬
失
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著

十拾什時塹蒔鰐弛石柘世匙寔實食蝕矢掖射室植視釋一識一一

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詆
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寺°
侍°侍°
潏°蔣°
勢事
妬碩
世°
賞
是湜裊°
筮°
噬°
市柿
士仕
逝誓
一室°
殖視°
釋氏°
識嗜
啗似°

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謚°
爽°

受°
授°
狩°
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售°
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梳°
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數°
媼°
庶°
豎°
豎°
縮°
戍°
倏°
樹°
嘯°
墅°

刷 315	刷 唰 霎	- - -	耍 - -	- 唰 -
衰 316	衰 摔	- -	- 摔	帥 率
拴 317	拴 栓 攔	- - -	- - -	涮 - -
雙 318	雙 霜 孀 驢	- - -	爽 - -	雙 - -
水 319	雖 衰	誰 - - -	水 - - -	悅 稅 說 瑞 睡
順 320	- - - -	醇 鶉 物 唇 尊 純	盾 楯 - -	順 舜 瞬 薺 -

說 521	說° — — — —	勻° 芍°杓° 灼°灼°酌° 着° —	所° — — — —	爍 鑠 朔 擲 嘲 溯 藥 敕° 數°
絲 322	司 絲 蘇 鶯 斯 厮 嘶 漸 — 思° 恩 總 私 螭° — — — — —	祠° 詞° 辭° — — — — — — — — — — —	死 — — 涖 — — — — — — — — — —	伺° 筭 飼 嗣 俟 涖 涖 已 祀 思° 似° 似 四 泗 駟 食° 寺° 兕 肆 耜 賜°

[illegible]

當 329	當° 璫 檔 鎗° — — 盪°	— — — —	黨 攬 讎 党 — —	當° 檔 宕° 蕩 湯° 盪	湯 330	堂° 螳 鐘 湯° 盪 踢° —	堂° 螳 塍° 棠 錫° 唐 塘° 糖 —	儻 倘 躺 帑 — — 踢° —	— — 宕° 盪 湯° 盪 踢° 錫
道 331	刀 叨 忉 刲 朶° — — — —	搗° — 倒° — — — —	搗° 島 倒° — — 擣 禱 — —	稻 蹈 到 倒° 悼 導° 道 幃° 盜 蠹°	逃 332	滔 招 韜 叨° 掏 陶 萄° — 濤 條 本 饕	逃 桃 叢 淘 陶° 萄° — 檣 — —	討 — — — — — — —	套 — — — — — — —
得 333	叨° —	得° 德	— —	— —	特 334	— — — —	— — — —	— — — —	忒° 忑 特 慝
得 335	鐺	—	得°	—					

等 336	登 燈 登 —	— — —	等 戲 —	澄°鄧 凳 磴 瞪 瞪 鐙	疼 337	騰° — —	騰° 膳 膝 藤 疼	— — —	撻 — —
的 338	低 抵 隄 堤°提° 敵° 滴° 的 — — 碑 — — — — — — —	嫡° 適° 敵° 嫡° 抵° 狄 荻 翟° 翟° 覲° 覲° 遂° 逦° 笛 滌	抵 底 砥 抵 邸 抵° 詆 蒂 薊° 覲° — — — — — — —	嚏° 適° — 嫡° — 帝 締 締 締 弟 弟 弟 弟 地 地 地 地 地 地 地 地 地	替 339	— — 剔 倜 — — — — — — 梯 梯°	— — 堤° 提° — 提° 提° 提° 題 題 蹄 啼 替° 替° 黃 梯 梯 梯	體° 體° — — — — — —	嚏° — 惕 薙 屈 屈 逃 替° 替° 替° 替° 弟 弟 弟
弔 340	刁 刁 貂 凋 剛 凋 彫 彫 彫 —	— — — — — —	鳥° — — — — —	釣° 吊 錦 挑° 窈 調° 調° 掉 掉 吊	挑 341	挑° 挑° 挑° 挑° — — — —	迢° 岩 髻 簪 條 條 調° 調° — —	挑° 挑° — — 掉°	眺° 眺° — — —

[illegible]

[illegible]

肚 353	都° 鄰° 凸° 塗° 轟° — — 督° — — — — — —	— — — 毒° 讀° 讀° — 獨° — — — — — —	堵° 賭° — 肚° 讀° 讀° 讀° 讀° 篤° — — — — —	— 突° 土° 杜° 肚° 毒° 磚° 妬° 蠹° 督° 獨° 咄° 度° 渡° 鍍° 妒° 啄° 敦°	土 354	禿° 禿° 突° 脫° 塗° 恣° 兎° 菟° — —	圖° 途° 茶° — 塗° — 酴° 菟° 徒° 屠°	— — 土° 吐° — — — — — —	唾° — — 吐° — — — — — —
短 355	端° 端° —	— — —	短° — —	段° 段° 緞° 斷°	團 356	湍° —	團° 團° 搏° 搏° 搏°	痰° —	彖° —
對 357	堆° — — — —	— — — — —	— — — — —	碓° 對° 對° 對° 兌° 銳° 隊°	退 358	推° 推° 忒° 太° 顏° 癩°	— — — — —	腿° — — — —	退° — — — 蛻°
敦 359	敦° 惇° 墩° 墩° 蹲° —	— — — — 鈍° —	蕞° — — — 眈° —	燬° 盾° 遁° 沌° 國° 鈍° 頓°	吞 360	噉° 吞° — — — —	燬° 屯° 逌° — 鈍° 鈍° 豚° 臀°	— — — — — — — —	— 褪° — — 鈍° 遜° — —

冬 361	東 蠅 [°] — — — 冬	— — — —	董 懂 [°] — — —	凍 蠅 [°] 洞 [°] 動 [°] 燠 [°] —	同 362	— — 痼 [°] 通 [°] 捅 [°] — — 鑿 [°] — — — —	同 洞 [°] 痼 [°] 筒 [°] 銅 [°] — — 佟 [°] 童 [°] 撞 [°] 瞳 [°] 瞳 [°] 形	— — 筒 [°] 捅 [°] 桶 [°] 統 [°] — — — — — —	— — 痼 [°] 慟 [°] 痛 [°] — — — — — —
雜 363	哂 咋 [°] 紫 [°] 贖 [°] —	市 砸 [°] 偕 [°] 揀 [°] 雜	咱 [°] — — — —	匣 — — — —	擦 364	擦 礫 [°] — — — —	— — — — — —	— — — — — —	— — — — — —
在 365	— — 哉 [°] 灾 [°] 跌 [°]	— — — — —	宰 [°] — 載 [°] 仔 [°] —	在 再 [°] 載 [°] — —	才 366	— — 猜 [°] — —	才 [°] 財 [°] 裁 [°] 纔 [°] — 材	采 [°] 採 [°] 猜 [°] 跣 [°] 跣 [°]	菜 [°] 蔡 [°] — — —
贊 367	簪 [°] — — — —	咱 [°] — — 偕 [°] —	— — 攢 [°] 趨 [°] 櫟 [°] — —	贊 [°] 攢 [°] 攢 [°] 搭 [°] 賺 [°] 暫 [°] 整	慚 368	參 [°] 參 [°] 睪 [°] 餐 [°] — — —	蠶 [°] 讒 [°] — — 殘 [°] 慚 [°]	慘 [°] 睪 [°] — 燦 [°] — 慚 [°]	諺 [°] 僂 [°] 粲 [°] 燦 [°] 棧 [°] 識

113

賊 375	-	賊°	-	-					
怎 376	參°	-	怎°	這°	參 377	參° 參°	岑° 泮°	頤° 磣°	概° 親° 貳° 識°
增 378	曾° 憎° 增° 甌° 曾° 曾° 增°	- - - - - - -	怎° - - - - - -	- 憎° - 甌° 贈° 這° 綜°	層 379	贈° - - -	曾° 層° 憎° 叢°	- - - -	贈° - - -
作 380	齟° 作° 咋° 撮° - - - -	- 作° 昨° 鑿° - - - -	- 左° 佐° 桺° 緹° - - -	- 作° 昨° 桺° 坐° 座° 緹° - 做° 啜° 歡° 擦°	錯 381	搓° 磋° 蹉° 蹉° 撮°	差° 瘡° 蹉° 挫° 撮°	- - - - -	厝° 措° 錯° 挫° 蹉° -

走 382	陬 陬 陬 租 陬 驟 — 鄒 騶 鄒 騶	足° 卒° 族° — — —	走 — 阻 祖° — — —	奏 倣° 甃° 驟° — 皺 綯 —	湊 383	— 麤° 粗° — — —	— — — — — —	湊 輳 醋° 簇°	
祖 384	租° 起° — — — — — —	卒° 足° — — — — 族° —	組 祖° 組 — — — — —	倅°倅° 倅 倅 倅 倅 倅 倅 倅 倅 倅 倅 倅 倅 倅 倅	粗 385	粗° 跛 麤° — — — — —	— — — — — — — —	猝 萃 猝 促 厝 措° 錯 醋° 蹴 蹴° 鏃 鏃° 簇 簇°	
搭 386	鑽° — — — — —	— — — — — —	鑽 鑽 鑽 鑽 鑽 鑽 鑽 鑽	鑽° 搭 — — — —	竈 387	攪° 攪° 攪° 攪° 攪° 攪° 攪° 攪°	攪° 攪° 攪° 攪° 攪° 攪° 攪° 攪°	竈° 竈° 厝° 厝° 纂° 纂° 纂° 纂°	
嘴 388	堆° — — —	— — — —	嘴 嘴 嘴 嘴 嘴 嘴 嘴 嘴	最 蕞 罪 醉	催 389	崔 催 摧 催 摧 催 摧 催 摧 催 摧	隨° — — — — — — —	璫 — — — — — — —	脆 倅°倅° 倅°倅° 倅°倅° 倅°倅° 倅°倅° 倅°倅° 倅°倅°

尊 390	尊 樽 遵 僎 —	— — — —	樽 — — —	俊° 竣° 餽° 雋°	寸 391	村 邨 皴	存 蹲° —	付 — —	寸 判 —
宗 392	宗 棕 綜° 縱° 蹤° 攪 種°	— — — — — —	— 終° 懲° 縱° 總° —	棕 從° 聳° 縱° 蹤° 聚°	葱 393	琮 從° 從° 葱 忽聰	淙° 從° — 叢° —	— — 懲° — —	— — — — —
子 394	子° 孜 眚 髭° 背° 咨 姿 案 趙 茲° 滋 孳 則° 燕	— — — — — — — — — — — — — —	子° 仔° 紫 髭° — — — — — 梓 滓 姊 —	字 — — — — — — 自 — — — — 漬°	次 395	— — 疵° — — — — — —	祠° 詞° — 疵° 雌 — 茨 辭° — 茲° 慈 磁	— — 此° 趾° — — — — —	伺° 刺° 此° 賜° — 次 — — —

瓦 396	哇 洼 娃 娃 窪 鼃 凹 挖	剗 娃 - - - -	瓦 - - - -	幹 襪 襪 - - -
外 397	歪 嗚 蛙	- - -	歪 歪 - -	外 - -
完 398	剗 腕 - 灣 彎 -	剗 完 完 頑 岍 - -	- 盃 宛 挽 挽 婉 晚 晚 輓 綰	玩 腕 翫 腕 萬 募 - -
往 399	尅 汪 - - -	王 芒 忘 礎 - -	枉 往 罔 網 綑 惘 綑 綑	旺 往 忘 妄 望 -

爲
400

偉[°]違[°]
-
-
喂[°]限[°]
煨[°]萆[°]
-
-
倭[°]透[°]
鬼[°]巍[°]
僞[°]
-
-
蝟[°]
-
-
威[°]歲[°]
-
-
-
-
微[°]
-

文
401

-
-
溫[°]瘟[°]
熅[°]
-
-

韋[°]違[°]
韋[°]圍[°]闍[°]
-
-
危[°]桅[°]
-
-
鬼[°]巍[°]
僞[°]
爲[°]
-
-
謂[°]
-
-
維[°]淮[°]
惟[°]帷[°]
-
-
微[°]薇[°]

文[°]蚊[°]
紋[°]雯[°]
-
-
聞[°]
-

偉[°]韋[°]緯[°]
-
-
猥[°]危[°]
-
-
委[°]萎[°]
痿[°]諉[°]
-
僞[°]
-
豐[°]
-
-
-
-
唯[°]
-
尾[°]媿[°]
-
-
鮪[°]

攷[°]
-
搵[°]
刎[°]吻[°]昭[°]
穩[°]譚[°]

偉[°]衛[°]緯[°]
未[°]味[°]
畏[°]喂[°]
濊[°]穢[°]
-
-
餽[°]
魄[°]魏[°]
位[°]爲[°]
胃[°]渭[°]
蝟[°]謂[°]
-
-
彙[°]遺[°]
磴[°]銳[°]
睿[°]
尉[°]慰[°]蔚[°]
洧[°]

汶[°]紊[°]
搵[°]蘊[°]
慍[°]問[°]
絕[°]

翁
402

翁
翁

—
—

翁
—

雍°
甕

我
403

倭°矮
阿°阿°
渦°窩°
—

訛°
—
—
—

我°
—
—
—

臥
握°鯢
—
沃°

武
404

吾°
汙
圪
汚
弧°
溫°
—
—
—
—
鳥 鳴
—
—
巫 誣°
屋 喔°
渥

吾°
圖°梧 梧
武°
吳
蜈
—
無
燕
毋°
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—
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—

五 伍
武
武°
—
—
—
舞°
廬 撫 撫
—
侮°
—
午
忤 忤
—
—
—
握°

悟 唔
悟 寤
勿 物
惡°
悞 誤
兀 杌
舞°
驚 務 霧
毋°
侮°
鄔 塢
戊 迓
沃°
誣°
嫗°
—
喔°

牙
405

呀°
牙°
鴉°
姪°
扎°
押°
鴨°
丫°
壓°
麗°

牙°
牙°
芽°
涯°
衙°
耶°
-°
-°
-°
-°

雅°
亞°
啞°
瘧°
-°
-°
押°
-°
-°
-°
-°

迓°
訝°
亞°
-°
姪°
軋°
堰°
-°
-°
壓°
-°

涯
406

-°
-°

涯°
挨°

-°
-°

隘°
-°

羊
407

-°
-°
央°
殃°
殃°
殃°
軋°
軋°
-°

羊°
伴°
洋°
洋°
陽°
-°
楊°
楊°
楊°
陽°
瘍°
颺°

痒°
養°
癢°
-°
-°
-°
-°
仰°

恙°
漾°
樣°
快°
快°
軋°
軋°
-°
-°

408

堯^〇
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409

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一
一
殀°
堯°
肴°殺°餘°

肴殺饋
姚爻

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一
一
歿。

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業鄴
曆葉識浥咽
夜腋謁
梟孽藥凹泄拽射頁握盍曄

言
410

咽° 咽
烟° 厭°
懣° 懣°
焉° 鄢°
媽° 焉°
燕° 燕°
臙° 臙°
奄° 淹°
醃° 闌°

煙° 菸°
滄° 滄°
炎° 炎°

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一° 壹°
乙° 揖°

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—

— 沿°
鉛° 延°
筵° 筵°
嚴° 嚴°
岩° 岩°
崑° 崑°
檐° 檐°
研° 妍°

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炎° 炎°
緣° 緣°
閨° 閨°
顏° 顏°

鹽° 鹽°
閭° 閭°

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一° 一°
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益° 益°
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— 沿°
厯° 沿°
— 儼°
衍° 衍°
竟° 竟°
掩° 掩°

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剡° 剡°
偃° 偃°
眼° 眼°
演° 演°
黯° 黯°

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驗° 驗°
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亦° 亦°
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咽° 咽
沿° 沿°
厭° 厭°
嘔° 嘔°
— 燕°
彥° 彥°
讖° 讖°
讖° 讖°

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餞° 餞°
緣° 緣°
晏° 晏°
宴° 宴°
— 唁°

雁° 雁°
焰° 焰°
驗° 驗°
— 灑°

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一° 一°
壹° 壹°
乙° 乙°
揖° 揖°

益° 益°
溢° 溢°
— 譯°

— 驛°
— 易°
— 邑°
— 億°

— 役°
— 疫°
— 翼°
— 翼°

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音
412

姻茵音陰
因氤音陰
堙醞殷嫺
嫺

淫
姪 霽
寅 寅
垠 銀 鯁
隄 崙
吟 听
蟬 獫

引 蚓
尹
飲
隱 癰

媵
 一
 一
 蔭
 孕
 恁
 印
 一
 一

迎
413

盈°
應°
膺°鷹°
瑩°
鶯°
英°瑛°
一°
蠅°
嬰°嚶°
嚶°櫻°
櫻°嬰°鴛°

盈。楹。螢。螢。螢。
螢。螢。螢。
營。羸。羸。
羸。羸。羸。
蠅。迎。凝。

郢甬顓影一一一瘦一一

一應
一一
一映硬
一一
一

約
414

約^〇
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藥°
樂°藥°
幄°喔°
握°涅°踞°
龠°淪°禴°
簫°鑰°
嶽°
虐°瘡°
耀°躍°
若°
岳°

魚
415

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—
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於°
瘡 淤°
—
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—
譽°
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—
—
吁 迂°
迂 紆°
偃°
—
愚°
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—

俞 愉°
愈°
揄 榆°
媮 瑜°
逾°
餽°
於°
—
—
予 好°
與°
璵 璩°
璩 譽°
輿 興°
魚 漁°
—
與 庚°
腴 黃 娛°
娛°
虞 驢°
于 汙°
孟 竿°
余°
餘°
畬 禺°
愚°
隅 昇°
零°
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羽 禹°
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—
—
—
於°
雨°
—
—
與°
嶼°
—
圍°
語°
—
女°
庾°
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字 圉°
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喻 愈°
—
—
逾°
踰 諭°
玉 雨°
獄 嶽°
預 豫°
—
—
譽°
舉 語°
聿 女°
欲 裕°
裕 慾°
慾 煜°
芋 禦°
御 禦°
澳 燠°
嫗°
尉 慰°
慰 熨°
尉 蔚°
寓 遇°
育°
域 械°
械 域°
或 域°
適 馭°
疫 郁°
飫 蕕°
蕕 毓°
鬱 鬱°
鬱

原
416

-
-
-
-
- 鳶°
- 淵°
-
-
-
- 宛°
鴛 宛
冤
-

原
源
員° 圓
捐°
緣° 緣
鳶°
淵°
袁 園
猿 轅
元
阮°
沅 荒 龜
爰 援 媛
言°
垣

-
-
-
-
-
- 遠
-
- 阮°
惋
宛
婉 琬
苑° 晚 筵

愿 願
-
-
- 眩
-
-
-
- 院
-
- 怨
苑
-

月
417

日°
噦°
-
-
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噦°
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日°
月
悅
閱
樂° 藥°
鉞 越
曜° 耀°
耀° 躍°
嶽°
約° 藥°
岳°
粵
軌
淪° 輪°
簫° 鑰°
逾°

雲
418

—
—
暈°
氫
—
—
—

員°
云 芸
紘 耘
勻 筠
雲 筠
—
—

隕 殞
允°
犹
—
—
—
—

韻
運 鄆
暈°
燿 縕
蘊 醞 韞
孕°
熨°

有
419

憂 擾
優 攸
攸 悠
幽 悠
鹿 鞦
—
呦
—
—
—

猶 猷
蕝 蝓 輶
由 蚰
油 疣
尤 牛°
游 遊 蜉
絲 郵
—
—

酉
—
有 允°
友 莠°
—
黝
—
—
—

燠 祐 祐
右 宥 圉
佑 宥 圉
右 宥 圉
佑 宥 圉
右 宥 圉
佑 宥 圉
右 宥 圉

用
420

雍°
雍 甕
庸 傭
鄺 墉
邕 墮
—
—
—

瑩°
熒° 榮°
榮° 瑩°
榮° 榮°
榮° 榮°
容° 溶°
榕° 蓉° 鎔°
融°
喁

雍°
壅 擁
甬°
涌 涌
勇 涌
湧 踊 術
永
—

瑩°
—
用
—
—
—
泳 詠
—

The following Table includes all the characters marked in the foregoing Syllabary with a point, in token of their being subject to changes either of Sound or Tone. All its changes are exhibited opposite each character, and each character is repeated with a note of all its varieties, whether tonic or syllabic, under every syllabic sound which it is recognised in the Syllabary as possessing.

APPENDIX
TO THE
SYLLABARY.

APPENDIX TO THE PEKING SYLLABARY. a — ch'ang.

<i>a</i>	阿 ¹	a ³ , a ⁴ , ê ¹ , o ¹ , wo ¹	...	齋 ¹	chai ²
...	腌 ¹	ang ¹	...	謫 ¹	tsê ⁴
...	呀 ²	hsia ¹ , ya ¹	...	宅 ²	tsê ²
<i>ai</i>	呆 ¹	tai ¹	...	責 ²	tsê ² , tsê ⁴
...	挨 ¹	ai ² , yai ²	...	擇 ²	tsê ²
...	曖 ¹	ai ³	...	澤 ²	tsê ²
...	猷 ²	tai ¹	...	翟 ²	ti ²
...	呃 ⁴	o ⁴	...	仄 ³	chua ³ , tsê ⁴
...	隘 ⁴	yai ⁴	...	窄 ³	tsê ⁴
<i>an</i>	按 ¹	an ⁴	...	這 ⁴	chê ⁴ , chei ⁴ , tsê ⁴ , tsên ⁴ , tsêng ⁴
...	俺 ³	nan ²	<i>ch'ai</i>	拆 ¹	ts'ê ⁴
...	諺 ⁴	yen ⁴	...	差 ¹	ch'a ¹ , ch'ih ¹ , ch'ih ² , tz'ü ²
<i>ang</i>	昂 ¹	ang ²	...	冊 ³	ts'ê ⁴
...	腌 ¹	a ¹	...	跣 ³	ts'ai ³ , tz'ü ³
<i>ao</i>	咬 ¹	chiao ² , chiao ³	<i>chan</i>	占 ¹	chan ⁴
...	熬 ¹	ao ²	...	瞻 ¹	shan ⁴
...	凹 ²	wa ¹ , yao ¹ , yé ⁴	...	貶 ³	cha ³
...	囂 ²	hsiao ¹	...	輓 ³	ch'ên ³ , nien ³
...	拗 ³	yao ³	...	棧 ⁴	ts'an ⁴
...	澳 ⁴	yü ⁴	...	暫 ⁴	tsan ⁴
...	燠 ⁴	yü ⁴	...	賺 ⁴	ch'an ²
<i>cha</i>	扎 ¹	cha ² , cha ³ , ya ¹	...	贖 ⁴	tsan ⁴
...	咱 ¹	tza ³ , tsan ² , tsang ²	...	顫 ⁴	ch'an ⁴
...	痧 ¹	chia ¹	<i>ch'an</i>	僂 ¹	ts'an ⁴
...	渣 ¹	ch'a ¹	...	護 ¹	ts'an ²
...	茁 ²	cho ⁴ , chü ² , chua ⁴	...	禪 ²	shan ² , shan ⁴ , tan ¹
...	劓 ²	ta ¹ , ta ²	...	蟬 ²	shan ²
...	詐 ³	cha ⁴	...	蟾 ²	shan ²
...	眨 ³	chan ³	...	賺 ²	chan ⁴
...	蚱 ³	tsê ⁴	...	顫 ⁴	chan ⁴
...	乍 ⁴	tso ⁴	<i>chang</i>	賬 ¹	chang ⁴
<i>ch'a</i>	喳 ¹	cha ¹	...	掌 ¹	chang ³
...	差 ¹	ch'ai ¹ , ch'ih ¹ , ch'ih ² , tz'ü ²	...	長 ³	chang ⁴ , ch'ang ²
...	岔 ³	ch'a ⁴	...	悵 ⁴	ch'ang ⁴
<i>chai</i>	側 ¹	chai ³ , tsê ⁴ , ts'ê ⁴	<i>ch'ang</i>	倡 ¹	ch'ang ⁴
...	摘 ¹	tsê ⁴	...	長 ²	chang ³ , chang ⁴
			...	常 ²	shang ²

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. ch'ang — chi.

...	場 ²	ch'ang ³	ch'ên	橙 ²	ch'êng ²
...	悵 ⁴	chang ⁴	...	輓 ³	chan ³ , nien ³
chao	召 ¹	chao ⁴	...	礮 ³	ts'ên ³
...	酌 ¹	chê ¹ , cho ² , shuo ²	...	稱 ⁴	ch'êng ¹ , ch'êng ⁴
...	朝 ¹	ch'ao ²	...	趁 ⁴	nien ³
...	著 ²	chê ¹ , cho ² , chu ⁴	...	闖 ⁴	ch'uang ³
...	着 ²	chê ¹ , cho ¹ , cho ² , shuo ²	...	槻 ⁴	ts'ên ⁴
...	爪 ³	chua ³	...	視 ⁴	ts'ên ⁴
...	抓 ³	chua ¹	chéng	貞 ¹	chên ¹
...	找 ³	'hua ³	...	偵 ¹	ch'êng ¹
...	棹 ⁴	cho ¹	...	楨 ¹	chên ¹
ch'ao	吵 ¹	ch'ao ³	...	禎 ¹	chên ¹
...	綽 ¹	ch'ô ⁴ , ch'uo ⁴	...	掙 ¹	chêng ⁴
...	朝 ²	chao ¹	...	崢 ¹	ch'êng ¹
chê	著 ¹	chao ² , cho ¹ , chu ⁴	...	錚 ¹	ch'êng ¹ , ch'iang ¹
...	着 ¹	chao ² , cho ¹ , cho ² , shuo ²	...	正 ¹	chêng ³ , chêng ⁴
...	螯 ¹	shih ¹	...	怔 ¹	chêng ⁴ , chên ¹
...	酌 ¹	chao ¹ , cho ² , shuo ²	...	徵 ¹	chih ³
...	折 ²	cho ² , shê ²	...	朕 ⁴	chên ⁴ , shên ⁴
...	蟄 ²	chih ²	ch'êng	偵 ¹	chêng ¹
...	輟 ²	ch'ê ⁴	...	崢 ¹	chêng ¹
...	柘 ⁴	shih ²	...	錚 ¹	chêng ¹ , ch'iang ¹
...	這 ⁴	chai ⁴ , chei ⁴ , tsê ⁴ , tsên ⁴ , tsêng ⁴	...	稱 ¹	ch'êng ⁴ , ch'ên ⁴
ch'ê	車 ¹	chü ¹	...	鎗 ¹	tang ¹
...	掣 ⁴	ch'ih ⁴	...	澄 ²	têng ⁴
...	輟 ⁴	chê ²	...	橙 ²	ch'ên ²
chei	這 ⁴	chai ⁴ , chê ⁴ , tsê ⁴ , tsen ⁴ , tsêng ⁴	...	乘 ²	ch'êng ⁴ , shêng ⁴
chên	怔 ¹	chêng ¹ , chêng ⁴	...	盛 ²	shêng ⁴
...	診 ¹	chên ³	...	懲 ³	ch'êng ²
...	貞 ¹	chêng ¹	chi	几 ¹	chi ³
...	楨 ¹	chêng ¹	...	奇 ¹	ch'í ²
...	禎 ¹	chêng ¹	...	吃 ¹	ch'í ¹ , ch'ih ¹
...	甄 ¹	chien ¹	...	期 ¹	ch'í ¹ , ch'í ²
...	斟 ¹	chên ³	...	極 ¹	chi ²
...	簪 ¹	tsan ¹	...	激 ¹	chi ² , chi ⁴
...	朕 ⁴	chêng ⁴ , shên ⁴	...	幾 ¹	chi ³
			...	擊 ¹	chi ⁴
			...	績 ¹	chi ⁴
			...	擠 ¹	chi ³ , ch'í ²

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. chi — chiao.

...	勸 ¹	chi 4	...	莧 ²	chi 1
...	積 ¹	chi 2	...	箕 ²	chi 1
...	迹 ¹	chi 4	...	杞 ³	ch'i 4
...	冀 ¹	ch'i 2	...	刺 ⁴	tz'ü 4
...	箕 ¹	ch'i 2	...	卻 ⁴	ch'io 4, ch'üeh 4
...	稽 ¹	ch'i 1	...	契 ⁴	hsieh 4
...	亟 ²	chi 4	chia	夾 ¹	ch'ia 1
...	殛 ²	chi 4	...	挾 ¹	chia 2, chieh 2, hsieh 2
...	級 ²	chi 4	...	銖 ¹	chia 4, chieh 1, chieh 4, hsieh 2
...	藉 ²	chi 4, chieh 4	...	甲 ¹	chia 3
...	籍 ²	chi 4	...	痂 ¹	cha 1
...	劇 ²	chi 4	...	袈 ¹	chia 4
...	髻 ²	chi 4	...	傢 ¹	chia 4
...	稷 ²	chi 4	...	嘎 ¹	ka 1, ka 2, ka 3, ka 4
...	紀 ³	chi 4	...	稽 ¹	ch'iai 3, chieh 1
...	給 ³	chi 4, kei 3	...	頰 ²	chia 4
...	鯽 ³	chi 4	...	假 ³	chia 4
...	濟 ³	chi 4	...	賈 ³	ku 3
...	騎 ⁴	ch'i 2	ch'ia	卡 ¹	ch'ia 3, k'a 1, k'a 3
...	溉 ⁴	kai 4	...	夾 ¹	chia 1
...	繫 ⁴	hsi 4	ch'iai	稽 ³	k'ai 3
ch'i	吃 ¹	chi 1, ch'ü 1	...	稽 ³	chia 1, chieh 1
...	崎 ¹	ch'i 2	chiang	將 ¹	chiang 4, kang 1
...	期 ¹	ch'i 2, chi 1	...	漿 ¹	chiang 3
...	葺 ¹	ch'i 4	...	虹 ⁴	'hung 2, kang 4
...	緝 ¹	ch'i 4	...	降 ⁴	hsiang 2
...	妻 ¹	ch'i 4	...	强 ⁴	ch'iang 2, ch'iang 3
...	淒 ¹	ch'i 2	ch'iang	戩 ¹	ch'iang 4
...	悽 ¹	ch'i 2	...	諡 ¹	ch'iang 3
...	棲 ¹	hsi 1	...	錚 ¹	ch'eng 1, ch'eng 1
...	戚 ¹	ch'i 4	...	鏘 ¹	ts'ang 1
...	溪 ¹	ch'i 4	...	强 ²	ch'iang 3, chiang 4
...	漆 ¹	ch'ü 4	...	鯨 ²	ch'ing 2
...	稽 ¹	chi 1	chiao	角 ¹	chiao 3, chio 2, chio 3, ch'üeh 2
...	乞 ²	ch'i 3, ch'i 4	...	僥 ¹	chiao 3
...	圻 ²	ts'ê 4	...	澆 ¹	hsiao 1
...	奇 ²	chi 1			
...	騎 ²	chi 4			
...	豈 ²	ch'i 3			
...	擠 ²	ch'i 1, chi 3			

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. chiao — ch'ien.

...	教 ¹	chiao 4	...	叶 ²	hsieh 2
...	嬌 ¹	chiao 3	...	解 ³	chieh 4, hsieh 4
...	焦 ¹	chiao 4	...	挾 ⁴	hsieh 2
...	醮 ¹	chiao 4	...	藉 ⁴	chi 2, chi 4
...	咬 ²	chiao 3, ao 1	...	頁 ⁴	yeh 4
...	爵 ²	chio 2, chio 3, ch'io 2, chüeh 2, chüo 2	ch'ieh	切 ¹	ch'ieh 4
...	嚼 ²	chiao 4, chio 3, ch'io 2	...	趄 ¹	ch'ieh 4, chü 1, tsu 1
...	較 ³	hsiao 4	...	癰 ²	ch'üeh 2
...	餃 ³	hsiao 4	...	且 ³	chieh 1, chü 1
...	腳 ³	} chio 2, chio 3	...	筴 ⁴	ts'ê 4
...	脚 ³		...	篋 ⁴	hsia 2
...	覺 ³	chiao 4, chio ² , chio ³ , chüeh ²	ch'ien	間 ¹	chien 4
...	校 ⁴	hsiao 4	...	監 ¹	chien 4
...	覈 ⁴	ho 1, ho 4	...	鐫 ¹	ch'üan 1
ch'iao	雀 ¹	ch'iao 3, ch'io ³ , ch'io 4, ch'üeh 4	...	甄 ¹	chên 1
...	敲 ¹	k'ao 1	...	緘 ¹	hsien 2
...	鵲 ¹	ch'iao 3, ch'io 3, ch'io 4, ch'üeh 4	...	漸 ¹	chien 4
...	蹻 ¹	ch'iao 2	...	鐫 ³	chien 4
...	鞫 ¹	ch'iao 2	...	儉 ³	chien 4
...	誚 ⁴	hsiao 4	...	蹇 ³	ch'ien 1, hsien 1
...	哨 ⁴	shao 4	...	蹇 ³	ch'ien 1
ch'ieh	且 ¹	ch'ieh 3, chü 1	...	揀 ³	lien 4
...	銖 ¹	chieh 4, chia 1, chia 4, hsieh 2	...	諫 ³	chien 4
...	界 ¹	chieh 4	...	見 ⁴	hsien 4
...	結 ¹	chieh 2	...	檻 ⁴	hsien 2, hsien 4, k'an 3
...	街 ¹	kai 1	...	艦 ⁴	hsien 4
...	嗟 ¹	chüeh 2	...	建 ⁴	chin 4
...	隔 ¹	chieh 4, ko 2	...	雋 ⁴	tsun 4
...	綾 ¹	chieh 4	ch'ien	緯 ¹	ch'ien 4
...	歇 ¹	hsieh 1	...	鈴 ¹	ch'ien 2
...	稽 ¹	chia 1, ch'iai 3	...	黔 ¹	ch'ien 2
...	挾 ²	chia 1, chia 2, hsieh 2	...	嵌 ¹	ch'ien 4
...	節 ²	chieh 3	...	識 ¹	ts'ên 4
...	捷 ²	chieh 4	...	蹇 ¹	chien 3, hsien 1
...	蜚 ²	tieh 2, t'ieh 3	...	蹇 ¹	chien 3
...	截 ²	chieh 4	...	騫 ¹	hsien 1
...	協 ²	hsieh 2	...	前 ²	ch'ien 3
...	羯 ²	hsieh 4	...	乾 ²	kan 1
...	絜 ²	chieh 4, hsieh 2	...	倩 ⁴	ch'ing 4

APPENDIX TO THE PEKING SYLLABARY. chih — ch'io.

<i>chih</i>	知 ¹	chih ²	...	信 ³	yin ²
...	炙 ¹	chih ⁴	...	勁 ⁴	ching ⁴
...	值 ¹	chih ² , chih ⁴	...	建 ⁴	chien ⁴
...	識 ¹	chih ⁴ , shih ²	...	盡 ⁴	ching ⁴
...	贅 ¹	chih ⁴	<i>ch'in</i>	親 ¹	ch'in ⁴ , ch'ing ⁴
...	擲 ¹	chih ⁴ , jêng ¹	...	衾 ²	ch'in ³
...	騰 ¹	chih ⁴	...	浸 ⁴	chin ¹ , chin ⁴
...	熾 ¹	ch'ih ⁴	<i>ching</i>	更 ¹	kêng ¹ , kêng ⁴
...	只 ²	chih ³ , chih ⁴	...	耕 ¹	kêng ¹
...	秩 ²	chih ⁴	...	荆 ¹	chin ¹
...	植 ²	chih ⁴	...	莖 ¹	hêng ²
...	塾 ²	chê ²	...	經 ¹	ching ⁴
...	侄 ²	chih ⁴	...	津 ¹	chin ¹
...	徵 ³	chêng ¹	...	穿 ³	ching ⁴
...	祉 ³	ch'ih ³	...	耿 ³	kêng ³
...	治 ⁴	ch'ih ²	...	請 ³	ch'ing ³
<i>ch'ih</i>	吃 ¹	chi ¹ , ch'i ¹	...	頸 ³	kêng ³
...	咎 ¹	ch'ih ² , ch'ih ³	...	勁 ⁴	chin ⁴
...	赤 ¹	ch'ih ⁴	...	盡 ⁴	chin ⁴
...	侈 ¹	ch'ih ³	...	飪 ⁴	tsêng ⁴
...	差 ¹	ch'ih ² , ch'a ¹ , ch'ai ¹	<i>ch'ing</i>	情 ¹	ch'ing ²
...	𪚩 ¹	tso ¹ , ts'o ²	...	頃 ¹	ch'ing ³ , ch'ung ³
...	嗤 ¹	ch'ih ³	...	傾 ¹	ch'ung ¹ , k'êng ¹
...	痴 ¹	ch'ih ²	...	鯨 ²	ch'iang ²
...	癡 ¹	ch'ih ²	...	請 ³	ching ³
...	勅 ¹	ch'ih ⁴	...	倩 ⁴	ch'ien ⁴
...	飭 ¹	ch'ih ⁴	...	親 ⁴	ch'in ¹ , ch'in ⁴
...	治 ²	chih ⁴	<i>chio</i>	角 ²	chio ³ , chiao ¹ , chiao ³ , chüeh ²
...	恃 ²	shih ⁴	...	脚 ²	chio ³ , chiao ³
...	匙 ²	shih ¹ , shih ²	...	筍 ²	chio ³ , chiao ² , ch'io ² , chüeh ² , chüo ²
...	祉 ³	chih ³	...	覺 ²	chio ³ , chiao ³ , chiao ⁴ , chüeh ²
...	敕 ⁴	shuo ⁴	...	脚 ³	chiao ³
...	掣 ⁴	ch'ê ⁴	...	嚼 ³	chiao ² , chiao ⁴ , ch'io ²
...	熾 ⁴	chih ¹	...	催 ⁴	ch'io ⁴
<i>chin</i>	觴 ¹	kên ¹	<i>ch'io</i>	却 ¹	ch'io ⁴ , ch'üeh ⁴ , ch'üo ⁴
...	津 ¹	ching ¹	...	筍 ²	chiao ² , chio ² , chio ³ , chüeh ² , chüo ²
...	浸 ¹	chin ⁴ , ch'in ⁴	...	嚼 ²	chiao ² , chiao ⁴ , chio ³
...	荆 ¹	ching ¹			
...	禁 ¹	chin ⁴			

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APPENDIX TO THE PEKING SYLLABARY. ch'io — chüeh.

...	雀 ³	ch'io 4, ch'iao 1, ch'iao 3, ch'üeh 4	chü	且 ¹	chieh 1, ch'ieh 3
...	鵲 ³	ch'io 4, ch'iao 1, ch'iao 3, ch'üeh 4	...	起 ¹	ch'ieh 1, ch'ieh 4, tsu 1
...	卻 ⁴	ch'i 4, ch'üeh 4	...	車 ¹	ch'ê 1
...	碓 ⁴	ch'üeh 4, hsi 2	...	跼 ¹	chü 4
...	催 ⁴	chio 4	...	菊 ¹	chü 2
chiu	咎 ¹	chiu 4, kao 1	...	矩 ¹	chü 3
...	究 ¹	chiu 4	...	虛 ¹	hsü 1
...	赴 ¹	chiu 3	...	戲 ¹	chü 4, ch'ü 4
...	糾 ¹	chiu 3	...	足 ²	tsu 2
ch'iu	鞦 ¹	yu 1	...	苗 ²	cha 2, cho 4, chua 4
...	仇 ²	ch'ou 2	...	舉 ³	chü 4
...	囚 ²	hsiu 2	...	鉅 ⁴	ch'ü 3
chiung	窮 ²	ch'üung 2	...	屢 ⁴	lū 2, lū 3
...	窘 ³	chün 3	...	聚 ⁴	hsü 3
ch'üung	傾 ¹	ch'ing 1, k'êng 1	ch'ü	曲 ¹	ch'ü 3
...	窮 ²	chiung 2	...	麴 ¹	ch'ü 2
...	頃 ³	ch'ing 1, ch'ing 3	...	衢 ¹	ch'ü 2
...	恐 ³	k'ung 3	...	鉅 ³	chü 4
cho	拙 ¹	tsê 4	...	去 ⁴	k'o 4
...	棹 ¹	chao 4	...	漆 ⁴	ch'i 1
...	着 ¹	cho 2, chao 2, chê 1, shuo 2	...	覷 ⁴	chü 1, chü 4
...	折 ²	chê 2, shê 2	chüan	捐 ¹	yüan 2
...	稅 ²	tsê 4	...	卷 ³	chüan 4
...	著 ²	chao 2, chê 1, chu 4	...	捲 ³	ch'üan 2
...	酌 ²	chao 1, chê 1, shuo 2	...	圈 ⁴	ch'üan 1, ch'üan 4
...	茁 ⁴	cha 2, chü 2, chua 4	ch'üan	圈 ¹	ch'üan 4, chüan 4
...	綴 ⁴	chui 4	...	鐫 ¹	chien 1
...	輟 ⁴	tsê 4	...	攢 ¹	ts'uan 1
ch'o	禡 ⁴	chui 4, to 4	...	捲 ²	chüan 3
...	綽 ⁴	ch'ao 1, ch'uo 4	...	攢 ²	ts'uan 2
chou	粥 ¹	chu 1	...	竄 ⁴	ts'uan 4
...	扭 ³	ch'ou 3	...	驢 ⁴	ts'uan 1, ts'uan 4
ch'ou	仇 ²	ch'iu 2	...	驢 ⁴	ts'uan 4
...	扭 ³	chou 3	chüeh	角 ²	chiao 1, chiao 3, chio 2, chio 3
			...	嗟 ²	chieh 1
			...	爵 ²	chiao 2, chio 2, chio 3, ch'io 2, chüo 2
			...	覺 ²	chiao 3, chiao 4, chio 2, chio 3

APPENDIX TO THE PEKING SYLLABARY. ch'üeh — ch'ui.

ch'üeh	藕 ²	ch'ieh ²	...	悚 ⁴	sung ³
...	卻 ⁴	ch'i ⁴ , ch'io ⁴	...	畜 ⁴	hsü ¹ , hsü ⁴
...	却 ⁴	ch'io ¹ , ch'io ⁴ , ch'üo ⁴	...	觸 ⁴	ch'uo ⁴
...	磻 ⁴	ch'io ⁴ , hsi ²	chua	抓 ¹	chao ³
...	雀 ⁴	ch'iao ¹ , ch'iao ³ , ch'io ³ , ch'io ⁴	...	仄 ³	chai ³ , tsê ⁴
...	鵲 ⁴	ch'iao ¹ , ch'iao ³ , ch'io ³ , ch'io ⁴	...	爪 ³	chao ³
...	絡 ⁴	lo ⁴	...	大 ⁴	ta ⁴ , tai ⁴ , to ⁴
chün	竣 ¹	chün ⁴ , tsun ⁴	...	苗 ⁴	cha ² , cho ⁴ , chü ²
...	菌 ³	chün ⁴	ch'ua	—	—
...	窘 ³	chiung ³	chuai	拽 ¹	chuai ⁴ , hsieh ² , hsieh ⁴ , yeh ⁴
...	俊 ⁴	tsun ⁴	...	轉 ³	chuan ³ , chuan ⁴
...	峻 ⁴	tsun ⁴	ch'uai	搗 ¹	ch'uai ³
...	餽 ⁴	tsun ⁴	...	臞 ²	ch'uai ⁴
...	駿 ⁴	tsun ⁴	chuan	耑 ¹	tuan ¹
ch'ün	—	—	...	轉 ³	chuan ⁴ , chuai ³
ch'io	筍 ²	chiao ² , chio ² , chio ³ , ch'io ² , ch'üeh ²	...	轉 ³	chuan ⁴
ch'üo	却 ⁴	ch'io ¹ , ch'io ⁴ , ch'üeh ⁴	...	傳 ⁴	ch'uan ²
chu	主 ¹	chu ² , chu ³	...	賺 ⁴	tsuan ⁴
...	味 ¹	chu ⁴	ch'uan	川 ¹	ch'uan ²
...	菜 ¹	shu ²	...	拴 ¹	shuan ¹
...	蛛 ¹	chu ²	...	栓 ¹	shuan ¹
...	粥 ¹	chou ¹	...	傳 ²	chuan ⁴
...	祝 ²	chu ⁴	...	纂 ⁴	ts'uan ⁴
...	遂 ²	tí ²	chuang	—	—
...	囑 ²	chu ³	ch'uang	創 ¹	ch'uang ⁴
...	囑 ²	chu ³	...	滌 ²	ch'uang ⁴
...	助 ³	chu ⁴	...	淙 ²	ts'ung ²
...	佇 ⁴	ch'u ³	chui	觜 ¹	tzü ¹
...	著 ⁴	chao ² , ché ¹ , cho ²	...	襪 ⁴	ch'o ⁴ , to ⁴
...	妯 ⁴	chou ²	...	綴 ⁴	cho ⁴
...	軸 ⁴	chou ²	ch'ui	吹 ¹	ch'ui ⁴ , k'an ⁸
...	磚 ⁴	tu ⁴	...	炊 ¹	ts'uan ¹
ch'u	出 ¹	pié ¹	...	推 ¹	t'ui ¹
...	佇 ³	chu ⁴			
...	處 ³	ch'u ⁴			

APPENDIX TO THE PEKING SYLLABARY. chun — fu.

<i>chun</i>	屯 ¹	tun 2	<i>êrh</i>	兒 ¹	êrh 2
...	惇 ¹	tun 1	...	余 ³	yü 2
...	諄 ¹	ch'un 2	...	入 ⁴	ju 3, ju 4
...	隼 ³	hsin 3, hsün 3	<i>fa</i>	伐 ¹	fa 2
<i>ch'un</i>	享 ¹	shun 2	...	法 ¹	fa 2, fa 3, fa 4
...	唇 ²	ch'un 3, shun 2	...	髮 ¹	fa 3
...	諄 ²	chun 1	<i>fan</i>	番 ¹	fan 2, p'an 1
<i>chung</i>	中 ¹	chung 4, ch'ung 1	...	幡 ¹	fan 2
...	衆 ¹	chung 4	...	藩 ¹	fan 2
...	終 ¹	tsung 3	...	凡 ²	fan 3
...	種 ³	chung 4, tsung 1	<i>fang</i>	仿 ³	p'ang 2
...	仲 ⁴	ch'ung 4	...	彷彿 ³	p'ang 3
...	重 ⁴	ch'ung 2	<i>fei</i>	非 ¹	fei 3
<i>ch'ung</i>	中 ¹	chung 1, chung 4	...	翡 ³	fei 4
...	重 ²	chung 4	...	芾 ⁴	fu 4
...	仲 ⁴	chung 4	...	絳 ⁴	fu 4
...	銃 ⁴	shu 2	<i>fên</i>	分 ¹	fên 4
<i>ch'uo</i>	綽 ⁴	ch'ao 1, ch'o 4	...	焚 ¹	fên 2
...	觸 ⁴	ch'u 4.	<i>feng</i>	逢 ²	p'ang 2
<i>ê</i>	阿 ¹	a 1, a 3, a 4, o 1, wo 1	...	縫 ²	fêng 4
...	哦 ¹	o 1	...	捧 ³	p'êng 3
...	娥 ²	o 2	...	諷 ³	fêng 4
...	蛾 ²	o 2	<i>fo</i>	佛 ¹	fo 2, fu 2
...	鵝 ²	o 2	...	婦 ⁴	fu 4
...	訛 ²	o 2, wo 2	<i>fou</i>	不 ¹	pu 1, pu 2, pu 4, po 1, pou 1
...	額 ²	ê 4, o 2, o 4	...	浮 ²	fu 1, fu 2
...	我 ³	o 3, wo 3	...	否 ³	pi 3, p'i 3
...	餓 ⁴	o 4	...	缶 ³	p'i 3
...	惡 ⁴	o 4, wu 4	...	覆 ⁴	fu 2, fu 4
...	謬 ⁴	o 4	<i>fu</i>	浮 ¹	fu 2, fou 2
...	鶚 ⁴	o 4	...	袍 ¹	fu 2
...	鱷 ⁴	o 4	...	芙 ¹	fu 2
<i>ên</i>	揜 ⁴	wên 3, wên 4	...	敷 ¹	fu 2
<i>êng</i>	亨 ¹	hêng 1			

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. fu — 'hu.

...	佛 ²	fo 1, fo	'hên	限 ¹	'hên 2
...	拂 ²	fu 4	...	很 ²	'hên 3
...	鬚 ²	fu 4	...	狠 ²	'hên 3
...	復 ²	fu 4			
...	覆 ²	fu 4, fou 4	'hêng	亨 ¹	'hêng 2
...	腹 ²	fu 4	...	哼 ¹	êng 1
...	宓 ²	mi 4	...	莖 ²	ching 1
...	祇 ²	fu 4	...	橫 ²	'hêng 4, 'hung 2, 'hung 4
...	幅 ²	fu 4	...	荇 ⁴	hsing 4
...	俛 ³	mien 3			
...	芾 ⁴	fei 4	'ho	苛 ¹	k'o 1
...	婦 ⁴	fo 4	...	呵 ¹	'ho 3, wo 1
...	絳 ⁴	fei 4	...	荷 ¹	'ho 2, 'ho 4
'ha	哈 ¹	'ha 3, 'ha 4, 'ho 3	...	喝 ¹	'ho 4
...	蝦 ²	hsia 1, hsia 2	...	合 ²	ko 4
'hai	咳 ¹	'hai 2	...	活 ²	'huo 2
...	還 ²	'han 2, 'huan 2	...	和 ²	'ho 4, 'hai 4, 'han 4, 'huo 1, 'huo 2
...	駭 ²	'hai 3	...	核 ²	'hu 2
...	和 ⁴	'han 4, ho 2, 'ho 4, huo 1 'huo 2	...	覈 ²	'ho 4, chiao 4
'han	函 ²	hsien 2	...	哈 ³	'ha 1, ha 3, 'ha 4
...	涵 ²	hsien 2	...	火 ³	'huo 3
...	還 ²	'hai 2, 'huan 2	...	夥 ³	'huo 3, i 1
...	閑 ²	'han 4	...	或 ⁴	'huo 4
...	翰 ²	'han 4	...	惑 ⁴	'huo 2, 'huo 4, 'hu 1
...	喊 ³	hsien 3, k'an 4	...	嚇 ⁴	'hsia 4
...	和 ⁴	'hai 4, 'ho 2, 'ho 4, 'huo ₂ 1, 'huo 2	...	涸 ⁴	'hao 4, ku 1, ku 4
'hang	行 ²	hsing 2, hsing 4	...	禍 ⁴	'huo 4
...	亢 ²	kang 1, k'ang 4	...	貨 ⁴	'huo 4
...	吭 ³	'hang 4	...	獲 ⁴	'huai 2, huo 4
...	項 ⁴	hsiang 4	...	黑 ⁴	'hei 1, 'hei 3
...	巷 ⁴	hsiang 4	...	鶴 ⁴	'hao 2
'hao	耗 ²	'hao 4	...	畫 ⁴	'hua 4
...	號 ²	'hao 4	...	劃 ⁴	'hua 2
...	鶴 ²	'ho 4	...	藿 ⁴	'hu 1
...	好 ³	'hao 4	'hou	候 ²	'hou 4
...	涸 ⁴	'ho 4, ku 4, k'u 1	'hu	乎 ¹	'hu 2
hé, 'hei	黑 ¹	'hei 3, 'ho 4	...	呼 ¹	'hu 2
			...	笏 ¹	'hu 4
			...	惚 ¹	'hu 4

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. 'hu — hsi.

...	惑 ¹	'ho 4, 'huo 2, 'huo 4	...	彙 ⁴	lei 3, wei 4
...	葫 ¹	'hu 2	...	噉 ⁴	yüeh 1, yüeh 2
...	餉 ¹	'hu 2	'hun	葦 ¹	hsün 1
...	藿 ¹	'ho 4	...	渾 ²	'hun 3
...	核 ²	'ho 2	...	混 ³	'hun 4
...	弧 ²	wu 1	'hung	吡 ¹	'hung 4
...	侮 ⁴	wu 3, wu 4	...	虹 ²	chiang 4, kang 4
'hua	化 ¹	'hua 4	...	橫 ²	'hung 4, 'hêng 2, 'hêng 4
...	華 ¹	'hua 2	'huo	和 ¹	'huo 2, 'hai 4, 'han 4, 'ho 2, 'ho 4
...	譁 ¹	'hua 2	...	窩 ¹	wo 1
...	滑 ²	ku 4	...	惑 ²	'huo 4, 'ho 4, 'hu 1
...	劃 ²	'ho 4	...	活 ²	'ho 2
...	踝 ²	'huai 3	...	火 ³	'ho 3
...	找 ³	chao 3	...	夥 ³	'ho 3, i 1
...	話 ³	'hua 4	...	或 ⁴	'ho 4
...	畫 ⁴	'ho 4	...	貨 ⁴	'ho 4
'huai	獲 ²	'ho 4, 'huo 4	...	禍 ⁴	'ho 4
...	踝 ³	'hua 2	...	獲 ⁴	'huai 2, 'ho 4
...	壞 ⁴	kuai 4	hsi	息 ¹	hsi 2
'huan	僨 ¹	'huan 2	...	熄 ¹	hsi 2
...	鸛 ¹	kuan 1, kuan 4	...	系 ¹	hsi 4
...	完 ²	wan 2	...	係 ¹	hsi 4
...	還 ²	'hai 2, 'han 2	...	夕 ¹	hsi 2
...	莞 ³	kuan 1	...	昔 ¹	hsi 2
...	癩 ⁴	tuan 3	...	皙 ¹	hsi 3
'huang	育 ¹	mang 2, mêng 2	...	禧 ¹	hsi 3
...	遑 ¹	'huang 2	...	禧 ¹	hsi 3
...	恍 ¹	'huang 3	...	咒 ¹	ssü 4
...	况 ⁴	k'uang 4	...	唏 ¹	hsi 3
'hui	恢 ¹	k'uei 2	...	徙 ¹	hsi 3
...	虺 ²	'hui 3	...	錫 ¹	hsi 2
...	悔 ³	'hui 4	...	攜 ¹	hsi 2, hsieh 2
...	誨 ³	'hui 4	...	棲 ¹	ch'i 1
...	匯 ³	'hui 4	...	溪 ¹	ch'i 1
...	賄 ³	'hui 4	...	習 ¹	hsi 2
...	會 ³	'hui 4, kuei 4	...	媳 ²	hsi 3
...	喙 ⁴	sui 4	...	碣 ²	ch'io 4, ch'üeh 4

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. hsi — hsing.

...	晰 ³	hsi 4	...	斜 ²	hsia 2
...	洗 ³	hsien 3	...	陵 ²	hsieh 4
...	繫 ⁴	chi 4	...	血 ³	hsüeh 3, hsüeh 4
...	堵 ⁴	hsü 4	...	洩 ⁴	i 4
hsia	呀 ¹	a 2, ya 1	...	契 ⁴	ch'i 4
...	蝦 ¹	ha 2, hsia 2	...	泄 ⁴	i 4, yeh 4
...	斜 ²	hsieh 2	...	羯 ⁴	chieh 2
...	峽 ²	hsia 4	...	解 ⁴	chieh 3, chieh 4
...	篋 ²	ch'ieh 4	hsien	摻 ¹	shan 1
...	詰 ²	hsia 4	...	鮮 ¹	hsien 3
...	嚇 ⁴	ho 4	...	蹇 ¹	chien 3, ch'ien 1
...	厦 ⁴	sha 4	...	竊 ¹	ch'ien 1
hsiang	相 ¹	hsiang 4	...	軒 ¹	hsüan 1
...	降 ²	chiang 4	...	嫫 ¹	yen 1
...	嚮 ³	hsiang 4	...	函 ²	han 2
...	巷 ⁴	hang 4	...	涵 ²	han 2
...	項 ⁴	hang 4	...	緘 ²	chien 1
hsiao	削 ¹	hsio 4, hsüeh 1, hsüeh 3	...	絃 ²	hsüan 2
...	銷 ¹	hsiao 4	...	檻 ²	hsien 4, chien 4, k'an 3
...	澆 ¹	chiao 1	...	喊 ³	han 3, k'an 4
...	囂 ¹	ao 2	...	洗 ³	hsi 3
...	爻 ²	yao 2	...	見 ⁴	chien 4
...	肴 ²	yao 2	...	現 ⁴	hsüan 4
...	學 ²	hsio 2, hsüeh 2, hsüo 2	...	艦 ⁴	chien 4
...	校 ⁴	chiao 4	...	陷 ⁴	hsüan 4
...	誚 ⁴	ch'iao 4	hsin	欣 ¹	ts'è 1
hsieh	揆 ¹	hsieh 4	...	莘 ¹	shên 1
...	些 ¹	so 1	...	尋 ²	hsün 2
...	歇 ¹	chieh 1	...	覃 ²	t'an 2
...	薛 ¹	hsüeh 3	...	隼 ³	chun 3, hsün 3
...	浹 ²	chieh 4	...	汎 ⁴	hsün 4
...	挾 ²	chia 1, chia 2, chieh 2	...	迅 ⁴	hsün 4
...	銖 ²	chia 1, chia 4, chieh 1, chieh 4	...	訊 ⁴	hsün 4
...	拽 ²	hsieh 4, chuai 1, chuai 4, yeh 4	hsing	猩 ¹	shêng 1
...	協 ²	chieh 2	...	醒 ¹	hsing 3
...	絜 ²	chieh 2, chieh 4	...	興 ¹	hsing 4
...	叶 ²	chieh 2	...	錫 ¹	hsing 2, t'ang 2
...	攜 ²	hsi 1, hsi 2	...	行 ²	hsing 4, hang 2

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. hsing — i.

...	省 ³	shêng ³	...	削 ¹	hsüeh ³ , hsiao ¹ , hsio ⁴
...	荇 ⁴	hêng ⁴	...	穴 ²	hsüeh ⁴
hsio	學 ²	hsiao ² , hsüeh ² , hsüo ²	...	學 ²	hsiao ² , hsio ² , hsüo ²
...	削 ⁴	hsiao ¹ , hsüeh ¹ , hsüeh ³	...	血 ³	hsüeh ⁴ , hsieh ³
hsiu	囚 ²	ch'iu ²	...	卹 ³	hsü ¹ , hsü ⁴
...	宿 ³	hsiu ⁴ , hsü ¹ , sü ² , su ⁴	...	雪 ³	hsüeh ⁴
hsiung	洵 ¹	hsiung ³	...	薛 ³	hsieh ¹
hsü	恤 ¹	hsü ⁴	hsün.	葦 ¹	hün ¹
...	卹 ¹	hsü ⁴ , hsüeh ³	...	尋 ²	hsin ²
...	夙 ¹	su ⁴	...	詢 ²	hsün ⁴
...	宿 ¹	hsiu ³ , hsiu ⁴ , su ² , su ⁴	...	筭 ³	sun ³
...	紆 ¹	yü ¹	...	筭 ³	sun ³
...	嘔 ¹	ou ³ , ou ⁴	...	隼 ³	chun ³
...	曷 ¹	hsü ⁴	...	汎 ⁴	hsin ⁴
...	畜 ¹	hsü ⁴ , ch'ü ⁴	...	迅 ⁴	hsin ⁴
...	虛 ¹	chü ¹	...	訊 ⁴	hsin ⁴
...	粟 ¹	su ²	...	異 ⁴	sun ⁴
...	俗 ²	su ¹ , su ²	...	遜 ⁴	sun ⁴
...	旭 ³	hsü ⁴	hsüo	學 ¹	hsiao ² , hsio ² , hsüeh ²
...	聚 ³	chü ⁴	i, yi	一 ¹	i ² , i ⁴ , yi ¹ , yi ² , yi ⁴
...	嶼 ³	yü ³	...	乙 ¹	i ⁴ , yi ¹ , yi ⁴
...	堦 ⁴	hsi ⁴	...	衣 ¹	i ⁴
...	絮 ⁴	nü ⁴	...	依 ¹	i ³
...	續 ⁴	su ⁴	...	夥 ¹	ho ³ , huo ³
hsüan	軒 ¹	hsien ¹	...	宜 ¹	i ² , i ⁴
...	剝 ¹	hsüan ⁴	...	壹 ¹	i ⁴ , yi ¹ , yi ⁴
...	眈 ¹	hsüan ² , hsüan ⁴	...	痊 ¹	i ⁴
...	宣 ¹	hsüan ²	...	揖 ¹	i ⁴ , jung ³ yi ¹ , yi ⁴
...	旋 ¹	hsüan ²	...	亦 ²	i ³ , i ⁴ , yi ³
...	漩 ¹	hsüan ²	...	奕 ²	i ⁴
...	璇 ¹	hsüan ²	...	蛾 ²	ê ² , o ²
...	璿 ¹	hsüan ²	...	益 ²	i ⁴ , yi ² , yi ⁴
...	絃 ²	hsien ²	...	涯 ²	ya ² , yai ²
...	選 ³	hsüan ⁴	...	擬 ²	i ³ , ni ³
...	現 ⁴	hsien ⁴	...	遺 ²	wei ⁴
...	陷 ⁴	hsien ⁴	...	頤 ²	so ²
			...	辰 ³	i ⁴
			...	尾 ³	wei ³

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. i — jung.

...	泄 ⁴	hsieh ⁴ , yeh ⁴	jéng	扔 ¹	jéng ³
...	射 ⁴	shih ² , shê ⁴ , yeh ⁴	...	擲 ¹	chih ¹ , chih ⁴
...	液 ⁴	shih ²	...	仍 ²	jéng ³ , jên ² , jên ³
...	掖 ⁴	yeh ¹	jih	日 ⁴	jê ⁴ , shih ⁴
...	溢 ⁴	yi ⁴	...	肉 ⁴	ts'ao ⁴
...	鎰 ⁴	yi ⁴	jo	惹 ³	jê ³
...	邑 ⁴	yi ⁴	...	若 ⁴	jê ³ , yao ⁴ , yo ⁴
...	浥 ⁴	yeh ⁴	...	弱 ⁴	jao ⁴ , ni ⁴ , niao ⁴
...	易 ⁴	yi ⁴	...	熱 ⁴	jê ⁴
...	億 ⁴	yi ⁴	jou	揉 ¹	jou ² , jou ³
...	役 ⁴	yi ⁴	...	肉 ⁴	ju ⁴
...	疫 ⁴	yi ⁴ , yü ⁴	ju	如 ¹	ju ²
...	語 ⁴	yü ³ , yü ⁴	...	茹 ²	ju ³ , ku ¹
...	洩 ⁴	hsieh ⁴	...	辱 ²	ju ⁴
...	翼 ⁴	yi ⁴	...	儒 ²	ju ⁴
...	譯 ⁴	yi ⁴	...	入 ³	ju ⁴ , êrh ⁴
...	繹 ⁴	yi ⁴	...	乳 ³	ju ⁴
...	驛 ⁴	yi ⁴	...	孺 ³	ju ⁴
jan	—	—	...	肉 ⁴	jou ⁴
jang	壤 ²	jang ³ , nang ³	juan	阮 ³	yüan ² , yüan ³
...	讓 ²	jang ⁴	jui	蕤 ³	jui ⁴
...	讓 ³	jang ⁴	...	瑞 ⁴	shui ⁴
jao	遶 ³	jao ⁴	...	銳 ⁴	tui ⁴ , wei ⁴
...	繞 ³	jao ⁴	...	睿 ⁴	wei ⁴
...	弱 ⁴	ni ⁴ , niao ⁴ , jo ⁴	jun	允 ³	yün ³ , yu ³
jê	若 ³	jo ⁴ , yao ⁴ , yo ⁴	jung	容 ²	yung ²
...	惹 ³	jo ³	...	溶 ²	yung ²
...	日 ⁴	jih ⁴ , shih ⁴	...	榕 ²	yung ²
...	熱 ⁴	jo ⁴	...	蓉 ²	yung ²
jên	紉 ¹	jên ² , jên ⁴	...	鎔 ²	yung ²
...	仍 ²	jên ³ , jêng ² , jêng ³	...	榮 ²	yung ²
...	任 ²	jên ⁴	...	榮 ²	yung ²
...	恁 ³	yin ⁴	...	榮 ²	yung ²
...	衽 ³	jên ⁴	...	榮 ²	yung ²
...	孕 ⁴	yin ⁴ , yün ⁴	...	融 ²	yung ²

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. jung — ku.

...	慵 ²	yung ²	k'ên	肯 ³	k'êng ³
...	揖 ³	i ¹ , i ⁴ , yi ¹ , yi ⁴	...	措 ⁴	k'êng ⁴
ka	嘎 ¹	ka ² , ka ³ , ka ⁴ , chia ¹	k'êng	更 ¹	k'êng ⁴ , ching ¹
k'a	卡 ¹	k'a ³ , ch'ia ¹ , ch'ia ³	...	耕 ¹	ching ¹
kai	街 ¹	chieh ¹	...	耿 ³	ching ³
...	溉 ⁴	chi ⁴	...	頸 ³	ching ³
k'ai	楷 ³	ch'iai ³	k'êng	傾 ¹	ch'ing ¹ , ch'iung ¹
...	咳 ³	k'o ²	...	肯 ³	k'ên ³
kan	乾 ¹	ch'ien ²	...	措 ⁴	k'ên ⁴
...	杆 ¹	kan ²	ko	戈 ¹	kuo ¹
k'an	刊 ¹	k'an ³	...	攔 ¹	ko ²
...	看 ¹	k'an ⁴	...	各 ²	ko ³ , ko ⁴
...	吹 ³	ch'ui ¹ , ch'ui ⁴	...	閤 ²	ko ⁴
...	檻 ³	chien ⁴ , hsien ² , hsien ⁴	...	隔 ²	chieh ¹ , chieh ⁴
...	賊 ⁴	han ³ , hsien ³	...	葛 ²	ko ³
kang	亢 ¹	hang ² , k'ang ⁴	...	哿 ³	k'o ¹
...	扛 ¹	k'ang ²	...	合 ⁴	ho ²
...	將 ¹	chiang ¹ , Chiang ⁴	k'o	可 ¹	k'o ² , k'o ³
...	岡 ¹	kang ³	...	苛 ¹	ho ¹
...	虹 ⁴	chiang ⁴ , hung ²	...	珂 ¹	k'o ³
k'ang	扛 ²	kang ¹	...	哿 ¹	ko ³
...	亢 ⁴	hang ² , kang ¹	...	刻 ¹	k'o ³ , k'o ⁴ , k'ei ¹
kao	咎 ¹	chiu ¹ , chiu ⁴	...	科 ¹	k'o ⁴
k'ao	敲 ¹	chiao ¹	...	剋 ¹	k'o ⁴
...	焔 ³	k'ao ⁴	...	稞 ¹	k'o ⁴
...	拷 ³	k'ao ⁴	...	瞞 ²	k'o ³
kei	給 ³	chi ³ , chi ⁴	...	咳 ²	k'ai ³
k'ei	刻 ¹	k'o ¹ , k'o ³ , k'o ⁴	...	去 ⁴	ch'ü ⁴
kên	觔 ¹	chin ¹	...	闊 ⁴	k'uo ⁴
			kou	緱 ¹	ou ¹
			...	狗 ²	kou ³
			k'ou	暱 ¹	ou ¹
			...	扣 ³	k'ou ⁴
			ku	古 ¹	ku ³
			...	估 ¹	ku ⁴

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. ku — lan.

...	呱 ¹	kua 1, kua 3	...	鰕 ¹	kuei 4
...	谷 ¹	ku 3	...	愧 ⁴	k'uei 4
...	骨 ¹	ku 2, ku 3	...	會 ⁴	'hui 3, 'hui 4
...	茹 ¹	ju 2, ju 3	k'uei	恢 ²	'hui 1
...	穀 ¹	ku 3	...	跬 ³	wa 1
...	穀 ¹	ku 3	...	塊 ⁴	k'uai 4
...	汨 ³	mi 4	...	愧 ⁴	kuei 4
...	滑 ³	ku 4, 'hua 2, k'u 1	kuén, kun	昆 ¹	k'un 1
...	賈 ³	chia 3	...	崑 ¹	k'un 1
...	涸 ⁴	'hao 4, 'ho 4	k'uén, k'un	昆 ¹	kun 1
k'u	袴 ¹	k'u 4, k'ua 4	...	崑 ¹	kun 1
...	涸 ¹	ku 4, 'hao 4, 'ho 4	...	閫 ¹	k'un 3
kua	呱 ¹	kua 3, ku 1	...	壺 ¹	k'un 3
...	聒 ¹	kua 4	...	悃 ³	k'un 4
...	咕 ¹	kua 4	kung	紅 ¹	'hung 2
k'ua	誇 ¹	k'ua 3	...	供 ¹	kung 4
...	袴 ⁴	k'u 1, k'u 4	k'ung	空 ¹	k'ung 3
kuai	壞 ⁴	'huai 4	...	恐 ³	ch'ung 4
k'uai	塊 ⁴	k'uei 4	kuo	戈 ¹	ko 1
kuan	莞 ¹	'huan 3	...	郭 ¹	kuo 3
...	冠 ¹	kuan 4	...	輜 ¹	kuo 2
...	觀 ¹	kuan 4	...	輜 ¹	kuo 4
...	綸 ¹	lün 2, lun 2	...	聒 ¹	kuo 4
...	鸛 ¹	kuan 4, 'huan 1	...	過 ¹	kuo 4
...	幹 ³	wa 4	...	榔 ²	kuo 3
...	鹽 ³	kuan 4	k'uo	闊 ⁴	k'o 4
k'uan	—	—	la	喇 ¹	la 3
kuang	誑 ¹	k'uang 2	...	糲 ¹	la 4
k'uang	誑 ²	kuang 1	...	刺 ²	la 4
...	况 ⁴	'huang 4	...	落 ⁴	lao 4, lə 4, lu 1
kuei	瑰 ¹	kuei 4	lai	糲 ⁴	li 4
...	暑 ¹	kuei 3	lan	鑿 ¹	lan 2
			...	婪 ²	lan 3

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. lan — lin.

...	熾 ²	lan 3	...	漓 ¹	li 2
...	變 ²	luan 2	...	璃 ¹	li 2
...	鸞 ²	luan 2	...	篋 ¹	li 2
...	濫 ³	lan 4	...	麗 ¹	li 4
...	亂 ⁴	luan 4	...	鸕 ¹	li 2
...			...	瀝 ²	li 4
lang	跟 ¹	lang 2	...	履 ³	lū 3
...	榔 ¹	lang 2, lang 3	...	淚 ⁴	lei 4
...	朗 ³	lang 4	...	颯 ⁴	sa 1, sa 4
...	閭 ³	lang 4	...	糲 ⁴	lai 4
lao	撈 ¹	lao 2	lia	倆 ³	liang 4
...	老 ²	lao 3	liang	兩 ¹	liang 3
...	老 ²	lao 3	...	跟 ¹	liang 2
...	勞 ²	lao 4	...	梁 ¹	liang 2
...	癆 ²	lao 4	...	量 ¹	liang 2, liang 4
...	潦 ³	lao 4, liao 2	...	魎 ²	liang 3
...	烙 ⁴	lo 4	...	倆 ⁴	lia 3
...	落 ⁴	la 4, lo 4, lu 1	...	掠 ⁴	lūo 4
...	酪 ⁴	lo 4	liao	料 ²	liao 4
lê	洛 ⁴	lo 4	...	潦 ²	lao 3, lao 4
...	勒 ⁴	lei 1, lieh 4, lo 4	...	燎 ³	liao 4
...	樂 ⁴	lo 4, yao 4, yo 4, yüeh 4	...	瞭 ³	liao 4
lei	勒 ¹	lê 4, lieh 4, lo 4	...	掉 ⁴	tiao 4, t'iao 3
...	縲 ¹	lei 3	...	畧 ⁴	lio 3, lüeh 3, lüeh 4, lüo 3, lüo 4
...	累 ²	lei 3, lei 4	lieh	咧 ¹	lieh 2, lieh 3, lieh 4
...	攬 ²	lei 4	...	乜 ²	mieh 2
...	彙 ³	'hui 4, wei 4	...	捋 ³	lo 3
...	儡 ³	lei 4	...	勒 ⁴	lê 4, lei 1, lo 4
...	淚 ⁴	li 4	lien	連 ¹	lien 2
lêng	楞 ¹	lêng 2	...	漣 ¹	lien 2
...	稜 ¹	lêng 2	...	璉 ²	lien 4
...	陵 ¹	lêng 4	...	斂 ³	lien 4
li	李 ¹	li 3	...	輦 ³	nien 3
...	哩 ¹	li 4	...	揀 ⁴	chien 3
...	狸 ¹	li 3	...	戀 ⁴	lülen 4, (lúan 4)
...	狸 ¹	li 2	lin	淋 ²	lin 4, lün 2
...	莉 ¹	li 4	...	臨 ²	lín 4

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. lin — lun.

...	凜 ³	ling ³	...	縷 ³	lou ²
...	凜 ³	ling ³	...	履 ³	li ³
...	賃 ⁴	nin ⁴	...	綠 ⁴	lu ⁴
ling	令 ²	ling ⁴	lueh	畧 ³	lueh ⁴ , liao ⁴ , lio ³ , lüo ³ , lüo ⁴
...	凜 ³	lin ³	luen, lüan	戀 ⁴	lien ⁴
...	凜 ³	lin ³	lün	掄 ¹	lün ²
lio	畧 ³	liao ⁴ , lueh ³ , lueh ⁴ , lüo ³ , lüo ⁴	...	輪 ¹	lün ² , lun ²
liu	溜 ¹	liu ⁴	...	淋 ²	lin ² , lin ⁴
...	遛 ¹	liu ²	...	倫 ²	lun ²
...	逦 ¹	liu ²	...	崙 ²	lun ²
...	瀏 ²	liu ⁴	...	圌 ²	lün ³ , lun ² , lun ³
...	六 ⁴	lu ⁴	...	論 ²	lün ⁴ , lun ² , lun ⁴
...	碌 ⁴	lu ⁴	...	綸 ²	lun ² , kuan ¹
...	陸 ⁴	lū ³ , lu ⁴	lūo	畧 ³	lūo ⁴ , liao ⁴ , lio ³ , lueh ³ , lueh ⁴
lo	擲 ²	lo ⁴	...	掠 ⁴	liang ⁴
...	擲 ³	lieh ³	lu	落 ¹	la ⁴ , lao ⁴ , lo ⁴
...	擲 ³	lo ⁴	...	路 ²	lu ⁴
...	洛 ⁴	lê ⁴	...	廬 ²	lū ²
...	落 ⁴	la ⁴ , lao ⁴ , lu ¹	...	驢 ²	lū ²
...	烙 ⁴	lao ⁴	...	六 ⁴	liu ⁴
...	絡 ⁴	ch'üeh ⁴	...	碌 ⁴	liu ⁴
...	酪 ⁴	lao ⁴	...	綠 ⁴	lū ⁴
...	勒 ⁴	lê ⁴ , lei ¹ , lieh ⁴	...	露 ⁴	lou ⁴
...	樂 ⁴	lê ⁴ , yao ⁴ , yo ⁴ , yüeh ⁴	...	謬 ⁴	niu ⁴ , miu ⁴
lou	摟 ¹	lou ³	...	陸 ⁴	liu ⁴ , lū ³
...	婁 ²	lū ²	luan	變 ²	lun ²
...	縷 ²	lū ³	...	鸞 ²	lun ²
...	鏤 ²	lū ²	...	亂 ⁴	lan ⁴
...	露 ⁴	lu ⁴	lun	棱 ²	lêng ⁴
lū	婁 ²	lou ²	...	倫 ²	lün ²
...	屨 ²	lū ³ , chü ⁴	...	崙 ²	lün ²
...	鏤 ²	lou ²	...	掄 ²	lün ²
...	廬 ²	lu ²	...	圌 ²	lun ³ , lün ² , lün ³
...	驢 ²	lu ²	...	論 ²	lun ⁴ , lün ² , lün ⁴
...	陸 ³	liu ⁴ , lu ⁴	...	綸 ²	kuan ¹ , lün ²
...	縷 ³	lū ⁴	...	輪 ²	lün ¹ , lün ²

APPENDIX TO THE PEKING SYLLABARY. lung — mo.

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. mo — niang.

...	洙 ⁴	ma 1	nai	那 ³	{ nai ⁴ , na ¹ , na ³ , na ⁴ , nei ⁴ , nèn ³ , nèn ⁴ , nêng ³ , nêng ⁴ , no ²
...	墨 ⁴	mei 4	...	那 ³	nai 4
...	脈 ⁴	mai 4	nan	喃 ¹	nan 2
...	螞 ⁴	ma 1, ma 3	...	俺 ²	an 3
...	麥 ⁴	mai 1, mai 4	...	難 ²	nan 4
...	莫 ⁴	mu 4	...	煖 ³	nang 3, nuan 3
...	慕 ⁴	mu 4	...	暖 ³	nang 3, nuan 3
...	暮 ⁴	mu 4	nang	煖 ³	nan 3, nuan 3
...	慕 ⁴	mu 4	...	暖 ³	nan 3, nuan 3
...	慕 ⁴	mai 4	...	壤 ³	jang 2, jang 3
mou	摸 ¹	ma 1, mao 1, mo 1	nao	撓 ¹	nao 2
...	矛 ²	mao 2, miu 2	...	叻 ²	na 2
...	拇 ²	mou 3, mu 3	...	嫖 ³	niao 3
...	眸 ²	miu 2	nei	內 ⁴	na 4
...	牡 ³	mu 3	...	那 ⁴	{ na ¹ , na ³ , na ⁴ , nai ³ , nai ⁴ , nèn ³ , nèn ⁴ , nêng ³ , nêng ⁴ , no ²
...	某 ³	mu 3	nén	那 ³	{ nèn ⁴ , na ¹ , na ³ , na ⁴ , nai ³ , nai ⁴ , nei ⁴ , nêng ³ , nêng ⁴ , no ²
...	畝 ³	mu 3	...	嫩 ⁴	nun 4
...	茂 ⁴	mao 4	nêng	能 ¹	nêng 2
...	貿 ⁴	mao 4	...	儂 ¹	nung 1, nung 2
mu	沒 ²	mu 4, mei 2, mo 4	...	濃 ²	nung 1, nung 2
...	歿 ²	mu 4	...	那 ³	{ nêng ⁴ , na ¹ , na ³ , na ⁴ , nai ³ , nai ⁴ , nei ⁴ , nèn ³ , nèn ⁴ , no ²
...	牡 ³	mou 3	...	弄 ⁴	lung 4, nou 4, nung 4
...	某 ³	mou 3	...	寧 ⁴	ning 2, ning 4
...	畝 ³	mou 3	ni	呢 ¹	ni 2
...	媽 ³	ma 1	...	擬 ³	i 2, i 3
...	拇 ³	mou 2, mou 3	...	弱 ⁴	jao 4, jo 4, niao 4
...	沐 ⁴	shu 4	...	溺 ⁴	niao 4, yao 4
...	莫 ⁴	mo 4	...	殢 ⁴	ti 4, t'i 4
...	慕 ⁴	mo 4	niang	—	—
...	暮 ⁴	mo 4			
...	慕 ⁴	niu 4, miu 4			
na	那 ¹	{ na 3, na 4, nai 3, nai 4, nei 4, nèn 3, nèn 4, nêng 3, nêng 4, no 2			
...	哪 ¹	t'o 4			
...	叻 ²	nao 2			
...	內 ⁴	nei 4			

APPENDIX TO THE PEKING SYLLABARY. niao — ou.

<i>niao</i>	杳 ³	yao ³	<i>nou</i>	弄 ⁴	lung ⁴ , nêng ⁴ , nung ⁴
...	鳥 ³	tiao ³	<i>nü</i>	女 ³	yü ³ , yü ⁴
...	鵲 ³	nao ³	...	絮 ⁴	hsü ⁴
...	尿 ⁴	sui ¹	<i>nüeh</i>	虐 ⁴	niao ⁴ , ning ⁴ , nio ⁴ , nüo ⁴ , yo ⁴
...	弱 ⁴	jao ⁴ , jo ⁴ , ni ⁴	...	譴 ⁴	niao ⁴ , nio ⁴ , nüo ⁴
...	溺 ⁴	ni ⁴ , yao ⁴	...	瘡 ⁴	niao ⁴ , nio ⁴ , nüo ⁴ , yao ⁴ , yo ⁴
...	虐 ⁴	ning ⁴ , nio ⁴ , nüeh ⁴ , nüo ⁴ , yo ⁴	<i>nüo</i>	虐 ⁴	niao ⁴ , ning ⁴ , nio ⁴ , nüeh ⁴ , yo ⁴
...	譴 ⁴	nio ⁴ , nüeh ⁴ , nüo ⁴	...	譴 ⁴	niao ⁴ , nio ⁴ , nüeh ⁴
...	瘡 ⁴	nio ⁴ , nüeh ⁴ , nüo ⁴ , yao ⁴ , yo ⁴	...	瘡 ⁴	niao ⁴ , nio ⁴ , nüeh ⁴ , yao ⁴ , yo ⁴
<i>nieh</i>	捻 ¹	nieh ⁴ , nien ³	<i>nu</i>	—	—
...	呆 ⁴	yeh ⁴	<i>nuan</i>	煖 ³	nan ³ , nang ³
...	臬 ⁴	yeh ⁴	...	暖 ³	nan ³ , nang ³
...	孽 ⁴	yeh ⁴	<i>nun</i>	嫩 ⁴	nên ⁴
<i>nien</i>	拈 ¹	nien ²	<i>nung</i>	儂 ¹	nung ² , nêng ¹
...	言 ²	yen ² , yüan ²	...	濃 ¹	nung ² , nêng ¹
...	捻 ³	nieh ¹ , nieh ⁴	...	弄 ⁴	lung ⁴ , nêng ⁴ , nou ⁴
...	趁 ³	ch'ên ⁴	<i>o</i>	阿 ¹	a ¹ , a ³ , a ⁴ , ê ¹ , wo ¹
...	輓 ³	chan ³ , ch'ên ³	...	哦 ¹	ê ¹
...	輦 ³	lien ³	...	訛 ²	ê ² , wo ²
<i>nin</i>	賃 ⁴	lin ⁴	...	娥 ²	ê ²
<i>ning</i>	寧 ²	ning ⁴ , nêng ⁴	...	蛾 ²	ê ² , i ²
...	拧 ²	ning ³	...	鵝 ²	ê ²
...	凝 ²	ying ²	...	額 ²	o ⁴ , ê ² , ê ⁴
...	虐 ⁴	niao ⁴ , nio ⁴ , nüeh ⁴ , nüo ⁴ , yo ⁴	...	我 ³	ê ³ , wo ³
<i>nio</i>	虐 ⁴	niao ⁴ , ning ⁴ , nüeh ⁴ , nüo ⁴ , yo ⁴	...	呃 ⁴	ai ⁴
...	譴 ⁴	niao ⁴ , nüeh ⁴ , nüo ⁴	...	餓 ⁴	ê ⁴
...	瘡 ⁴	niao ⁴ , nüeh ⁴ , nüo ⁴ , yao ⁴ , yo ⁴	...	謬 ⁴	ê ⁴
<i>niu</i>	牛 ²	yu ²	...	鶚 ⁴	ê ⁴
...	謬 ⁴	lu ⁴ , miu ⁴	...	惡 ⁴	ê ⁴ , wu ⁴
...	繆 ⁴	mu ⁴ , miu ⁴	...	鱷 ⁴	ê ⁴
<i>no</i>	那 ²	{ na ¹ , na ³ , na ⁴ , nai ³ , nai ⁴ , nei ⁴ , nên ³ , nên ⁴ , nêng ³ , nêng ⁴	<i>ou</i>	漚 ¹	ou ⁴
...	娜 ²	no ³	...	嫗 ¹	yü ⁴ , wu ⁴
...	諾 ³	no ⁴	...	瞞 ¹	k'ou ¹

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. ou — pei.

...	謳 ¹	ou ³		<i>pang</i>	磅 ³	p'ang ³
...	甌 ¹	ou ³		...	蚌 ⁴	p'eng ³
...	緱 ¹	kou ¹		...	盼 ⁴	p'an ⁴
...	藕 ²	ou ³		...	判 ⁴	p'an ⁴
...	謳 ³	ou ⁴ , hsü ¹		...	泮 ⁴	p'an ⁴
<i>pa</i>	八 ¹	pa ²		...	叛 ⁴	pan ⁴ , p'an ⁴
...	把 ¹	pa ³ , pa ⁴		...	拚 ⁴	p'ing ²
...	撥 ¹	po ¹ , pu ¹		...	傍 ⁴	p'ang ²
...	杷 ⁴	p'a ²		...	謗 ⁴	p'ang ³
<i>p'a</i>	趴 ¹	p'a ²		<i>p'ang</i>	滂 ¹	p'ang ²
...	杷 ²	pa ⁴		...	仿 ²	fang ³
<i>pai</i>	攤 ¹	p'i ³		...	傍 ²	pang ⁴
...	白 ²	po ¹ , po ²		...	逢 ²	f'eng ²
...	帛 ²	pai ⁴		...	彷彿 ³	fang ³
...	百 ³	po ²		...	謗 ³	pang ⁴
...	伯 ³	po ²		...	謗 ³	pang ³
...	柏 ³	po ⁴		<i>pao</i>	剖 ¹	p'ou ³
...	栢 ³	po ⁴		...	剝 ¹	po ¹
<i>p'ai</i>	捩 ¹	p'ai ²		...	胞 ¹	p'ao ¹
...	菩 ²	p'u ²		...	廔 ²	p'ao ²
<i>pan</i>	扳 ¹	p'an ¹		...	薄 ²	po ²
...	搬 ¹	su ¹		...	堡 ³	p'u ⁴
...	癢 ²	p'an ¹		...	刨 ⁴	p'ao ²
...	叛 ⁴	p'an ⁴ , pang ⁴		...	鮑 ⁴	p'ao ²
...	辯 ⁴	pien ⁴		...	暴 ⁴	p'ao ⁴
...	辦 ⁴	p'an ²		...	瀑 ⁴	pu ⁴
<i>p'an</i>	扳 ¹	pan ¹		<i>p'ao</i>	泡 ¹	p'ao ⁴
...	番 ¹	fan ¹ , fan ²		...	胞 ¹	pao ¹
...	癢 ¹	pan ²		...	刨 ²	pao ⁴
...	辦 ²	pan ⁴		...	炮 ²	p'ao ⁴
...	判 ⁴	pang ⁴		...	跑 ²	p'ao ³
...	泮 ⁴	pang ⁴		...	廔 ²	pao ²
...	叛 ⁴	pan ⁴ , pang ⁴		...	鮑 ²	pao ⁴
...	盼 ⁴	pang ⁴		...	廔 ²	piao ¹
				...	廔 ²	pao ⁴
				<i>pei</i>	背 ¹	pei ⁴
				...	罷 ²	pi ² , p'i ²

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. pei — pien.

...	北 ³	po ⁴ , pu ³	...	最 ⁴	pei ⁴
...	彼 ³	pi ³	...	庇 ⁴	p'i ³
...	僻 ⁴	p'i ¹ , p'i ²	p'i	批 ¹	p'i ³
...	避 ⁴	pi ⁴	...	砒 ¹	p'i ²
...	佩 ⁴	p'ei ⁴	...	匹 ¹	p'i ² , p'i ³
...	珮 ⁴	p'ei ⁴	...	披 ¹	p'i ³
...	婢 ⁴	pi ⁴	...	僻 ¹	pei ⁴ , p'i ⁴
...	荀 ⁴	po ¹ , p'o ⁴	...	劈 ¹	p'i ³
...	最 ⁴	pi ⁴	...	霹 ¹	p'i ⁴
p'ei	坏 ¹	p'ei ²	...	闢 ¹	p'i ⁴
...	披 ¹	p'ei ⁴	...	比 ²	pi ³ , pi ⁴
...	佩 ⁴	pei ⁴	...	罷 ²	pei ² , pi ²
...	珮 ⁴	pei ⁴	...	否 ³	pi ³ , fou ³
pên	奔 ¹	pên ⁴	...	缶 ³	fou ³
...	賁 ¹	pi ⁴	...	辟 ³	p'i ⁴ , pi ⁴
...	犇 ¹	pên ⁴	...	鄙 ³	pi ³ , pi ⁴
p'ên	噴 ¹	p'ên ⁴	...	庇 ³	pi ⁴
...	体 ⁴	t'i ³	...	妣 ³	pi ³
pêng	羣 ³	pang ⁴	piao	杓 ¹	shao ²
...	蚌 ⁴	p'êng ⁴	...	蔗 ¹	p'ao ²
p'êng	礪 ¹	p'êng ²	...	倭 ³	piao ⁴
...	捧 ³	fêng ³	p'iao	漂 ¹	p'iao ³ , p'iao ⁴
...	羣 ⁴	pêng ⁴	pieh	出 ¹	ch'u ¹
pi	必 ²	pi ⁴	...	慙 ¹	pieh ⁴
...	篋 ²	pi ⁴	...	螢 ¹	p'ieh ⁴
...	罷 ²	pei ² , p'i ²	...	螢 ¹	p'ieh ⁴
...	否 ³	fou ³ , p'i ³	p'ieh	撇 ¹	} p'ieh ³
...	比 ³	p'i ² , pi ⁴	...	擘 ¹	
...	彼 ³	pei ³	...	澈 ¹	p'ieh ⁴
...	壁 ³	pi ⁴	...	瞥 ¹	p'ieh ⁴
...	鄙 ³	pi ⁴	...	螢 ⁴	pieh ¹
...	斃 ³	pi ⁴	...	斃 ⁴	pieh ¹
...	妣 ³	p'i ³	pien	扁 ³	p'ien ³
...	婢 ⁴	pei ⁴	...	輶 ³	p'ien ²
...	辟 ⁴	p'i ³ , p'i ⁴	...	便 ⁴	p'ien ²
...	避 ⁴	pei ⁴	...	辯 ⁴	pan ⁴
...	賁 ⁴	pên ¹			

APPENDIX TO THE PEKING SYLLABARY. p'ien — p'u.

p'ien	便 ²	pien ⁴	...	百 ²	pai ³
...	餅 ²	pien ³	...	伯 ²	pai ³
...	扁 ³	pien ³	...	泊 ²	po ⁴
pin	頻 ¹	p'in ²	...	鉑 ²	po ⁴
...	顰 ¹	p'in ²	...	博 ²	po ⁴
...	嘸 ¹	p'in ²	...	膊 ²	po ⁴
...	蘋 ¹	p'in ² , p'ing ²	...	薄 ²	pao ²
...	嬪 ¹	p'in ⁴	...	鉞 ²	po ⁴
...	繽 ¹	p'in ¹	...	播 ³	po ⁴
...	稟 ³	ping ³	...	籛 ³	po ⁴
...	并 ⁴	ping ¹ , ping ⁴	...	柏 ⁴	pai ³
...	擯 ⁴	p'in ¹	...	栢 ⁴	pai ³
p'in	擯 ¹	pin ⁴	...	北 ⁴	pei ³ , pu ³
...	繽 ¹	pin ¹	...	雹 ⁴	pao ²
...	頻 ²	pin ¹	p'o	扑 ¹	p'o ⁴ , p'u ³
...	顰 ²	pin ¹	...	朴 ¹	p'o ⁴
...	嘸 ²	pin ¹	...	婆 ¹	p'o ²
...	蘋 ²	pin ¹ , p'ing ²	...	珀 ¹	p'o ⁴
...	嬪 ⁴	pin ¹	...	玻 ¹	po ¹
ping	并 ¹	ping ⁴ , pin ⁴	...	幡 ²	po ¹
...	凭 ²	p'ing ²	...	破 ³	p'o ⁴
...	屏 ³	p'ing ²	...	蔔 ⁴	pei ⁴ , po ¹
...	稟 ³	pin ³	...	魄 ⁴	t'o ⁴
p'ing	娉 ¹	p'ing ⁴	...	僕 ⁴	pu ²
...	拚 ²	pang ⁴	...	撲 ⁴	p'u ¹
...	屏 ²	ping ³	...	樸 ⁴	p'u ³
...	凭 ²	ping ²	pou	不 ¹	pu ¹ , pu ² , pu ⁴ , fou ¹ , po ¹
...	蘋 ²	pin ¹ , p'in ²	p'ou	剖 ³	pao ¹
po	白 ¹	po ² , pai ²	pu	不 ¹	pu ² , pu ⁴ , fou ¹ , po ¹ , pou ¹
...	幡 ¹	p'o ²	...	撥 ¹	pa ¹ , po ¹
...	撥 ¹	pa ¹ , pu ¹	...	僕 ²	p'o ⁴
...	蔔 ¹	pei ⁴ , p'o ⁴	...	北 ³	pei ³ , po ³
...	餽 ¹	po ⁴	...	譜 ³	p'u ³
...	波 ¹	po ²	...	鋪 ³	p'u ⁴
...	不 ¹	pu ¹ , pu ² , pu ⁴ , fou ¹ , pou ¹	...	瀑 ⁴	pao ⁴
...	剝 ¹	pao ¹	p'u	撲 ¹	p'o ⁴
...	玻 ¹	p'o ¹	...	鋪 ¹	p'u ⁴

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. p'u — sun.

...	菩 ²	p'ai ²	so	些 ¹	hsieh ¹
...	朴 ³	p'o ¹ , p'o ⁴	...	索 ¹	so ³ , sê ³
...	樸 ³	p'o ⁴	...	唆 ¹	tsun ⁴
...	譜 ³	pu ³	...	頤 ²	i ²
...	堡 ⁴	pao ³	...	所 ³	su ⁴ , shu ³ , shuo ³
...	舖 ⁴	pu ³	...	揀 ³	so ¹ , so ⁴
sa	三 ¹	san ¹ , san ⁴	...	素 ⁴	su ⁴
...	趺 ¹	sa ⁴	...	數 ⁴	shu ³ , shu ⁴ , shuo ⁴
...	鞞 ¹	sa ⁴	sou	瘦 ⁴	shou ⁴
...	颯 ¹	sa ⁴ , li ⁴	su	俗 ¹	su ² , hsü ²
...	撒 ¹	sa ² , sa ³	...	搬 ¹	pan ¹
...	薩 ¹	sa ⁴	...	宿 ²	su ⁴ , hsiu ³ , hsiu ⁴ , hsü ¹
...	灑 ³	sha ³ , sha ⁴ , shai ³	...	束 ²	su ⁴ , shu ² , shu ⁴
sai	搥 ¹	sai ²	...	粟 ²	hsü ¹
...	搥 ¹	sai ⁴	...	肅 ²	su ⁴
...	塞 ⁴	sê ⁴	...	術 ⁴	shu ⁴
san	三 ¹	san ⁴ , sa ¹	...	述 ⁴	shu ⁴
...	散 ³	san ⁴	...	所 ⁴	so ³ , shu ³ , shuo ³
sang	喪 ¹	sang ⁴	...	夙 ⁴	hsü ¹
sao	臊 ¹	sao ⁴	...	訴 ⁴	sung ⁴
...	掃 ³	sao ⁴	...	素 ⁴	so ⁴
...	燥 ⁴	tsao ⁴	...	續 ⁴	hsü ⁴
...	譟 ⁴	tsao ⁴	suan	—	—
...	彗 ⁴	sui ⁴	sui	尿 ¹	niao ³
...	颺 ⁴	shao ¹	...	茭 ¹	sui ⁴
sê	說 ¹	shuo ¹ , shui ⁴	...	遂 ¹	sui ²
...	嘶 ¹	sê ²	...	雖 ¹	shui ¹
...	索 ³	so ¹ , so ³	...	隋 ²	t'o ³
...	色 ⁴	shai ³ , shê ⁴	...	隨 ²	ts'ui ²
...	澁 ⁴	shê ⁴	...	彗 ⁴	sao ⁴
...	塞 ⁴	sai ⁴	...	啐 ⁴	ts'ui ⁴
...	瑟 ⁴	sê ²	...	喙 ⁴	hui ⁴
...	漕 ⁴	shê ⁴	sun	筭 ³	hsün ³
sên	森 ¹	shên ¹ , shêng ¹	...	筭 ³	hsün ³
sêng	—	—	...	異 ⁴	hsün ⁴
			...	遜 ⁴	hsün ⁴

APPENDIX TO THE PEKING SYLLABARY. sung — shih.

<i>sung</i>	誦 ¹	sung ⁴	...	芍 ²	piao ¹ , shuo ²
...	聳 ³	tsung ⁴	...	杓 ²	tiao ⁴
...	悚 ³	ch'u ⁴	...	鈞 ³	shao ⁴
...	訴 ⁴	su ⁴	...	哨 ⁴	ch'iao ⁴
<i>sha</i>	杉 ¹	shan ¹	<i>shê</i>	涉 ¹	shê ⁴
...	殺 ¹	shai ⁴	...	折 ²	chê ² , cho ²
...	燭 ¹	sha ⁴	...	捨 ³	shê ⁴
...	煞 ¹	sha ⁴	...	色 ⁴	sê ⁴ , shai ³
...	洒 ³	shai ⁴	...	射 ⁴	i ⁴ , shih ² , yeh ⁴
...	灑 ³	sha ⁴ , sa ³ , shai ³	...	澁 ⁴	sê ⁴
...	耍 ³	shua ³	...	葉 ⁴	yeh ⁴
...	厦 ⁴	hsia ⁴	...	漕 ⁴	sê ⁴
<i>shai</i>	色 ³	sê ⁴ , shê ⁴	<i>shên</i>	申 ¹	shên ²
...	灑 ³	sa ³ , sha ³ , shai ⁴	...	莘 ¹	hsin ¹
...	洒 ⁴	sha ³	...	痒 ¹	yang ³
...	殺 ⁴	sha ¹	...	森 ¹	sên ¹ , shêng ¹
<i>shan</i>	杉 ¹	sha ¹	...	參 ¹	ts'an ¹ , tsên ¹ , ts'ên ¹
...	摻 ¹	hsien ¹	...	甚 ²	shên ⁴
...	埏 ¹	yen ²	...	蜃 ²	shên ⁴
...	謁 ¹	shan ⁴	...	沈 ³	shên ⁴
...	蟾 ¹	ch'an ²	...	審 ³	shên ⁴
...	苦 ²	shan ⁴	...	審 ³	shên ⁴
...	單 ²	shan ⁴ , tan ¹	...	審 ³	shên ⁴
...	禪 ²	shan ⁴ , ch'an ² , tan ¹	...	審 ³	shên ⁴
...	蟬 ²	ch'an ²	...	朕 ³	shên ⁴
...	涵 ³	shan ⁴	...	朕 ³	shên ⁴
...	瞻 ⁴	chan ¹	...	朕 ³	chên ⁴ , chêng ⁴
<i>shang</i>	裳 ¹	shang ²	<i>shêng</i>	森 ¹	sên ¹ , shên ¹
...	傷 ¹	shang ⁴	...	猩 ¹	hsing ¹
...	响 ²	shang ³	...	勝 ¹	shêng ⁴
...	向 ²	shang ⁴	...	省 ³	hsing ³
...	常 ²	ch'ang ²	...	乘 ⁴	ch'êng ² , ch'êng ⁴
...			...	盛 ⁴	ch'êng ²
<i>shao</i>	颯 ¹	sao ⁴	<i>shih</i>	史 ¹	shih ³
...	鞘 ¹	shao ³	...	視 ¹	shih ² , shih ⁴
...	少 ²	shuo ²	...	匙 ¹	shih ² , ch'ih ²
...	勺 ²	shuo ²	...	螯 ¹	chê ¹
...	灼 ²	shuo ²	...	筮 ¹	shih ⁴
			...	噬 ¹	shih ⁴
			...	蝱 ¹	ssü ¹
			...	蔣 ²	shih ⁴

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. shih — ta.

...	世 ²	shih ⁴	shuang	雙 ¹	shuang ⁴
...	柘 ²	chê ⁴	shui	衰 ¹	shuai ¹
...	射 ²	i ⁴ , shê ⁴ , yeh ⁴	...	雖 ¹	sui ¹
...	矢 ²	shih ³	...	瑞 ⁴	jui ⁴
...	食 ²	ssü ⁴	...	說 ⁴	sê ¹ , shuo ¹
...	掖 ²	i ⁴	shun	鸛 ²	ch'un ² , ch'un ³
...	識 ²	shih ⁴ , chih ¹ , chih ⁴	...	唇 ²	ch'un ¹
...	室 ²	shih ⁴	...	盾 ³	tun ⁴
...	釋 ²	shih ⁴	shuo	說 ¹	sê ¹ , shui ⁴
...	日 ⁴	jê ⁴ , jih ⁴	...	勻 ²	shao ²
...	寺 ⁴	ssü ⁴	...	芍 ²	shao ²
...	恃 ⁴	ch'ih ²	...	杓 ²	piao ¹ , shao ²
...	似 ⁴	ssü ⁴	...	灼 ²	shao ²
...	褪 ⁴	t'í ²	...	酌 ²	chao ¹ , chê ¹ , cho ²
...	適 ⁴	ti ² , ti ⁴	...	着 ²	chao ² , chê ¹ , cho ¹ , cho ²
shou	熟 ²	shu ²	...	所 ³	so ³ , su ⁴ , shu ³
...	首 ³	shou ⁴	...	敕 ⁴	ch'ih ⁴
...	瘦 ⁴	sou ⁴	...	數 ⁴	shu ³ , shu ⁴ , so ⁴
shu	叔 ¹	shu ²	ssü	思 ¹	ssü ⁴
...	疏 ¹	shu ⁴	...	螭 ¹	shih ¹
...	束 ²	shu ⁴ , su ² , su ⁴	...	祠 ²	tz'ü ²
...	菜 ²	chu ¹	...	詞 ²	tz'ü ²
...	銃 ²	ch'ung ⁴	...	辭 ²	tz'ü ²
...	熟 ²	shou ²	...	似 ⁴	shih ⁴
...	屬 ²	shu ³	...	伺 ⁴	tz'ü ⁴
...	所 ³	so ³ , su ⁴ , shuo ³	...	寺 ⁴	shih ⁴
...	數 ³	shu ⁴ , so ⁴ , shuo ⁴	...	兇 ⁴	hsi ¹
...	署 ³	shu ⁴	...	食 ⁴	shih ²
...	述 ⁴	su ⁴	...	賜 ⁴	tz'ü ⁴
...	術 ⁴	su ⁴	ta	答 ¹	ta ²
...	沐 ⁴	mu ⁴	...	割 ¹	ta ² , cha ²
shua	唎 ¹	shua ⁴	...	達 ¹	ta ²
...	耍 ³	sha ³	...	撻 ¹	ta ³ , t'a ⁴
shuai	衰 ¹	shui ¹	...	縫 ¹	ta ⁴
...	摔 ¹	shuai ³	...	搭 ²	ta ⁴
shuan	拴 ¹	ch'uan ¹	...	大 ⁴	chua ⁴ , tai ⁴ , to ⁴
...	栓 ¹	ch'uan ¹	...	踢 ⁴	t'a ¹

APPENDIX TO THE PEKING SYLLABARY. t'a — t'i.

t'a	踢 ¹	ta ⁴	tao	朶 ¹	to ³
...	獺 ³	t'a ⁴	...	倒 ²	tao ³ , tao ⁴
...	撻 ⁴	ta ¹ , ta ³	...	搗 ²	tao ³
...	...	...	...	轟 ⁴	tu ¹
tai	呆 ¹	ai ¹	t'ao	叨 ¹	tê ¹
...	猓 ¹	ai ²	...	萄 ¹	t'ao ²
...	大 ⁴	chua ⁴ , ta ⁴ , to ⁴	tê	叨 ¹	t'ao ¹
...	貸 ⁴	t'ai ⁴	...	得 ²	tei ³
t'ai	苔 ¹	t'ai ²	t'ê	忒 ⁴	t'ai ⁴ , t'ui ¹
...	太 ⁴	t'ui ¹	tei	得 ³	tê ²
...	忒 ⁴	t'ê ⁴ , t'ui ¹	têng	澄 ⁴	ch'êng ²
...	貸 ⁴	tai ⁴	t'êng	騰 ¹	t'êng ²
tan	單 ¹	shan ² , shan ⁴	ti	嫡 ¹	ti ²
...	禪 ¹	ch'an ² , shan ² , shan ⁴	...	提 ¹	t'i ²
...	擔 ¹	tan ³	...	堤 ¹	t'i ²
...	蒼 ¹	tan ³	...	抵 ²	ti ³
...	彈 ⁴	t'an ²	...	適 ²	ti ⁴ , shih ⁴
...	揮 ⁴	t'an ¹ , t'an ²	...	適 ²	ti ⁴
...	澹 ⁴	t'an ²	...	翟 ²	chai ²
...	檐 ⁴	yen ²	...	遂 ²	chu ²
...	簪 ⁴	tien ⁴	...	覲 ²	ti ³
t'an	探 ¹	t'an ⁴	...	翟 ²	ti ³
...	揮 ¹	t'an ² , tan ⁴	...	殢 ⁴	t'i ⁴ , ni ⁴
...	彈 ²	tan ⁴	...	涕 ⁴	t'i ⁴
...	澹 ²	tan ⁴	...	睇 ⁴	t'i ¹
...	覃 ²	hsin ²	...	噠 ⁴	t'i ⁴
tang	當 ¹	tang ⁴	t'i	睇 ¹	ti ⁴
...	鎗 ¹	ch'êng ¹	...	提 ²	ti ¹
...	盪 ¹	tang ⁴ , t'ang ¹ , t'ang ⁴	...	褪 ²	shih ⁴
...	宕 ⁴	t'ang ⁴	...	替 ²	t'i ⁴
t'ang	堂 ¹	t'ang ²	...	提 ²	ti ¹
...	踢 ¹	t'ang ³ , t'ang ⁴	...	体 ³	p'ên ⁴
...	盪 ¹	t'ang ⁴ , tang ¹ tang ⁴	...	殢 ⁴	ni ⁴ , ti ⁴
...	錫 ²	hsing ¹ , hsing ²	...	涕 ⁴	ti ⁴
...	宕 ⁴	tang ⁴	...	噠 ⁴	ti ⁴

APPENDIX TO THE PEKING SYLLABARY. tiao — tu.

<i>tiao</i>	鳥 ³	niao 3	<i>t'ing</i>	听 ¹	yin 2
...	掉 ⁴	liao 4, t'iao 3	...	廷 ¹	t'ing 2
...	釣 ⁴	shao 2	...	蜓 ¹	t'ing 2
...	調 ⁴	t'iao 2	...	庭 ¹	t'ing 2
...	桃 ⁴	t'iao 1, yao 4	...	霆 ¹	t'ing 2
<i>t'iao</i>	挑 ¹	t'iao 4, yao 4	...	聽 ¹	t'ing 4
...	挑 ¹	t'iao 3	...	挺 ³	t'ing 4, ting 4
...	跳 ¹	t'iao 4	<i>tiu</i>	唾 ³	tiu 4
...	調 ²	tiao 4	<i>to</i>	多 ¹	to 2
...	掉 ³	liao 4, tiao 4	...	度 ²	to 4, tu 4
<i>tieh</i>	跌 ¹	tieh 2, tsai 1	...	掇 ²	to 4
...	喋 ²	tie 3, t'ieh 4	...	朶 ³	tao 1
...	碟 ²	tieh 4	...	蹂 ³	to 4
...	蝶 ²	t'ieh 3	...	大 ⁴	chua 4, ta 4, tai 4
...	蹀 ²	tieh 3, tieh 4	...	襪 ⁴	ch'o 4, chui 4
...	蜚 ²	chieh 2, t'ieh 3	...	咄 ⁴	tu 4
...	凸 ⁴	tu 1	...	馱 ⁴	t'o 2
<i>t'ieh</i>	帖 ¹	t'ieh 3, t'ieh 4	...	舵 ⁴	t'o 2
...	貼 ¹	t'ieh 4	<i>t'o</i>	佗 ¹	t'o 2, t'o 4
...	蝶 ³	tieh 2	...	他 ¹	t'a 1
...	蜚 ³	chieh 2, tieh 2	...	脫 ¹	t'o 3, t'u 1
...	鐵 ³	t'ieh 4	...	堵 ²	t'o 3
...	喋 ⁴	tieh 2, tieh 3	...	馱 ²	to 4
<i>tien</i>	拈 ¹	tien 4	...	舵 ²	to 4
...	填 ⁴	t'ien 2	...	隋 ³	sui 2
...	闋 ⁴	t'ien 2	...	唾 ⁴	t'u 4
...	鈿 ⁴	t'ien 2	...	哪 ⁴	na 1
...	簪 ⁴	tan 4	...	魄 ⁴	p'o 4
<i>t'ien</i>	悞 ¹	t'ien 3	<i>tou</i>	都 ¹	tu 1
...	填 ²	tien 4	...	斗 ³	t'ou 1
...	闋 ²	tien 4	...	讀 ⁴	tu 2
...	鈿 ²	tien 4	<i>t'ou</i>	斗 ¹	tou 3
...	簪 ³	t'ien 4	...	頭 ¹	t'ou 2
<i>ting</i>	釘 ¹	ting 4	<i>tu</i>	凸 ¹	tieh 4
...	挺 ⁴	t'ing 3, t'ing 4	...	都 ¹	tou 1
			...	塗 ¹	t'u 1, t'u 2

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. tu — tsang.

...	督 ¹	tu ⁴	tung	蝮 ¹	tung ⁴
...	蕪 ¹	tao ⁴	...	慟 ⁴	t'ung ⁴
...	獨 ²	tu ⁴	...	衛 ⁴	t'ung ⁴
...	憤 ²	tu ³	t'ung	捅 ¹	t'ung ³
...	讀 ²	tou ⁴	...	洞 ¹	t'ung ²
...	毒 ²	tu ⁴	...	筒 ²	t'ung ³
...	肚 ³	tu ⁴	...	衛 ⁴	tung ⁴
...	土 ⁴	t'u ³	...	慟 ⁴	tung ⁴
...	咄 ⁴	to ⁴	tsa	贖 ¹	tsang ¹
...	度 ⁴	to ² , to ⁴	...	咱 ²	cha ¹ , tsan ² , tsang ²
...	磳 ⁴	chu ⁴	...	偕 ²	tsan ² , tsang ²
...	突 ⁴	t'u ¹	ts'a	—	—
t'u	脫 ¹	t'o ¹ , t'o ³	tsai	跌 ¹	tieh ¹ , tieh ²
...	菟 ¹	t'u ²	...	仔 ³	tzū ³
...	塗 ¹	t'u ² , tu ¹	...	載 ³	tsai ⁴
...	突 ¹	tu ⁴	ts'ai	猜 ¹	ts'ai ³
...	土 ³	tu ⁴	...	跣 ³	ch'ai ³ , tz'ū ³
...	吐 ³	t'u ⁴	tsan	簪 ¹	chên ¹
...	唾 ⁴	t'o ⁴	...	咱 ²	cha ¹ , tsa ³ , tsang ²
tuan	揣 ¹	chuan ¹	...	偕 ²	tsa ² , tsang ²
t'uan	癩 ³	'huan ⁴	...	櫟 ³	tso ³
tui	堆 ¹	tsui ¹	...	攢 ³	tsan ⁴
...	銳 ⁴	jui ⁴ , wei ⁴	...	暫 ⁴	chan ⁴
t'ui	太 ¹	t'ai ⁴	...	攢 ⁴	chan ⁴
...	忒 ¹	t'ai ⁴ , t'ê ⁴	...	賺 ⁴	chuan ⁴
...	推 ¹	ch'ui ¹	ts'an	參 ¹	shên ¹ , tsên ¹ , ts'ên ¹
tun	惇 ¹	chun ¹	...	慚 ²	ts'an ³
...	蹲 ¹	ts'un ²	...	讒 ²	ch'an ¹
...	盾 ⁴	shun ³	...	燦 ³	ts'an ⁴
...	鈍 ⁴	t'un ²	...	棧 ⁴	chan ⁴
...	燬 ⁴	t'un ²	...	僂 ⁴	ch'an ¹
t'un	屯 ²	chun ¹	tsang	贖 ¹	tsa ¹
...	鈍 ²	tun ⁴	...	臟 ¹	tsang ⁴
...	燬 ²	tun ⁴	...	麟 ¹	tsang ³ , tsang ⁴

continued on next page.

APPENDIX TO THE PEKING SYLLABARY. tsang — ts'ò.

...	咱 ²	cha 1, tsa 3, tsan 2	tsei	賊 ²	tsê 2, tsê 4
...	偌 ²	tsa 2, tsan 2	tsên	參 ¹	shên 1, ts'an 1, ts'ên 1
...	藏 ⁴	ts'ang 2	...	怎 ³	tsêng 3
ts'ang	鏘 ¹	ch'iang 1	...	這 ⁴	chai 4, chê 4, chei 4, tsê 4, tsêng 4
...	藏 ²	tsang 4	ts'ên	參 ¹	shên 1, ts'an 1, tsên 1
tsao	鑿 ²	tso 2	...	礮 ³	ch'ên 3
...	阜 ⁴	ts'ao 3	...	櫛 ⁴	ch'ên 4
...	造 ⁴	ts'ao 4	...	禡 ⁴	ch'ên 4
...	燥 ⁴	sao 4	...	識 ⁴	ch'ien 1
...	譟 ⁴	sao 4	tsêng	曾 ¹	ts'êng 2
ts'ao	操 ¹	ts'ao 4	...	憎 ¹	tsêng 4
...	阜 ³	tsao 4	...	怎 ³	tsên 3
...	造 ⁴	tsao 4	...	這 ⁴	chai 4, chê 4, chei 4, tsê 4, tsên 4
...	禽 ⁴	jih 4	...	甌 ⁴	ching 4, tsêng 1
tsê	宅 ²	chai 2	...	綜 ⁴	tsung 1
...	責 ²	tsê 4, chai 2	ts'êng	躋 ¹	ts'êng 4
...	則 ²	tzü 1	...	曾 ²	tsêng 1
...	賊 ²	tsê 4, tsei 2	...	叢 ²	ts'ung 2
...	澤 ²	chai 2	tso	作 ¹	tso 2, tso 4
...	擇 ²	chai 2	...	撮 ¹	ts'ò 1, ts'ò 2
...	仄 ⁴	chai 3, chua 3	...	齟 ¹	ch'ih 1, ts'ò 2
...	拙 ⁴	cho 1	...	昨 ²	tsu 4
...	這 ⁴	chai 4, chê 4, chei 4, tsên 4, tsêng 4	...	鑿 ²	tsao 2
...	稅 ⁴	cho 2	...	樛 ³	tsan 3
...	側 ⁴	chai 1, chai 3, ts'ê 4	...	緹 ³	tso 4
...	窄 ⁴	chai 3	...	乍 ⁴	cha 4
...	蚱 ⁴	cha 3	...	阼 ⁴	tsu 4
...	摘 ⁴	chai 1	...	做 ⁴	tsou 4, tsu 4
...	謫 ⁴	chai 1	ts'ò	踉 ¹	ts'ò 4
...	輟 ⁴	cho 4	...	撮 ¹	ts'ò 2, tso 1
ts'ê	欣 ¹	hsin 1	...	齟 ²	ch'ih 1, tso 1
...	拆 ⁴	ch'ai 1	...	厝 ⁴	ts'u 4, ts'uan 4
...	圻 ⁴	ch'i 2	...	措 ⁴	ts'u 4
...	冊 ⁴	ch'ai 3	...	錯 ⁴	ts'u 4
...	側 ⁴	chai 1, chai 3, tsê 4			
...	筴 ⁴	ch'ieh 4			

APPENDIX TO THE PEKING SYLLABARY. tsou — tzü.

<i>tsou</i>	租 ¹	tsu 1	...	厝 ⁴	ts'o 4, ts'u 4
...	驟 ¹	tsou 4	...	竄 ⁴	ch'üan 4
...	足 ²	chü 2, tsu 2	...	纂 ⁴	ch'üan 4
...	卒 ²	tsu 2	...	纂 ⁴	ch'uan 4
...	族 ²	tsu 2			
...	祖 ³	tsu 3	<i>tsui</i>	堆 ¹	tui 1
...	做 ⁴	tso 4, tsu 4			
<i>ts'ou</i>	粗 ¹	ts'u 1	<i>ts'ui</i>	碎 ¹	ts'ui 4, sui 4, ts'u 4
...	麤 ¹	ts'u 1	...	隨 ²	sui 2
...	醋 ⁴	ts'u 4	...	倅 ⁴	tsu 4
...	簇 ⁴	tsu 4			
<i>tsu</i>	租 ¹	tsou 1	<i>tsun</i>	俊 ⁴	chün 4
...	趂 ¹	chü 1, ch'ieh 1, ch'ieh 4	...	唆 ⁴	so 1
...	足 ²	chü 2, tsou 2	...	竣 ⁴	chün 1, chün 4
...	卒 ²	tsou 2	...	唆 ⁴	chün 4
...	族 ²	tsou 2	...	餒 ⁴	chün 4
...	祖 ³	tsou 3	...	駿 ⁴	chün 4
...	倅 ⁴	ts'ui 4	...	雋 ⁴	chien 4
...	碎 ⁴	ts'ui 1, ts'ui 4	<i>ts'un</i>	蹲 ²	tun 1
...	做 ⁴	tso 4, tsou 4			
...	昨 ⁴	tso 4	<i>tsung</i>	蹤 ¹	tsung 4
...	昨 ⁴	tso 2	...	縱 ¹	tsung 3, tsung 4
...	簇 ⁴	ts'ou 4	...	綜 ¹	tsêng 4
...	蹴 ⁴	ts'u 4	...	種 ¹	chung 3
...	阻 ⁴	chu 3	...	慇 ³	ts'ung 3
<i>ts'u</i>	粗 ¹	ts'ou 1	...	終 ³	chung 1
...	麤 ¹	ts'ou 1	...	從 ⁴	ts'ung 1, ts'ung 2
...	厝 ⁴	ts'o 4, ts'uan 4	...	聳 ⁴	sung 3
...	措 ⁴	ts'o 4	<i>ts'ung</i>	從 ¹	ts'ung 4, tsung 4
...	錯 ⁴	ts'o 4	...	叢 ²	ts'êng 2
...	醋 ⁴	ts'ou 4	...	淙 ²	ch'uang 2
...	蹴 ⁴	tsu 4	...	慇 ³	tsung 3
<i>tsuan</i>	鑽 ¹	tsuan 4			
<i>ts'uan</i>	炊 ¹	ch'ui 1	<i>tzü</i>	子 ¹	tzü 3
...	攢 ¹	ch'üan 1	...	則 ¹	tsê 2
...	驢 ¹	ts'uan 4, ch'üan 4	...	茲 ¹	tz'ü 2
...	攢 ²	ch'üan 2	...	背 ¹	chui 1
			...	髭 ¹	tzü 3
			...	仔 ³	tsai 3

APPENDIX TO THE PEKING SYLLABARY. tz'ü — wu.

tz'ü	疵 ¹	tz'ü ²	...	尾 ³	i ³
...	祠 ²	ssü ²	...	緯 ³	wei ⁴
...	詞 ²	ssü ²	...	尉 ⁴	yü ⁴
...	茲 ²	tzü ¹	...	蔚 ⁴	yü ⁴
...	辭 ²	ssü ²	...	慰 ⁴	yü ⁴
...	此 ³	tz'ü ⁴	...	銳 ⁴	jui ⁴ , tui ⁴
...	趾 ³	ch'ai ³ , ts'ai ³	...	睿 ⁴	jui ⁴
...	伺 ⁴	ssü ⁴	...	遺 ⁴	i ²
...	刺 ⁴	ch'i ⁴	...	彙 ⁴	'hui ⁴ , lei ³
...	賜 ⁴	ssü ⁴			
...	差 ⁴	ch'a ¹ , ch'ai ¹ , ch'ih ¹ , ch'ih ²	wên	溫 ¹	wu ¹
wa	凹 ¹	ao ² , yao ¹ , yeh ⁴	...	揜 ³	wên ⁴ , ên ⁴
...	娃 ¹	wa ²	...	蘊 ⁴	yün ⁴
...	蛙 ¹	wai ¹			
...	跬 ¹	k'uei ³	wêng	雍 ⁴	yung ¹ , yung ³
...	剡 ²	wan ¹			
...	幹 ⁴	kuan ³	wo	阿 ¹	a ¹ , a ³ , a ⁴ , ê ¹ , o ¹
wai	歪 ¹	wai ³	...	呵 ¹	'ho ¹ , 'ho ³
...	蛙 ¹	wa ¹	...	倭 ¹	wei ¹
wan	剡 ¹	wa ²	...	窩 ¹	'huo ¹
...	宛 ²	'huan ²	...	訛 ²	ê ² , o ²
...	完 ³	yüan ¹ , yüan ³	...	我 ³	o ³
...	婉 ³	mien ³	...	沃 ⁴	wu ⁴
wang	芒 ²	mang ²	...	握 ⁴	wu ³ , yo ⁴
...	忘 ²	wang ⁴	wu	吾 ¹	wu ²
...	往 ³	wang ⁴	...	弧 ¹	'hu ²
wei	僞 ¹	wei ³	...	渥 ¹	yo ⁴
...	偉 ¹	wei ³ , wei ⁴	...	喔 ¹	wu ⁴ , yo ⁴
...	違 ¹	wei ²	...	溫 ¹	wên ¹
...	蜎 ¹	wei ⁴	...	誣 ¹	wu ⁴
...	倭 ¹	wo ¹	...	毋 ²	wu ⁴
...	微 ¹	wei ²	...	圉 ²	yü ³
...	嵬 ¹	wei ²	...	鵠 ²	wu ³
...	巍 ¹	wei ²	...	侮 ³	wu ⁴ , 'hu ⁴
...	危 ²	wei ³	...	握 ³	wo ⁴ , yo ⁴
...	爲 ²	wei ⁴	...	舞 ³	wu ⁴
...	謂 ²	wei ⁴	...	沃 ⁴	wo ⁴
			...	惡 ⁴	o ⁴
			...	嫗 ⁴	ou ¹ , yü ⁴

APPENDIX TO THE PEKING SYLLABARY. ya — yi.

ya	扎 ¹	cha ¹ , cha ² , cha ³	...	爺 ¹	yeh ²
...	呀 ¹	a ² , hēia ¹	...	呆 ²	nieh ²
...	杼 ¹	ya ²	...	耶 ²	ya ²
...	押 ¹	ya ³	...	臬 ⁴	nieh ⁴
...	姪 ¹	ya ⁴	...	凹 ⁴	ao ² , wa ¹ , yao ¹
...	壓 ¹	ya ⁴	...	頁 ⁴	hsieh ⁴
...	耶 ²	yeh ²	...	泄 ⁴	i ⁴ , hsieh ⁴
...	涯 ²	i ² , yai ²	...	浥 ⁴	i ⁴
...	亞 ³	ya ⁴	...	射 ⁴	i ⁴ , shē ⁴ , shih ²
yai	涯 ²	i ² , ya ²	...	拽 ⁴	chuai ¹ , chuai ⁴ , hsieh ² , hsieh ⁴
...	挨 ²	ai ¹	...	葉 ⁴	shē ⁴
...	隘 ⁴	ai ⁴	...	孽 ⁴	nieh ⁴
yang	軼 ¹	yang ⁴	...	識 ⁴	yen ⁴
...	煬 ²	yang ⁴	yen	炎 ¹	yen ²
...	彘 ³	shên ¹	...	咽 ¹	yen ⁴ , yeh ¹ , yeh ⁴
yao	凹 ¹	ao ² , wa ¹ , yeh ⁴	...	媽 ¹	hsien ¹
...	堯 ¹	yao ²	...	燕 ¹	yen ⁴
...	約 ¹	yao ⁴ , yo ¹ , yüeh ⁴	...	厭 ¹	yen ⁴
...	爻 ²	hsiao ²	...	言 ²	nien ² , yüan ²
...	肴 ²	hsiao ²	...	沿 ²	yen ³ , yen ⁴
...	殽 ²	yao ³	...	迨 ²	yen ³
...	杳 ³	niao ³	...	埏 ²	shan ¹
...	拗 ³	ao ³	...	緣 ²	yen ⁴ , yüan ²
...	若 ⁴	jê ³ , jo ⁴ , yo ⁴	...	檐 ²	tan ⁴
...	佻 ⁴	t'iao ¹	...	驗 ³	yen ⁴
...	岳 ⁴	yüeh ⁴	...	諺 ⁴	an ⁴
...	薌 ⁴	yo ⁴ , yüeh ⁴	...	識 ⁴	yeh ⁴
...	溺 ⁴	ni ⁴ , niao ⁴	yi	一 ¹	yi ² , yi ⁴ , i ¹ , i ² , i ⁴
...	瘡 ⁴	niao ⁴ , nio ⁴ , nüeh ⁴ , nüo ⁴ , yo ⁴	...	乙 ¹	yi ⁴ , i ¹ , i ⁴
...	曜 ⁴	yüeh ⁴	...	揖 ¹	yi ⁴ , i ¹ , i ⁴ , jung ³
...	耀 ⁴	yüeh ⁴	...	壹 ¹	yi ⁴ , i ¹ , i ⁴
...	耀 ⁴	yo ⁴ , yüeh ⁴	...	益 ²	yi ⁴ , i ² , i ⁴
...	嶽 ⁴	yüeh ⁴ , yü ⁴ , yo ⁴	...	亦 ³	i ² , i ³ , i ⁴
...	樂 ⁴	lê ⁴ , lo ⁴ , yo ⁴ , yüeh ⁴	...	易 ⁴	i ⁴
...	藥 ⁴	yo ⁴ , yüeh ⁴	...	邑 ⁴	i ⁴
...	鑰 ⁴	yo ⁴ , yüeh ⁴	...	役 ⁴	i ⁴
yeh	咽 ¹	yeh ⁴ , yen ¹ , yen ⁴	...	疫 ⁴	i ⁴ , yü ⁴
...	掖 ¹	i ⁴	...	億 ⁴	i ⁴
			...	溢 ⁴	i ⁴

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APPENDIX TO THE PEKING SYLLABARY. yi — yüeh.

...	鎰 ⁴	i ⁴	...	於 ¹	yü ² , yü ³
...	譯 ⁴	i ⁴	...	愚 ¹	yü ²
...	繹 ⁴	i ⁴	...	譽 ¹	yü ² , yü ⁴
...	驛 ⁴	i ⁴	...	紆 ¹	hsü ¹
...	翼 ⁴	i ⁴	...	余 ²	êrh ³
			...	庾 ²	yü ³
yin	听 ²	t'ing ¹	...	與 ²	yü ³
...	狴 ²	chin ³	...	愈 ²	yü ⁴
...	恁 ⁴	jên ³	...	逾 ²	yü ⁴ , yüeh ⁴
...	孕 ⁴	jên ⁴ , yün ⁴	...	女 ³	yü ⁴ , nü ³
...	媵 ⁴	ying ⁴	...	雨 ³	yü ⁴
			...	圉 ³	wu ²
ying	瑩 ¹	ying ²	...	語 ³	yü ⁴ , i ⁴
...	盈 ¹	ying ²	...	嶼 ³	hsü ³
...	應 ¹	ying ⁴	...	尉 ⁴	wei ⁴
...	蠅 ¹	ying ²	...	蔚 ⁴	wei ⁴
...	熒 ²	yung ²	...	慰 ⁴	wei ⁴
...	瑩 ²	yung ² , yung ⁴	...	熨 ⁴	yün ⁴
...	螢 ²	yung ²	...	疫 ⁴	i ⁴ , yi ⁴
...	凝 ²	ning ²	...	斃 ⁴	yüan ³
...	甬 ³	yung ³	...	嫗 ⁴	ou ¹ , wu ⁴
...	媵 ⁴	yin ⁴	...	澳 ⁴	ao ⁴
			...	燠 ⁴	ao ⁴
yo	約 ¹	yao ¹ , yao ⁴ , yüeh ⁴	...	嶽 ⁴	yao ⁴ , yo ⁴ , yüeh ⁴
...	若 ⁴	jê ³ , jo ⁴ , yao ⁴			
...	岳 ⁴	yao ⁴ , yüeh ⁴	yüan	宛 ¹	yüan ³ , wan ³
...	虐 ⁴	niao ⁴ , ning ⁴ , nio ⁴ , nüeh ⁴ , nüo ⁴	...	淵 ¹	yüan ²
...	瘡 ⁴	niao ⁴ , nio ⁴ , nüeh ⁴ , nüo ⁴ , yao ⁴	...	鳶 ¹	yüan ²
...	薊 ⁴	yao ⁴ , yüeh ⁴	...	言 ²	nien ² , yen ²
...	渥 ⁴	wu ¹	...	阮 ²	yüan ³ , juan ³
...	握 ⁴	wu ³	...	員 ²	yün ²
...	喔 ⁴	wu ¹ , wu ⁴	...	捐 ²	chüan ¹
...	耀 ⁴	yao ⁴ , yüeh ⁴	...	緣 ²	yen ² , yen ⁴
...	躍 ⁴	yüeh ⁴	...	瑯 ³	yü ⁴
...	樂 ⁴	lê ⁴ , lo ⁴ , yao ⁴ , yüeh ⁴	yüeh	曰 ¹	yüeh ⁴
...	藥 ⁴	yao ⁴ , yüeh ⁴	...	噉 ¹	yüeh ² , hui ⁴
...	嶽 ⁴	yao ⁴ , yüeh ⁴ , yü ⁴	...	岳 ⁴	yao ⁴ , yo ⁴
...	淪 ⁴	yüeh ⁴	...	逾 ⁴	yü ² , yü ⁴
...	輪 ⁴	yüeh ⁴	...	約 ⁴	yao ¹ , yao ⁴ , yo ¹
...	簪 ⁴	yüeh ⁴	...	薊 ⁴	yao ⁴ , yo ⁴
...	鎗 ⁴	yao ⁴ , yüeh ⁴			

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APPENDIX TO THE PEKING SYLLABARY. yüeh — yung.

...	曜 ⁴	yao ⁴	yu	鞅 ¹	ch'iu ¹
...	耀 ⁴	yao ⁴	...	牛 ²	niu ²
...	耀 ⁴	yao ⁴ , yo ⁴	...	允 ³	jun ³ , yün ³
...	躍 ⁴	yo ⁴	...	莠 ³	yu ⁴
...	樂 ⁴	lê ⁴ , lo ⁴ , yao ⁴ , yo ⁴	yung	雍 ¹	yung ³ , wêng ⁴
...	藥 ⁴	yao ⁴ , yo ⁴	...	容 ²	jung ²
...	嶽 ⁴	yao ⁴ , yo ⁴ , yü ⁴	...	溶 ²	jung ²
...	淪 ⁴	yo ⁴	...	榕 ²	jung ²
...	禰 ⁴	yo ⁴	...	蓉 ²	jung ²
...	簫 ⁴	yo ⁴	...	鎔 ²	jung ²
...	鎗 ⁴	yao ⁴ , yo ⁴	...	熒 ²	ying ²
yün	暈 ¹	yün ⁴	...	榮 ²	jung ²
...	員 ²	yüan ²	...	瑩 ²	yung ⁴ , ying ²
...	允 ³	jun ³ , yu ³	...	瑩 ²	ying ²
...	孕 ⁴	jên ⁴ , yin ⁴	...	榮 ²	jung ²
...	熨 ⁴	yü ⁴	...	紫 ²	jung ²
...	蘊 ⁴	wên ⁴	...	融 ²	jung ²
			...	甬 ³	ying ³

Wade, Thomas Francis

Yü-yen Tzŭ-erh Chi, a progressive course designed to assist the student of colloquial Chinese, as spoken in the capital and the Metropolitan Department in eight parts : with key, syllabary, and writing exercises
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